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THE MEDICAL

MISSIONARY



AND HE SENT THEM TO PREACH THE KINGDOM OF GOD AND TO HEAL THE SICK.

J. H. KELLOGG, M. D.,
Editor.

MRS. E. H. WHITNEY,
Assistant Editor.

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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

EAST.	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.15	pm 12.01	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	7.55	12.50	2.42	7.23	6.43	5.00
Marshall.....		8.25	1.30	3.09	7.51	7.10	6.27
Albion.....	3.50	8.50	1.45	3.30	8.11	7.30	6.50
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					5.18		pm 4.13
Sasp. Bridge.....					5.38		4.33
Niagara Falls.....					5.53		4.43
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				3.13	7.55		6.40
Syracuse.....				5.15	pm 12.00		10.45
Albany.....				9.05	4.20		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.16	8.34		7.40
Boston.....				3.00	11.35		10.34

WEST	7	13	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....					pm 3.00		pm 6.00
New York.....					6.00		am 12.10
Syracuse.....					am 2.10		pm 12.25
Rochester.....					4.15		pm 2.25
Buffalo.....					5.35		pm 3.50
Niagara Falls.....					6.18		4.32
Falls View.....					6.43		5.05
Detroit.....	pm 8.20	am 7.55	am 7.15		pm 12.40	pm 7.35	11.25
Ann Arbor.....	9.43	9.10	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.10	10.30	am 3.45	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.25	pm 12.03	5.00	5.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.01	1.10	5.40	4.28	10.00	3.35
Niles.....	3.15	1.22	3.15		6.00		5.05
Michigan City.....	4.25	2.18	4.30		7.00		6.01
Chicago.....	6.30	3.55	6.35		8.55		7.50

*Daily. †Daily except Sunday.

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No. 1, Chicago Express, to Chicago.....	9.00 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper.....	12.55 A. M.
No. 75, Mixed, to South Bend.....	7.30 A. M.

Nos. 11 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK.

No. 10, Mail & Exp., to Pt. Huron, East, and Detroit.....	3.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East.....	8.27 P. M.
No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit.....	2.25 A. M.
No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (Starts at Nichols).....	7.35 A. M.

Nos. 10 and 74, daily, except Sunday. Nos. 4, 6, and 8, daily.

E. H. HUGHES, Ticket Agent, Chicago, Ill. A. S. PARKER, Ticket Agent, Battle Creek.



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“We Knew It Not.”

IN reading the description of the final judgment given by our Saviour, in Matt. 25 : 21-46, where he gathers before him “all nations” and “separates them as a shepherd divideth his sheep from the goats,” one is impressed by the fact that it is not only the deeds done by those judged which determine their sentence, but that a certain class of deeds only is here taken into account. Elsewhere we are distinctly told that it is through faith that we are accepted in Christ, and that the best of works count nothing unless they are an expression of faith and an outgrowth of love. Various sins are elsewhere condemned in the Scriptures, whether they are the out-breaking sins that ruin the peace of a community, or the secret sins that eat out the individual life. But the one sin mentioned here is that of neglect; and the most striking feature in this account is perhaps the utter unconsciousness of both the approved and the condemned that they have done anything to merit their respective sentences.

The whole chapter with its succession of parables refers to those who profess to be Christ's followers. From the parable of the virgins looking for their lord's return, the Saviour leads the mind on through the story of the servants to whom the talents were given up to the climax when all the nations are gathered before the Judge. These are none of them ignorant of the gospel or of their relation to it and their fellow men. The charge made is not one of wilful sin, but simply of neglect. The foolish virgins failed in forethought where others had made provision. The slothfulness of the condemned servant is contrasted with the energy and thoughtful provision of the “faithful servant,” and in this last

parable it is simply neglected duty that makes the difference between the “everlasting punishment” and the “life eternal.” Nothing is here said of those who put the Lord in prison in the person of his little ones, or of those responsible for their being naked or hungry and sick. It is the neglect to succor them in this condition that is condemned. The pitiful plea, When did we do this? availed nothing. They may have given freely of their abundance to help on “the Lord's cause;” they may even have helped with money or food or clothes those whose cases were thrust upon their attention, and they evidently thought themselves liberal in doing so, but they had failed to bestir themselves in the cause of the suffering and needy.

