The Quiet Hour

FOR THOUGHTFUL PEOPLE

Laid on Thy altar, my Lord, divine, Accept my gift this day, for Jesus

1 have no jewels to adorn Thy shrine, Nor any world-famed sacrifics to But here I bring within my trembling hand

This will of mine, a thing that seem-And only Thou, dear Lord, canst un-

How, when I yield Thee this, I yield Thee all,

Hidden therein Thy searching eye can see Struggles of passion, visions of de-

All that I love, or am, or fain would Deep loves, fond hopes, and longing

It has been wet with tears and dim-med with sighs.
Clinched in my grasp till beauty it had none;
w from Thy footstool where it vanquished lies,
The prayer ascendeth, may Thy
will be done.

O Father, e'er my courage And merge it so in Thine own will that e'en

If in some desperate hour my cries

prevail
And Thou give back my gift, it may So changed, so purified, so fair have

grown, one with Thee, so filled with peace divine, I may not know nor feel it as my

But gaining back my will may find

Prayer.

O Lord, we think Thee for strength to do Thy will. Continue this strength Lord, as in old days, and withdraw not Thy face from us, for without the sunshine of Thy glance we cannot live. Give us Thy hope, which is the chief strength of man, and without which he cannot fight on. But first give us Thy love, which is the bread by which man lives, and for which we crave in the name of Jesus Christ, Thy Son. Amen.

The Perfect and the Imperfect.

"When that which is perfect is come, then that which is in part shall be done away." But when will the perfect come? Is anything perfect in this world? Paul recognized the imperfection and fragmentariness of the things men boast of most. "We know in part." What a little fragment of the sum total of knowledge does any wan even the wiset possess! Even man, even the wisest, possess! Even if one could acquire the whole of hunan knowledge, he would have only a small part of the knowledge of Him who knows all. As to the higher gifts, they are usually even more limited. To every man is given a measure of the Spirit, so it may be said that the gift of prophesy is universal; but these higher gifts are so partial. but these higher gifts are so partial that it may be reasonably doubted that they exist at all. The Spirit is that they exist at all. The Spirit is given in only small measure to most. But there is one grace that is not given in part. It is whole and perfect where it is found at all. That grace is live. Love may be faint or intense, but it does not grow by parts

intense, but it does not grow by parts as knowledge does.

Love is the perfection of faith. It is faith losing itself in that in which it confides. No faith can ever be perfect unless its object is perfect, nor can love make a perfect union unless its object is perfect. But when faith in God opens the heart to receive God's love, then that which is perfect is come. Knowledge gains a little. God's love, then that which is perfect is come. Knowledge gains a little here and a little there, and it strives in vain to build its fragments together into a perfect whole; but love gives all and receives all. Out of the fragmentary things of life it makes a perfect while; and its work will not be done "till we all come to a perfect man, to the measure of the stature of the fullness of Christ."—The Christian Advocate.

In the latency of every soul there lurks, among the things it loves and venerates, some earnest and salient point whence a divine life may begin and radiate, some incipient idea of duty, it may be; some light mist of disinterested love; appearing vague and nebulous and infinitely distant within the mighty void—a broken fringe of holy light, seen only in the spirit's deepest darkness; and therein may be the stirrings of a mystic energy, and the haze may be gathered together and glow within the minding of do. But whenever the within us, be tranger ed together and glow within the mind into a star, a sun, a piercing eye of God. But whenever the Deity dwell-eth within us, he will be unfelt and a stranger to us till we abandon ourselves to the duties and aspirations which we feel to oe his voice, till we renounce ourselves and unhesitatingly precipitate our life on the persuasion of our disinterested affections. While his spirit "bloweth where it listeth." yet certain it is that they only who do his will shall ever feel his power.—James Martineau.

A Shrouded Firmament

A Shrouded Firmament.

((Ry a Banker.)

