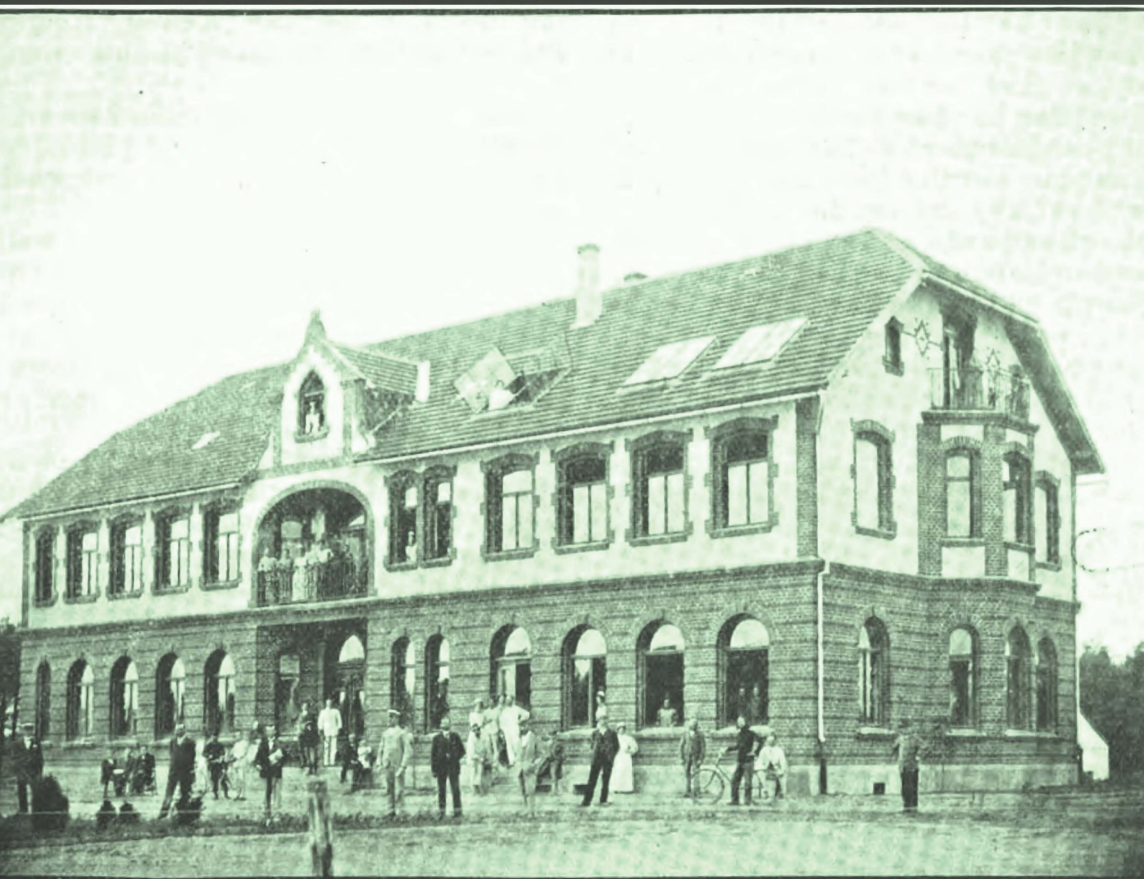




The medical missionary

John Harvey Kellogg

THE MEDICAL MISSIONARY

VOL. XIII No. 1

JANUARY, 1904

PRICE
50 cents a year

ANOTHER YEAR

ANOTHER year is dawning! dear Master, let
it be
In working or in waiting another year with
Thee!
Another year of leaning upon thy loving
breast,
Of ever-deepening trustfulness, of quiet,
happy rest.
Another year of mercies, of faithfulness and
grace;
Another year of gladness in the shining of
thy face.
Another year of progress, another year of
praise,
Another year of proving thy presence "all
the days."
Another year of service, of witness for thy
love;
Another year of training for holier work
above.
Another year is dawning! dear Master, let
it be
Anywhere and everywhere, another year for
Thee!

— Francis Ridley Havergal.

We indulge the hope that the appearance and contents of the first number of the new volume will commend the paper to our readers with sufficient force to induce them to help in raising our subscription list to a good round number. This is a good number and well worth the price, but it is hardly a fair sample of what we hope to do in succeeding numbers.

We are sending this paper to quite a number of friends of the cause whose names are not yet on our lists. It is a gentle invitation to have the names of such, and the names of their friends, placed there.

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The Season of Good Resolutions

THE sick-bed, the ocean in a storm, and the beginning of a new year are seasons when mental reformations are always very near the surface of our thoughts and purposes. The habit of making periodical reforms is not one to be decried, for these are steps in the upward path. The trouble with good resolutions is not in the habit of making them, but in the habitual failure to carry them out. One reason why people so often fail to live up to the good resolutions they adopt at the New Year season is that the resolutions are so indefinite. They are adopted under a vague sense that the life has not been just what it should have been, and no well-defined sense of what the defects are. The only way to make a reformation effective is to make it definite. We need to deal faithfully with ourselves. Has life been a struggle for selfish ends? Have our energies been consumed in the narrow purpose of getting what we could and trying to keep what we got? Then let us remember that "A man's life consisteth not in the abundance of the things he possesseth." Let us definitely determine in the strength of God that our hearts shall open to the wants of others, and our hands shall minister to the suffering around us. Let us resolve that not another year or day shall pass without someone being made happier and better for our influence, and the help we are waiting to bestow. Do not let us permit either the cares or pleasures of life, or the deceitfulness of riches to crowd out the better part of life, and so defeat it. Now it is high time to awake out of sleep; for the day is at hand.