Job said that the cause that he knew not he “searched out.” Job's vast possessions proclaim him to have been a man of business cares, and the story of his life incidentally shows that he attended to his affairs. He was father of a large family, and looked carefully after their spiritual as well as their temporal welfare. But he found time to search out the cause of the poor and the needy, and none but those who have thus sought out the cases of want in the effort to help them wisely can appreciate how much it takes of time and strength and nerve strain. He found time to be a father to the poor, eyes to the blind, and feet to the lame. (See Job 29 : 15, 16.) There must have been very much of the personal element in Job's work for the poor, for they learned to love and respect him.

A case of sickness was discovered in a certain community. Sympathy was extended in a practical form, the sick one was nursed to the end, and buried by friends. Investigation, made after the case had become hopeless, discovered that the illness was

directly traceable to bitter need, which the sufferer had been too modest to disclose. A little neighborly interest in the individual, a little thoughtful tact manifested early in the history of the experience, might have relieved the circumstances by an outlay small indeed beside the expense in money and effort which was finally demanded, and let us believe, ungrudgingly given, to say nothing of a life which might have been saved by this timely interest, but "nobody knew" of the need till too late to avert the consequences. A soul was wavering between a right and a wrong decision. A helpful word or a kindly act would have turned the balance. But "nobody knew" it was needed, the wrong decision was made, and when an outbreaking act came to the notice of others, vigorous efforts were made to save the sinner.

When we come to regard "our Father's business" as Christ did, shall such things transpiring around us be overlooked? What if we sometimes make a mistake? Better a thousandfold let some effort be "wasted," as the world calls it, on "unworthy objects" than that Christ's little ones should suffer. Were there not ten lepers cleansed? But where were the nine? Only one, we are left to suppose, used the blessing of restored life and health to God's glory. Yet Christ with divine discernment, knowing that his glorious gift of life would not be used to the best advantage, did not withhold it from the nine. Perhaps this was the lesson we are to learn from the incident.

"When saw we thee" in need, "and did not minister unto thee?" Their ignorance of the need did not save them from condemnation. They had not wilfully turned a deaf ear to suffering; they simply had not known of it. They may not have deliberately kept out of the way of it, but at least they had not sought to find it.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain. [Another version says, "Those who slip aside on the brink of destruction"]; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it; and he that keepeth thy soul, doth he not know it? and shall he not render to every man according to his works?"

When we have come to such a union with the divine Spirit of Christ that we can truly recognize a brother in the poorest specimen of humanity, may we not hope that we shall also be guided by that Spirit to those who have need of us and of whom we

have need? Will not our eyes be opened that we may see, our ears that we may hear, and our hearts that we may understand Christ's voice calling to us through his needy ones? E. H. W.

Lessons from the Chicago Training-School.

Reflex Influence of Missionary Work.

A few days ago, as I was in my room in the training-school home in Chicago, making preparations to leave for a camp-meeting in an adjoining State, one of the young men came in, and asked me to go with him to see a sick person he had found. I did not feel that I had time, but he seemed disappointed, and said it was a very sad case. Then there flashed across my mind the parable of the Good Samaritan, and how the priest and the Levite were so busy going up to the temple to officiate that they did not have time to turn aside to serve Christ in the person of one of his unfortunate brethren in distress by the roadside. So I quickly changed my mind, and accompanied the young man.

He led me to the very center of the slum district in Chicago, and then into a house the general appearance of which, as well as of the men and women lounging in front of it, suggested that its occupants did not earn their livelihood in any legitimate manner. We climbed the weary length of four flights of stairs, the last one being almost as dark as midnight, to a small room where no ray of heaven's sun could ever penetrate, lighted only by a small, smoky lamp. On a rough board bed of straw with an oilcloth over it, lay the emaciated form of a young man, and his aged father, true to that paternal instinct that we often see so well preserved even under these circumstances, was trying to offer him some kind assistance.

I found upon a brief examination that he had two deep abscesses in the small of his back, out of which was oozing foul pus. To all appearances, there was not food in that room for the next meal, and the father told me with tears in his eyes that his son had been in this condition for several months, and he had not been able to earn anything during that time.

O, how glad I was that I was acquainted with a gospel that reached even to the very bottom of sin and degradation. How eagerly they tried to catch the thought that the Lord could work some good out of even this.