How fortunate it is that this earth has but one satellite to illuminate the night. For, however striking and beautiful the spectacle might be of six or eight brilliant moons, some large, some small, sometimes occulting each other, sometimes clustered together, sometimes agaattered in various parts of the heavens, and shining with varied degrees of brilliancy; yet had we, like Saturn, tenatellites, or like Jupiter eight, astronomy would be, in great measure, an unomy would be, in great measure, an un-known science; and, except on those ex-tremely rare occasions when the whole of the satellites were clustered in the stremely rare occasions when the whole of the satellites were clustered in the skize of one hemisphere, the glories of the midnight sky would be invisible; the scintillating constellations would scarce ever delight us with their grandeur and their becuty; the planets, except perhaps occasionally the brightest amongst them, would never be seen; comets would come within our range, their lustrous, transplendent magnificence and grandeur veiled from view by the many orbed lunar illuminations; and the brillant displays of "shooting stars" which occasionally provide such a gorgeous and sublime pageant, appearing as though the stars of heaven were falling

from their courses, and the stellar universe itself were being wrecked, would never be visible.

And, too, the many other wonders of the stellar world — the variable stars ever waxing and waning in brilliancy; those other universes sunk deep in the profundities of the abysm of space, almost, but not quite, beyond the revealing power of the eagle eye of the telescopic camera; the numerous burning suns whose fires are tinted in so many varied hues—some carmine, some a bril-

varied hues—some carmine, some a bril-liant sapphire or a glowing azure, some a vivid emerald or lustrous aquamarine or some a delicate rose-pink, or a deep orange, with the many other wonders and marvels of the midnight sky—all these bewildering and fascinating splen-dours would be hidden from our view, shrouded and obscured by the ever splendent overpowering light of thos numerous satellites.

splendent overpowering light of those nunerous satellites.

But happily we have but one moon—a lovely orb, which though it so delights us during her varied phases, yet fortunately disappears at regular intervals from view. Surely this is another instance of the solicitude of the Creator in making this favored earth so complete in all that conduces to the welfare and the happiness of its inhabitants. And yet, alas, they are so ungrateful that multitudes not only ignore Him, but even refuse, or neglect, to accept the great explation made by. Him on Golgotha, although for each one of those who supplicates Him for pardon and eternal life, those agonies which, He endured are reckoned as complete satisfaction for their misdeeds. Oh! earth, earth, earth, earth, earth, earth, surely at the Great Day those fatuous dwellers amidst thy beauty who have ignored their Creator will bitterly rue their folly.

Cradles. (H. T. Miller.)

I stand on tip-toe at the living gate, I hear the music as I look and wait, Hark to the rumble on the golden floor, The cradle song which sounds for evermore.

more.

I think of a flock with a shepherd, a kingdom with a king, a family with a father. In the flock there are losses, in the kingdom there are disasters, in the family there are births and deaths. But I sing of cradles, and coffins are not in sight, of births not of deaths, of beginnings and no endings, of arrivals and no departures, increase and no decrease, comings and no goings. Angels sing when babes are born, no grave angel is told off for duty to dig the last man's grave, for there is no last man. Man lasts for ever, because he is man, the individual germ lay in the bosom of the Father in the past eternity, when the cradle song begins there is a double vision to those who have eyes to see, an immortal spirit embedden in the human form. Its inception graduation. Graduation are stages of an undying spirit, tarrying for awhile on a floating island on the sea of time.

"Our home is not this mortal clime, Our life has not its bounds in time, And death is but a cloud that rise Between the soul and paradise."

Cradles versus coffins, cradles ever Cradles versus coffins, cradles ever, coffins never, but you will say this is false in fact, and defective in theory. let us see. Our sadness comes from our delusions, matter alters 'its face and form, mind partakes of the great penent spirit: thoughts, truths, emotions once given to the world are never past, they exist as truly, perform their duties as actively a thousand years after their origin, as on the day of their birth. The silent and hidden currents of desire and thought leave their traces visible: thought leave their traces visible

"A Deity believed is joy begun, A Deity adored is joy advanced A Deity beloved is joy matured."