BABISM — WHAT IS IT?

OWING to the riots which have taken place during the past few months in Persia and the hundreds who have laid down their lives for what they believe to be the truth, we propose to give, as far as is possible in a short article, some idea of this new religion which is obtaining such a hold on the people, more especially the upper-class people in this land.

In August last, the mob, incited by the Mullahs, or priests, rose in Tabriz, Teheran, Ispahan, and Yezd, and killed some hundreds of those who had joined this new sect, at the same time pillaging their houses and carrying off everything of value they could lay hands upon. Numbers were, however, able to flee to other towns where the bulk of the population are Babis, and it was in passing through one of these towns that I met some of their chief priests who had fled there for refuge from Teheran. . . .



THE PRESENT BAB, WHOM CHRISTIAN BABIS BELIEVE TO BE CHRIST RETURNED TO EARTH

Their doctrine is that when one leader dies, his (*i. e.*, the same divine) spirit passes on to his successor, and is the same divine spirit which worked in all the prophets from Adam to Moses, Christ, Mohammed, and the Imâms, all of whom they accept as prophets sent from God.

Thus, then, we have the idea that the Bab is Christ returned with angels, clouds, and trumpets. His angels are his messengers; the clouds are the doubts which prevent Christians, Mohammedans, and others from recognizing him; and the sound of the trumpets, the sound of the proclamation which we now hear.



A BROTHER OF THE PRETENDED CHRIST

The Jews were told to expect a Messiah, but when he came, they did not accept him; the Christians to look for Christ's second coming, but when he came (in the person of the Bab), they rejected him; and the Mohammedans to look for the fulfilment of the promise of Al Mahdi, yet now when that promise has come (the Bab), they persecute him.

They deny the crucifixion, saying that God made a man the image of Christ, whom the Jews crucified by mistake, thinking it was Christ. They deny the atonement, for they say the smaller must be a sacrifice for the greater and not the greater for the less (*i. e.*, if a horse is sick, they kill a fowl as a sacrifice for it, but would not kill a horse if a fowl was sick). They deny the resurrection and the ascension of Christ's body, while they accept the resurrection and ascension of his Spirit, for they hold that flesh and blood can-

not enter heaven, it being a place of spirits only as God is a Spirit, being everywhere at once and yet unseen. They read and prize the whole of the Scriptures, but twist the meaning of every part to suit themselves. They are exceedingly friendly with Christians, and say, "There is no difference between us, for we both accept Christ as the Son of God." They are taught to practice love and gentleness toward everybody, no matter of what religion; to be kind to strangers and travelers, and to call no one unclean. There is also a sort of free-masonry among Babis and they will always help one another with money, food, or clothes.

Of late years the faith is making great strides in Persia, and they have very earnest missionaries working zealously in every part of the country. It is said that some of the highest government officials are Babis, and I know of several villages where the whole population are followers of the Bab.

The persecutions which take place from time to time are the cause of numerous converts joining them, for a Babi who is going to be killed, by burning or otherwise, is generally taken into the public square of the town and there given a chance of cursing the Bab and repeating the formula, "There is no God but God, and Mohammed is the Prophet of God." If they do this, they are allowed to go free, but if they refuse, as they generally do, they are put

to death. People who are in doubt or dissatisfied with the Mohammedan faith (and there are many), when looking on at one of these scenes, immediately conclude that, if so many are willing to die for the Babi faith, then it must be true, and so become enquirers and then converts.

Another reason for their increase is owing to the reputed growth of the movement in America. Tales of the most exaggerated description are circulated about the hundreds of thousands of followers the Bab has in America, and these poor, uneducated people think that if the Americans accept this faith, then it must be true.

Babism, in my opinion, is not a step toward Christianity, but, on the contrary, they do their best to make Christianity a stepping-stone toward Babism. The fact that so many hundreds are willing to lay down their lives for what they consider the truth ought to encourage the missionaries, showing as it does that once the Persians accept Christianity, they will not be "rice Christians," but will stand firm through any persecution.

The fact that under the new customs regulations no Scriptures in the Persian language are allowed to enter the country makes it doubly hard for the missions all over Persia. No army can fight without ammunition, and the ammunition of Christ's army is the Word of God.—*Chas. E. G. Tisdall, in Record of Christian Work.*

A CRYING NEED

A. W. SEMMENS

If ever there was a time in the history of the world when people needed educating in the principles of healthful living, it is now. The world's greatest need to-day is a gospel to reach both body and soul. A gospel that is not broad enough to include the body, fails of its mission.

With all the boasted civilization, enlightenment, and progress of this age, "darkness covers the earth and gross darkness" the multitude of mankind on

matters pertaining to preventive medicine—the simple agencies of nature, which are within the reach of all, rich and poor alike. Why this ignorance? One thing seems evident,—the "people perish for lack of knowledge." True, there is a wisdom and knowledge to be found, but it is the wisdom of the world, and lacks the most essential element, *viz.*, God. "The fear of the Lord is the beginning of wisdom, and in him are hid all the treasures of