Reader, do you sometimes feel discontented with

your home and its surroundings, with the opportunities that God in his mercy has showered upon you so richly? If so, unless your case is incurable, go into such scenes of suffering, and you will come back to the place God has allotted you, and almost imagine that you are in the garden of Eden.

Words in Due Season.

The prophet Jeremiah said, "O that I had in the wilderness a lodging place of wayfaring men." The inspired Word does not give us any account as to whether his wish was granted or not, but the Workingmen's Home on State Street in Chicago is certainly a grand haven of rest to the wayfaring man in the midst of the dark wilderness of sin and degradation that holds such absolute sway for several miles in this immediate vicinity. Here a poor struggling man can for a few pennies sleep in a clean bed, and have his filthy clothes disinfected while he is asleep; he can enjoy the benefit of a good bath before he lies down to rest, and in the morning have a good meal free from the irritating and stimulating substances which would naturally send him to the nearest saloon. Opportunities to sow seed in the hearts of these men, that will spring up for either spiritual or physical health, are almost numberless.

A few days ago a young man ordered a bowl of bean soup and turned into it almost an equal amount of sugar, remarking that he could not eat anything unless it was well sweetened. This was the golden opportunity for the nurse who filled his order to explain to him that an undue amount of sugar would set up gastric catarrh, and lay the foundation for indigestion and other evils. In order to have the man comprehend this fully, he gave him a little talk on the physiology of digestion, and explained to him why, though he might not feel the effect at once, he was sowing the seed of ill health. It was all a revelation to the man, and how thankful he was as he went out with this additional ray of light which had fallen on his pathway to help him guard a little more effectually that blessing—physical health.

Are the Days of Miracles Past?

There are many persons who are continually despondent and gloomy because of some apparent defect or weakness in their character. They seem to make this a matter of special prayer, and yet God has not taken it away, and as a consequence they are tempted to believe that they have been forsaken and

that there is no hope for them, when, as a matter of fact, God is doing a much more important work for them in the development of their characters in some other directions, and if they were conscious of being rid of the particular defects upon which their eyes are riveted, the effect would be to lead them to believe that they were pretty good examples for all other people to copy. Such should remember that Paul prayed more than once to have one of his infirmities removed, and the Lord, instead of taking it away, reminded him that his grace was sufficient for him.

Many others are bowed down by sinful conditions, partly inherited and partly acquired, and are continually wondering whether or not there is that same power in the world to-day to loose them and set them free as when Jesus walked among men up and down the hills and valleys of Palestine. If such could only step into the Life Boat Mission in Chicago any night of the year, they would see such examples of saving grace that their souls would be inspired to surrender themselves fully to God so that he would have an opportunity to put power into their lives.

Last evening, as I walked into this mission, on the platform stood a man of erect and stately bearing and with a kind and winning face, exhorting his hearers in the most powerful manner to reach up and take hold of the line which is let down to save every human being. This man only three years ago was one of the most notorious safe-blowers and professional thieves in the country, with his picture in every rogues' gallery, his description carefully noted by every detective, and well known in many of the great prisons, where he had served sentences. His daily life is a constant testimony to every policeman and detective in Chicago that there is a power in the gospel that the terror of prisons and chains could never produce.

When an opportunity was given for testimonies, a man, whose general appearance suggested that he was but a mere youth, arose and stated that at the age of nine he was adopted by a safe-blower and taught the business just as other children learn arithmetic. One night, when the company that he worked with had secured \$80,000, the police were after them, and this young man was the only one captured. He was sentenced to prison for five years. When he stepped out, there was another indictment awaiting him, which meant another five years and when he again came out, he was sen-

tenced to five years more. When he was finally released, he joined Colonel Roosevelt's Rough Riders, and went to the seat of war.

A few nights ago he was walking down State Street and chanced to come by the Life Boat Mission. Thinking it was a pawn-shop, he stepped up to the window, and was at once invited by some of the workers to come in. When he discovered that it was a mission, he said, "This will do me no good; nobody cares for me; the Lord does not love me." Earnest persuasion, however, brought him in. He saw about him other miracles of saving grace; the Lord stirred his heart, he raised his hand for prayer, and a new power came into his life.

When such testimonies were given, how the faces of some of these storm-tossed souls lighted up; for deep down in the heart of every man, "crushed by the tempter, feelings lie buried that grace can restore." How insignificant our little difficulties and temptations seem when we see how freely the Lord works for those who will only yield themselves fully to the sweet influence of his Spirit.