The acts of the will do not and can-The acts of the will do not and cannot perish, they are deposits in our memory, and contributions to our affections. Cradles are for the living, in the father's house are living beings, and attached to these are things; years of time are things; joys of youth; smiles of summer; gatherings of harvest; frosts of winter.

ght mist ng vague of its and the control of the life of God, in the control of God, in the control

place in war."

So we from the cradles rise above the dark waves; so we laden with honors arrive with characters complete to be rewarded, and crewarded and proclaimed and fitted to have power over the nations.

Pivot of the Universes.

(By a Banker.)

serried array of burning suns com-prised within our stellar universe, must also own allegiance to some stupendous central orb around which they all revolve.

they all revolve.

It is known that all the stars are in rapid motion. The star which, when the great pyramid was erected, was the polar star, has greatly altered its position; our sun is rushing through space at a speed computed at half a million miles a day; and in fact successive discoveries prove that doubtless the whole of the starry host is also careging onwards at income.

doubtless the whole of the starry host is also careering onwards at inconceivable speed.

And, beyond our own universe, sunk deep in the dread profundities of the abyss of infinity, those other universes, perhaps as mighty and as myriad starred as our own; with perhaps yet others, engulfed still infinitely more remote in the fathomless abyss of eternal space, doubtless participate in this general circling round the mighty axis of the universes. Untold myriads of burning suns, each doubtless with its attendant revolving planets; a fearful galant revolving planets; a fearful galant revolving planets; a fearful galant suns, each doubtless with its attendant revolving planets; a fearful galaxy far beyond the capacity of our finite powers even to imagine, and still less to convey the faintest idea in words, all revolving round one mighty and cupendous central governing of the control of the

in words, all revolving round one mighty and ctupendous central governing orb; incomparatively and immeasurably exceeding in size even the most prodigious and immense of all the vast array; and with a specific gravity of sufficient power to subjugate and control the whole.

And, surely that central pivot of the universes must be the supernal Realm wherein is the Throne of the Majestic Creator of them all; where are issued the fiats governing them all; wherein dwell the mighty heirarchy of heaven when not engaged in some errand of mercy throughout the spheres; and which is the homeland of the inhabitants, both of this earth of ours, and doubtless of uryinds of other planets, who have loved and served and obeyed that Omnipotent Creator. And that Majestic Being, in order to nullify the effects of rebellion against Himself, relinquished for a time His Majesty and His glory, and, selecting this little earth of ours as the scene of His condescension, made atonement for all throughout the universes who claim that expiation as their infallible passport to that glorious Realm. erses who claim that expia their infallible passport to

TIMES PATTERNS.



A FRETTY MORNING JACKET.

No. 8553. The simple, graceful lines the pretty negligee here pictured tonce comments it for practical of the pretty negligee here pictured at once comments it for practical use. The neck is collarless finished by a band of pertion which also decorates the short sleeves. If preferred, full length sleeves, terminating in narrow cuffs may be used, as the pattern provides for both. The thing washable materials as well as French flannel, challis and albatross are all suitable for development. Size 36 requires 3½ yards of 36-inch material. Sizes 32 to 42 inches bust measure.

Measure.

A patiern of this illustration will be mailed to any address on receipt of 10 cents in stamps or silver.

Address. "Pattern Department," Times Office, Hamilton.

It will take several days before you can get pattern.

Traffic on the Dead Sea.

"Many false and foolish reports about the Dead Seat—hat strange and interest-ing lake—have been circulated," said Abraham S. Abrahams, of Jerusalem and London, who is on a tour of this country. "Much has appeared from time to time in papers and periodicals about steamboats navigating the Dead Sea," steamboats navigating the Dead Sea," continued the banker. "This, too, is a fabrication. The only boat on the Dead Sea is a small sailing boat about twenty feet long.

allows from the north end of

"This vessel makes trips as the wind allows from the north end of the sea to the bay on the eastern side of the tongue that divides the water near the middle. At this terminus some Jews are located. The whole concern is, in fact, in the hands of Jews, who, at a low rate, buy wheat and barley from the Arabs to be delivered on the seashore. From there it is shipped to the Jericho side and carried on donkeys to Jerusalem, where it finds ready sale at a good price. "When adverse winds blow the little craft is in danger of being swamped, for the so-called Dead Sca becomes a living mass of waves. Not long ago I spent four nights such as never will be forgotten on these waters, and the smartness of the old man at the helm and his boy with the sails saved us from being wrecked again and again. A charge of one mejedie, which is about 80 cents a trip, is made for each passenger, and for a unique voyage it is not exorbitant. "There is some talk about a small steam tug being put on the sea, but the authorities are loath to grant permission. It will be a great boon when it does arrive, as it will bring the cast and west sides of Jordan nearer to each other for communication and trading purposes.—Washington Heraid.

other for communication and trading purposes.—Washington Heraid.

Mgr. Falconio.

Mgr. Falconio.

Mgr. Diomede Falconio, the apostolic delegate to this country, who is expected to be made a cardinal at the January sitting of the consistory at Rome, succeeded Mgr. Martinelli at Washington eight years ago. Although he was born and educated in Italy, he came to America as a young man and much of his work was done on this side of the ocean, as an educator at the College of St. Bonaventure, at Albany, as a priest in the Italian colony of New York and among the wild peoples of the Newfoundland coast. In person he is slender, rather under than over the middle height, with gray eyes and white hair. His address is excellent, easy, simple, direct and he speaks English with a very slight accent. He is nearly 70 years old and a member of the Franciscan Order.

The Sunday School Lesson

LESSON 1.-OCTOBER 3, 1909.

Paul a Prisoner-The Arrest.-Acts

Commentary,—I. Paul confers with the church at Jerusalem (vs. 18-25). The day after their arrival at Jerusalem "the elders and leaders of the church, of whom James, the brother of our of whom James, the brother of our Lord, was chief, met together, and Paulgave them a report of his work. The settlement by vote, eight years before, of the question as to the necessity of keeping the Jewish law, had not changed the opinion of all the Jewish Ohristians." Their friendship at this time was very doubtful. Paul was endeavoring by every possible means to heal the breach between them. 1. The Jerusalem believers were very poor, and Paul had taken a collection for them among the churches. "This is the collection mentioned in 1 Cor. 16: 13; Rom. 15: 25, and more fully in 2 Cor., chapters 8, 2 tioned in 1 Cor. 16: 13; Rom. 15: 25, and more fully in 2 Cor., chapters 8, 9. Its design is revealed in Rom. 16: 31, where Paul actually asks prayers of the Christians in far off Italy that the Perusalem church may accept the gift," evidently hoping that this would help in bringing about a more harmonious state of things. 2. Paul was ready to make concessions, "Vague rumors had gone forth that he taught that not only the Gentiles but that even the Jews need not Keep the law of Moses." To them Paul seemed to be undermining the very foundation of their hopes. In order to refute these slanders the elders requested Paul to openly show to the

rder to refute these slanders the elders equested Paul to openly show to the ews that he did keep the law.

II. Paul purified in the temple (vs. 6-29). Four men had come to Jerualem to complete a Nazarite vow. The ews permitted any one who so wished to join in the final purification; and his was the more readily permitted if he expenses were paid by the person aking part in the closing ceremonies. taking part in the closing ceremonies. Paul agreed to pay their expenses, and for a week to live with them in the temple, and then to stand with them while their heads were shaven and while they took their hair to burn it "under the sacrific of the peace-offering" (Num. 6: 18). "This was not a compromise, it was concession; but while Paul attempted to refute certain slanders, he at the same time ran the risk of almost certain misrepresentation on the other side. The fact that unexpected trouble grew out of it does not brand his actions as unwise or wrong. while their heads were shaven and while pected trouble grew out of it does not brand his actions as unwise or wrong, for the Jews would have found some other pretext if this had not come to them." 27. The seven days—This appears to have been the length of the time consumed in the final ceremonies. In the temple—Paul was in the court of the women, in or near the room set apart for the ceremonies of a Nazarite vow. 28. Crying out—They cried for help as though a great outrage had been committed. These Jews who had been Paul's opponents at Ephesus were watching him. They had seen Trophimus, an Ephesian, in the city with Paul, and when they saw Paul in the court of the women with strangers, they