DAVID PAULSON, M. D.

The Sanitarium Summer School.

WE made brief mention in our last issue of the Summer School to be held at the Sanitarium during the summer, beginning July 3. The course as laid out will cover eight weeks, and the program includes theoretical and practical instruction in condensed form of the most important studies taken up at the Sanitarium during the longer courses of the Missionary Training-School. It is not expected in these eight weeks to fit persons completely for professional nurses, cooks, or workers in other lines; but very much valuable instruction and help may be obtained by those who desire training as Christian workers, but who can not, for various reasons, take the longer courses.

Here are some of the subjects: Anatomy and Physiology; Sanitary Science and Personal Hygiene; Bible Temperance and Bible Hygiene; Nursing and Emergencies; Simple Remedies and How to Apply Them; Uses of Water; Healthful Cookery; Chemistry of Foods; Healthful Dress; Physical Culture; Mothers' Work; Gospel and Christian Help Work; Missionary Work in Foreign Lands; Natural Methods of Teaching; The Bible in Education; The Principles of Education; Timely Studies of Special Truths.

A consecration service will be held daily. Special courses will be conducted in Physical Culture, Practical Cookery, Missionary Canvassing, and Practical Missionary Work for those who wish, by especial attention to any of these subjects, to prepare themselves further for public or special work in these lines.

No charge is made for instruction. Board will be furnished on the European plan. The cost per week for board and room is estimated at from \$1.50 to \$2.00. Those who contemplate attending would do well to correspond at once with the committee. Address Sanitarium Training-School, Battle Creek, Mich.

The Redemption of Africa.

AFRICA — at once the oldest and the newest continent on the globe — has undergone such rapid transformations in recent years that it has been no easy task for the historian to keep up with them, of whatever phase of development he might treat. Books, treatises, articles of more or less value, have not been wanting, but no sooner were they on the market than new developments demanded new publications. The record of the opening of different portions of the country to civilization and to the gospel have furnished material for some of the most fascinating tales of adventure, the most interesting recitals of facts, the most thrilling and inspiring biographies; and no phase of the development of Africa has given a wider range or one more fascinating in the recital than that along missionary lines. But the missionary history of Africa has been given by piecemeal: here a mission or there; here the story of a devoted life, and there the record of marvelous toil and achievement on mission fields from Cairo to the Cape. In this field of research Mr. Frederick Perry Noble has been at work for years, comparing, sifting, arranging, and the result is given in two volumes, arranged and indexed with cyclopediac exactness, the most complete work of reference on African missions ever issued.

The first volume is devoted to ancient and mediæval missions, the preparation of the field for later effort, the environment of missions and the religious partition of Africa, including mention of some seven or eight of the societies which have the strongest work in Africa. The existence of the work of many lesser societies is recognized, but they are dismissed with only passing mention, as the limits of the work forbid many minor details.

Volume II devotes about 380 pages to the expansion of missions, and 87 pages to statistics, educational, literary, medical, and philanthropic, a directory of mission agencies, a list of nearly four hundred authorities on Africa, and to a copious and exhaustive index.

Beautiful maps and tables illustrating different subjects are found in Volume I. Those on the amount and distribution of disease in Africa will have special interest for medical missionaries. Portraits of representative missionaries illustrate both volumes.

Occasional errors are almost unavoidable in a work of this nature, yet these volumes show a most painstaking effort after accuracy, and we venture to say that it is the most complete and thorough treatment of the subject ever made. Every missionary library should have it, and every student of African missions should avail himself of its information. 856 pp., \$4.00. Fleming H. Revell Co., New York, Chicago, Toronto.

“The Forward Movement” of the American Board, recommended by that body at its recent meeting at Grand Rapids, Mich., is taking definite shape under the efficient leadership of Mr. L. D. Wishard, who was appointed to organize the work of systematic appeal to the Congregational churches in behalf of missions. The neat pamphlet of 45 pages before us from the Fleming H. Revell Publishing Company, from Mr. Wishard’s pen, “The Students’ Challenge to the Churches,” reviews briefly the rise of the Student Volunteer movement. Under the headings, “Three Vital Questions,” “Whom Shall We Send,—Who Will Go for Us?” “We Will Go—But Who Will Send Us?” and “How Shall We Send?” Mr. Wishard reviews briefly the rise of the Student Volunteer movement as the answer to the first question; under the second he presents the claim of the waiting volunteers upon the churches, and under the third discusses methods of sending and supporting the missionaries.