imus, an Ephesian, in the city with Paul, and when they saw Paul in the court of the women with strangers, they supposed he had taken Trophimus into the temple. They stirred up a mob pagainst Paul, charging him with having so polluted the temple. Their charges show that the attack was premeditated. In the question is asked, Did Paul doright in thus purifying himself in the avoid persecution, or even death—he were his motives? He did not do it to avoid persecution, or even death—he was ready to die in Jerusalem. He did not take this course to gain favor with the church, or for any selfish purpose, this sole purpose was to gain access to his hearts of these Christians and lead there into a deper Christians and were not deligning to legal rights by which to meynit their salvation, but they clung to there as ordinances which were of divine origin, and which education had made them careful to observe."—Cam. Bib. May it not be true that the Christian charge of the spiritual life

11. The mob and the rescue (?vs. 30-439, 30, Was moved—That a Gentile was premediated.

were of solid Corinthian brass, and opened from the women's court to the court of the Gentiles.—Whelon. Vereshut.—Probably by the Levies who had the care of the temple. They may have feared that the crowd would return, or some new disturbances arise."—Hackett. 31. Seeking to kill him—(R. V.)—There was murder in their hearts, and they were beating him with the expectation of causing his death. But the onset was sudden, and they were not furnished with proper weapons, and there appears to have been a little delay. It was this short delay that gave the Roman officer time to rescue him. Tidings came—When a servant of Jessu is in great distress, God sends him aid at the proper time without waiting for his prayers.—Lange. Chief captain—"The chief military officer of the Romans in Jerusalem was stationed in the tower of Antonia, which was situated at the northwest corner of the temple area." 32. Soldiers and centurions—A centurion commanded a hundred men. The chief captain ordered out a force sufficiently large to overcome all opposition and restore order. When they saw, etc.—The Jewish mob was intimidated at sight of the Roman troops and at once ceased their murderous attack. 33. Took him—The chief captain did not come to relieve Paul, but to protect him and give him a hearing. Two chains—He was probably bound between two soldiers.

34. Could not know—It was difficult for the mob to make out a charge against the prisoner which would be intelligible to the Roman officer. If a Greek had entered into the holy place he was liable to death; but Paul was known to be a Jew, nor was there any Greek to be found on the spot.—Whedon. The castle—The literal meaning is encampment or barracks. 35. The stairs—Which les from the court of the Gentiles up into the tower. Was borne—"The crowd pressed ou Paul so as to awken the fear of some outrage or trea.—ery," and to fully protect their prisoner the soldiers carried him. 36. Away with him—The apostle is rejected in the same terms used nearly thirty years befere, whou Christ was hurri opened from the women's court to the court of the Gentiles.-Whiden. Vere

to the cross (Luke 23. 18; John 19. 15).

37. May I speak—Paul amid the storm is the self-possessed master of his position. He avails himself of every advantage within reach, first to assuage the chief captain, and then the people, in order to attain both safety for himself and triumph for the truth.—Whedon.

38. That Egyptian—The Egyptian to whom allusion is made is described by Josephus as one of the many impostors of that time, who announced that he was a prophet and gathered an army with which he undertook to overthrow the Roman government. Lysias hoped that he was now caught in the person of Paul. 39. Nc mean city—Tarsus was the metropolis of Cilicia, a city of culture.

IV. Paul's defence (21. 40-22. 29). The chief captain gave Paul permission to speak to the crowds from the stairs leading up to the castle. He made his defence in the Hebrew language. 1. Ho showed that he had been a zealous-Jew.

2. He described the manner in which he became a Christian, giving a vivid account of his conversion. With all

see a prophet and galarteed in anny imposters of prophets and galarteed in anny in the perior of the moderation to constitute the following the moderation to constitute the property of the moderation of the ready of the moderation of the ready of the cash. He made in which the stailing up to the easile, He made in which the stailing up to the manner in which the stailing up to the

court of the women with strangers, they supposed he had taken Trophimus into the temple. They stirred up a mob against Paul, charging him with having polluted the temple. Their charges show that the attack was premeditated. The question is asked, Did Paul doright in thus purifying himself in the temple? Our answer is, Yes. What were his motives? He did not do it to avoid persecution, or even death—he was ready to die in Jerusalem. He did not take this course to gain favor with the church, or for any selfish purpose. His sole purpose was to gain access to hearts of these Christians and lead them into a deper Christian life. Read It Cor. 9; 19-23. "Let us remember that these brethren to whom Paul joined hinself were Christians and were not eliging to legal rights by which to meyit their salvation, but they clung to them as ordinances which were of divine origin, and which education had made them careful to observe."—Cam. Bib. May it not be true that the Christian Church today may atill be holding on to may forms and ritualistic observances which today may atill be holding on to may forms and ritualistic observances which today may atill be holding on to may forms and ritualistic observances which to the true that the Christian Church today may atill be holding on to sait the all Jerusalem. Dragged him (R. Y.)—I'and was handled roughty Out of the trapic—Out of the Gentiles. "They wished to murder him, and yet not politure the temple. They stranged at gnats and swallowed camels."—Lung. Doors—The folds of the gate Beautiful, which were of solid Corinthian brass, and opened from the women's court to the court of the Gentiles.—Wheden. Vere, shutt. "Probably by the Levies who had the confessed His celestial nativity." If species the shutt. "Probably by the Levies who had confessed His celestial nativity." If species was the spiritual nativity, and pened from the women's court to the court of the Gentiles.—Wheden. Vere, shutt. "Probably by the Levies who had confessed His celestial nativity." If species was the spiritua here refinding this meavenly citizenship. He lay at first in a borrowed manger and at last in a borrowed grave, the confessed His celestial nativity. 'I am from above," He said (John 8, 23), and of His own He declared, "They are not of the world, even as I am not of the world" (John 17, 14). Our conversation should correspond with our citizenship.

A. C. M.

Dr. Lucinda Combs was the first woman physician to China, in 1873; Dr.

GREAT WORK OF MEDICAL **MISSIONARY**

Despite the heroic work of Dr. Grenfell in Labrador, few people have very clear ideas of what the medical nissionary is or realize the extent to advancement of civilization. advancement of civilization. In the field now are vast numbers of earnest field now are vast numbers of earnest men and women working in heathen and semi-civilized lands to bring physical health as well as spiritual enlightenment to those who need it and Philadelphia is not behind hand in sending forth its quota of these self-sacrificing souls. Not only do they go singly, but also in pairs and in larger combinations, either to the wilderness or to hospitals established all over the world by the various churches and other religious bodies. The total amount of such ministrations is amazing in volume, yet com-

The total amount of such ministrations is amazing in volume, yet compared to the need of such work it aseems to be but a drop in the bucket. "To every 2,500,000 people in heathen lands." said Dr. Witter, only last year "there is one medical missionary. To the same number in the United States there are 4,000 physicians."—And the places where they are fewest are just the countries where they are most needed.



sociation of China.
FAMOUS WOMEN PHYSICIANS FAMOUS WOMEN PHYSICIANS, Dr. Clara Swain, the well-known American medical missionary, was sent out by the Women's Society of the Methodist Church, in 1870, and was the first woman physician in Asia. A visit to the Nawab of Rampur resulted in his making a gift to her of a hospital site valued at \$15,000. Later Dr. Swain became a physician in the Nawab's palace and was treated with gorgeous

Dr. Lucinda Combs was the first wo-man physician to China. in 1873; —Dr. Meta Howard, the first to Corea, in 1887, and Dr. Anna J. Norton, the first to the Philippines, in 1900. Dr. Esther Kim Pok was the first native Corean woman physician. She graduated at the Women's Medical College, in Balti-more, in 1900. Dr. Fanny Butler was sent to India in 1880, the first-with a regular diploma to go from England regular diploma to go from England. Dr. Ellen E. Mitchell was the first medical missionary to be sent out by the Women's Society of the Baptist Church

Women's Society of the Baptist Church. She worked in Burma.