The special feature of the plan is that churches, or in cases where it is possible, families or individuals, undertake each the support of a missionary in addition to the regular contributions to the general missionary fund.

In the three months in which Mr. Wishard has been conducting the campaign among the churches, thirteen churches were visited and each assumed the salary of a missionary. This increased the contri-

butions nearly three hundred per cent., and raised the contributions per capita from \$.45 to \$1.71 per year.

World-Wide Notes.

The Children of Cuba.

It is said that in the island of Cuba before the war, out of 400,000 children of school age only 30,000, or seven and a half per cent. of the whole number, attended school; and these were educated mainly in Catholic schools. As under the present military occupation of Cuba there is no change in the school law and therefore public schools are not provided, the children run the streets by thousands. The educational work is therefore an important feature of missions in Cuba. Hundreds, if not thousands, of children were left orphaned by the recent misfortunes, and they are being gathered in wherever missions are established, as far as funds will permit. But these reach only a small per cent. of the need even in their immediate vicinity, and there are cities yet untouched. Now is the time to work for Cuba. Rome has lost her prestige in Cuba to a certain extent. A few years hence, when affairs are more settled and the Catholic Church shall have adjusted her policy to the changed conditions, the work of Protestant missions will be far more difficult.

The Plague in Bombay.

Reports state that the plague still maintains its foothold in Bombay, the third crisis within a few years, though it is somewhat diminishing. It appears that inoculation is successful, since in one town only one in eight hundred of those inoculated died, while one in thirteen of those not inoculated succumbed.

The *Church Missionary Gleaner* tells of a base attempt to impose upon the credulity of the people, which goes beyond any of the appeals to superstition which have been publicly made, and they are not few. The attempt referred to is a pamphlet in good English signed by one who calls himself the promised Messiah, and who professes to have had a revelation from God as to the means of curing the plague. “The origin of two profanely named remedies is described in a narrative which goes out of its way to deny the death and resurrection of our Lord. The medicine is said to have been solely prepared under the influence of divine inspiration.” The only redeeming feature seems to be some sanitary

advice as to cleanliness, disinfection, and crowding in the houses, which was evidently derived from a European source.

A Negro Lady Physician.

Mrs. Lucy Hughes Brown, M. D., is a graduate of Scotia Seminary, and took her medical course in Philadelphia. She has practised in Charleston, S. C., and with three other negro physicians has founded a hospital and a training-school. Her husband is pastor of a church in the same city.

Preventive Medicine in Burma.

Under this title a contributor to the *Baptist Missionary Magazine* tells of the advance made in healthful living by the Karens. Seventeen years ago a missionary visited a Karen village to find fever and dysentery in almost every house. A request for a drink of water revealed the secret of the trouble. The water-supply of the village was foul. Before the visit of the missionary was ended; a well had been dug, and with the use of better water the health of the people improved at once. Good drinking water is now obtainable in most of the Christian villages. Not only are the schools which are established in every Christian village made centers for the dissemination of spiritual truth and general education, but the pupils are also taught "how to eat and drink to the glory of God." As these are boarding-schools, the lessons can be properly illustrated and enforced. The rotten fish, red peppers, and half-cooked rice are excluded; the pupils are taught to eat slowly without bolting their food, and the result has been a marked lessening of diseases of the stomach, bowels, and skin—a great change from the days when dysentery was common among the pupils.

Another valuable result of the training is that the rising generation are learning that disease is a result of the infraction of nature's laws, and not of the displeasure of evil spirits.

The Karens were inveterate users of tobacco, both smoking and chewing it, and began often, both girls and boys, at four or five years of age. The Christians are learning better. Whole families have laid it aside. Many children have never used it, and the preachers as a rule are clear from this filthy habit. It is good to hear of such thorough cleansing from evil habits, and such intelligent recognition of the principles of true living.

Presbyterian Missions.

The Presbyterian Mission Board has decided to open work in Porto Rico as soon as money shall be raised to meet expenses. The present plan is to begin work in two or three of the principal towns, working out from them as centers.

Several missionaries are to be sent into the mining-camps of Alaska, where at least twenty thousand men have wintered. Scarcely anything has been done for them in missionary lines. Two men were to be sent in May, a third to follow a few weeks later, and a fourth as soon as his salary shall be provided. At two points, ground has been secured for building Presbyterian churches, and equipments are on the way.

Two missionaries of the Presbyterian Board have started for the Philippines, with their wives. The ladies will probably remain in China till the disturbances in the islands have somewhat subsided. The men, Rev. James B. Rogers and Rev. D. S. Hibbard, expect to proceed to Manila, and occupy themselves with the language and what other work they may be able to do. Two other missionaries of the board will be sent in the autumn.

The *Assembly Herald* says of the mission operations of the Presbyterian Church that more than one hundred recruits are called for, sixty-three of whom are imperatively needed to fill vacancies in the field. Of the number offering, fifty-seven, including wives of missionaries, have been accepted, but the money to send them is not forthcoming. The missions call for a million dollars exclusive of new work, and the appropriations are only \$825,000.

Cesarea Hospital.

In a report received from the Cesarea Hospital, Turkey, W. S. Dodd, M. D., of the Society of Friends, Superintendent, for the eight and one-half months that the hospital has been open during the year, says that the seven beds have accommodated eighty-two in-patients. Eighty-two operations have been performed, ranging through a large variety,—laparotomies, hernia cases, tumors, operations on the eye, amputations, etc., with only two deaths. Besides these, 182 operations were performed on patients who were cared for at neighboring houses or at home; 3,702 patients have been treated at the dispensary.

Of the cases especially interesting from a spiritual standpoint, one was that of a Greek physician who

came from one hundred miles south with blood-poisoning. He recovered, and bought a Bible, which he kept at hand.

An interesting episode was a visit to Sivas, three days' journey distant, on a call from the governor-general to operate on his favorite wife for a deep pelvic abscess. The operation was a success, and of much benefit to the hospital from the favor thus secured in high quarters. Another striking incident was a visit to a town fifty miles north to attend the wounded in an affray between the government and the rebellious townspeople, the latter including Turks as well as Armenians, who had refused to submit to a decree changing the seat of local government. The killed were twenty, the wounded over thirty, and these latter were in a pitiable state of neglect. Eleven days had elapsed since the receipt of the injuries. Whether a simple flesh wound, a compound fractured and splintered thigh, or a perforated lung, the wounds were plugged with lampwicking and dressed with cow dung.

"Their Works Do Follow Them."

Under the above title the *Missionary Herald* tells the story of the life of John Lawrence, a cripple and an invalid, who lived more than threescore years ago. His life was blighted, so to speak, by a disease which, while it crippled him physically, left him with a remarkably brilliant mind and a keen intellectual ambition. At twenty he gave up the struggle against his apparent destiny, and entered into the peace of God. From this time he consecrated his every effort, made in his chamber of suffering, and his fortune to missionary work, coming into personal relation by correspondence with many in the foreign field. The following, given by the *Herald*, is an interesting illustration of the power of such a life:—

It seems that among the recipients of Mr. Lawrence's bounty, more than seventy years ago, were some of the missionaries of the American Board in Jaffna, Ceylon. From the children gathered out of heathenism in that island several were educated by Mr. Lawrence's generosity, and to one of them was given the name of Nathaniel Niles, who in after years named five of his children after various members of Mr. Lawrence's family. This naming of children on mission ground after donors in America was quite common in the early days, a practise which it was afterward deemed best to discontinue. But sixty-six years after the death of Mr. Lawrence, one

of his nephews, Rev. F. B. Perkins, of Oakland, Cal., on making inquiries concerning the Niles family, received a long letter from Rev. Daniel Poor Niles, a son of Nathaniel, dated at Jaffna, Jan. 27, 1897, recalling some things his father had told him of his benefactor in America, and stating some facts respecting the family. It seems that Nathaniel Niles became a preacher of the gospel; that he had eleven children; that his three sons who lived to manhood became ministers; that three of his daughters and two of his granddaughters had married ministers. His descendants, including those who have entered the family by marriage, number 177, and among them all there is not one who has lapsed into heathenism. Of those who are still on earth, all are said to be living Christian lives. Who can measure the far-reaching influence for good that came from the invalid's chamber in Salem more than threescore years ago?

The Yang-tse-Kiang.