Dr. Leonora Howard, a graduate of Ann Arbor, was in the midst of her medical labors in Pekin when called to Tien Tsin, to assist Dr. Mackenzie, when Lady Li was ill, and could not, according to Chinese etiquette, be suitably treated by a man. A steam launch was deep by a man. A steam launch was patched for Dr. Howard, and after

by a man. A steam launch was despatched for Dr. Howard, and after the cure she was asked to remain in Tien Tsin. She complied and was given apartments for a dispensary in one of the finest temples in the city. She practised among the official families and in 1884 became Mrs. King.

Among the many women physicians of distinction should be mentioned Dr. Kimball, of Van. Turkey; Dr. Pauline Root, Madura, India: Dr. Julia Bissell, Ahmednoga, India: Dr. Kate Woodhull, Foochow, China; Rr. Mary Holbrook, Kohe, Japan: Dr. Ida Seudder and Dr. Louise H. Hart, Vellore, India: Dr. Brown, who founded the North India School of Medicine at Lodiana, India: Dr. Fullerton and Dr. Noble, of that same school; Dr. Mary Fullerton and Dr. Niles, of Canton, and Mrs. Underwood, of Corea. But this is only a typical list. The name of Dr. Amaudibai Joshee the countries where they are most needed.

The name of Dr. Amandibai Joshee must not be omitted from any list of medical missionaries. Dr. Joshee was a

The Aszariah Smith Memorial Hospital is at Asnitab, Turkey, and at Busrah, Arabia, and at Bohein, on the Persian Gulf, dispensaries are located.

St. Luke's Hospital is at Tokio. At this hospital there are four eminent Japanese physicians and surgeons and a sterilizing plant which cost three thousand yen. Other hospitals and dispensaries have been established at Osaka, Kobe, Akita, Kyoto, Nagasaki; and Formosa.

arrica has many dispensaries and a few hospitals. In Burma the Baptists have half a dozen hospitals and the Pres-byterians support nine medical stations in Siam and Loos. In the Methodist Hospital at Guana-inato Navies

juato, Mexico, every modern medical con-venience is possible. Medical schools and colleges in foreign

lands have become an important feature of the medical mission work. The train-ed natives become intensely interested in the great work of healing and of saving The medical school at Beirut is one of

The medical school at Beirut is one of the most important departments of the Syrian College. A new department has been added recently, that of a training school for nurses. A number of fixed young men in the medical college of Peking will follow medical mission work when they have finished their course. The text books on medical subjects prepared for either scientific or popular utes in other lands have been of great assistance in advancing account progress.

sistance in advancing social progress.
Aside from these there are interesting
medical journals in circulation.
The Medical Mission is valuable in that

The Medical Mission is valuable in that it breaks down prejudice and gains entrance into the homes of all classes. In winning confidence, it assists practical sanitation, establishes quarantine, inoculation and disinfection and helps to check epidemics. It ministers to both sexes, establishes standards of cleanliness and better living and stands better living and stands between plague and its onward sweep into other communities and lands.

Japanese Love Sing. Japanese Love Sing.

(From "The Pligrimage," by Yone Noguchi.)

Far beyond the forest my Beauty abides.

(O Yet san sweet. O Yen San sweet).

He bosom is the nest of a nightingale.

She hides Love and Dream in her hair.

Nine times a day she mirrors her face to a brook,

O Yen San sweet! O Yen San sweet!

A neony and O Yen San smile to the cloud and me.

Low ring to know how fares ahe.

Low ring to know how fares ahe.

Leten on the gossamer and poppy:

The shadow of a fir-tree is her shadow of arm:

The anatow of a first arm of the same of t

dule.

O Yen San sweet! O Yen San sweet!

With O Yen San let me live.

And weave a laughter from the Eternity!

Amn. Syyo & STRTiol od arim2 Licik