We have already mentioned the unprecedented overflow of this stream, China's Sorrow, as it is sometimes expressively called, and the devastation which resulted. It broke its bank in four different places, and is now making for itself two new channels to the ocean. One of these streams is about one hundred and twenty miles long, and spreads itself over the adjacent country at a width of from sixteen to thirty miles. The other stream spreads itself from eight or ten miles in the main to sixteen and twenty miles in some places. Hundreds of towns and villages are ruined. The old channel may become in time a bed of dry sand.

Suicide in China.

Dr. Duncan Main says that in a single hospital at Hangchow there came under his observation in one year 211 cases of attempted suicide. Of these, 126 were men, and 85 women. Opium was the means used by nearly all. The cause in 132 cases was quarreling.

A Noble Reply.

An educated negro was planning to go into one of the fever-afflicted regions of Africa as a missionary, and a friend expostulated with him, reminding him of another who had "uselessly sacrificed a valuable life," as it was put, in a similar enterprise. The negro's reply was, "Institutions must have graves for their foundations."

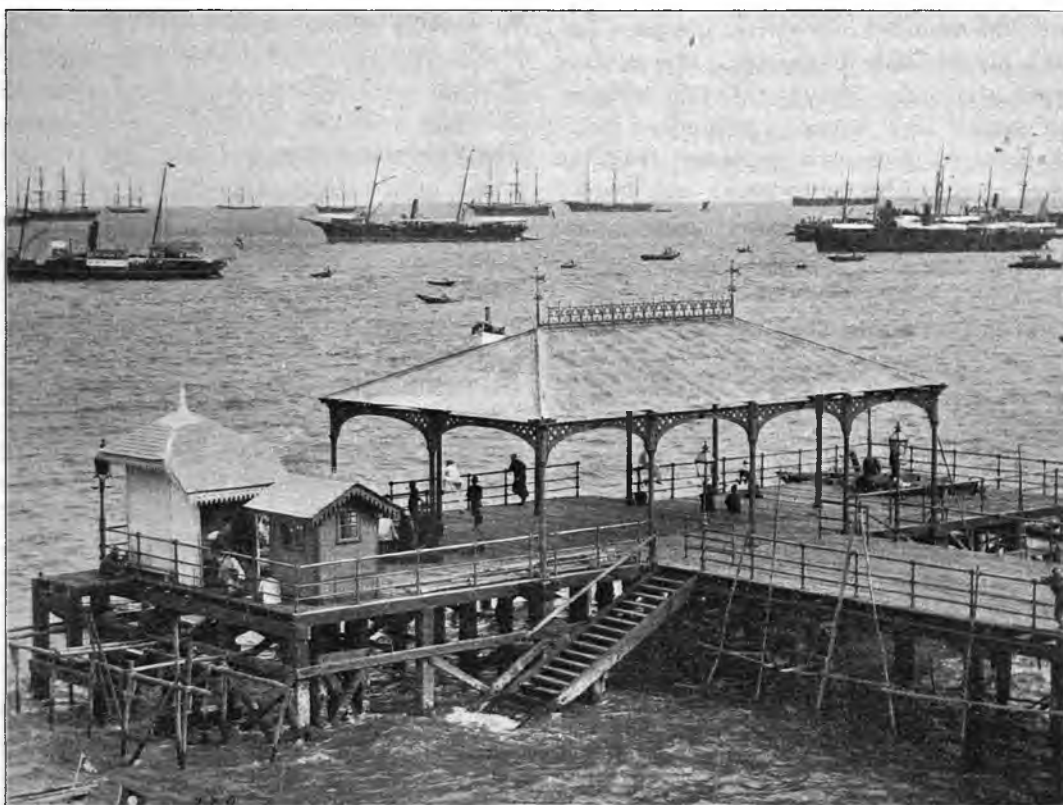
Results of Missionary Work in Malaysia.

R. W. MUNSON.

Continued.

ON the announcement of the treaty of peace with China, the directors of the L. M. S., impressed with the solemn responsibility devolving upon the church of Christ in that vast empire, forwarded instructions in 1842 to the missionaries connected with the Chinese department of the ulterior Ganges Mission to proceed to Hong Kong for the purpose of considering the best means for conducting their future operations. After mature deliberation it was decided that

During this conference at Hong Kong Mr. Dyer died. The mission at Penang was continued during the lifetime of Mr. Beighton, but at his death, in 1844, Singapore remained the only station in Malaysia occupied by the L. M. S. The work there was carried on both among the Chinese and the Malays by Mr. A. Stronach and B. P. Keasberry respectively. Their success was both encouraging and satisfactory, considering their difficulties.



ROADSTEAD, SINGAPORE HARBOR.

the future operations of the Society at Malacca and Batavia should be discontinued, but that a mission on a small scale should be maintained either at Singapore or Penang, for the benefit of the fluctuating Chinese population. The property of the society at Batavia was sold, and both at Batavia and Malacca the mission chapels were so placed in trust for the benefit of the inhabitants that in the event of the Society's missionaries being returned at any future period the chapels would be available for the use of the missionaries.

In August, 1843, the Prinsep Street Malay chapel was completed as it now stands. The interest among the Malays was increased at this time, and about twenty adults attended the services. The number of boys at Mr. Keasberry's boarding-school was now twenty-three. In 1845 the work of cutting Chinese type and printing in Chinese was continued under Mr. Stronach, but he was ordered to leave for China early in 1846. After that year Mr. Keasberry alone remained of the L. M. S. missionaries to Malaysia. He felt that he had been called of God to work

among the Malays, and could not be prevailed upon to leave his post. In 1847, therefore, when the L. M. S. withdrew their support, Mr. Keasberry chose to remain as a self-supporting laborer. He died in the Malay chapel while preaching, on the 6th of September, 1875.

Mr. B. P. Keasberry was born in the year 1811, at Hyderabad, India. His father, Colonel Keasberry, was appointed resident at Tegal, Java, in 1814, by Sir Stamford Raffles. The family consisted of three sons, of whom Benjamin was the youngest. Colonel Keasberry shortly afterward died, and the mother married a Mr. Davidson, a merchant of Sourabaya. The three boys were sent to school first at Mauritius, and afterward at Madras. When they were grown to manhood, the two elder sons returned to Java, but Benjamin remained in Singapore, and opened a store. He soon after left for Batavia, and entered a business firm as a clerk. He lodged with two young men, one of whom was an atheist. This young fellow fell a victim to cholera, and his illness and death without God and without hope made such an impression on young Keasberry that he gave himself to God. His conversion determined his whole after career, and he made known to Dr. Medhurst, who was then stationed at Batavia, his intention of becoming a missionary. The L. M. S. had a large printing-office in Batavia, and here Mr. Keasberry obtained his knowledge of printing, which afterward proved so useful to him. An inheritance falling to the children of Colonel Keasberry, Benjamin determined to attend some college in America. He studied three years at Andover, and in 1837 married Miss Charlotte Parker, in Boston, and came out to Singapore with his wife, as a missionary to the Malays under the auspices of the American Board of Congregational Foreign Missions. Here he remained, without ever returning to Europe or America, till his death in 1875.

When the London Missionary Society determined to abandon Malaysia, and found Mr. Keasberry unwilling to leave the people among whom he had labored for so many years, upon his resignation, they bequeathed to him the entire plant of the mission press, by means of which he was able not only to support himself and his work, but also to turn out a large amount of valuable missionary literature. One of the noblest monuments of all his life work is the New Testament in Malay, which for years has been the only Malay Scriptures in use in these settlements.

The second Protestant society to begin work in the Straits Settlements was the Society for the Propagation of Female Education in the East, which, although not organically connected with that body, was, nevertheless a Church-of-England society, and drew its principal support from its members and friends. The work of this society was begun in 1827 by Miss Newell at Malacca, and in 1833 at Singapore by the Misses Grant and Cooke. Their work has continued to the present time, and is of the highest character, and of great service to other missionary organizations; for the Chinese girls who have been educated in the school are not only thoroughly instructed in the Scriptures and soundly converted, but they become valuable Bible workers, teachers, wives of native preachers, and mothers of Christian families.

Miss Sophia Cooke continued for more than half a century in charge of this school in Singapore, and so saintly was her character and so great was her influence that everybody who knew her, from the humblest native to the governor himself, showed her the greatest honor and respect. She staid at her post until her work was done, and she fell asleep in Jesus, and was laid to rest in the quiet cemetery of Singapore to await the resurrection of the just.

The third Protestant missionary organization to enter this field was the American Board of Congregational Foreign Missions, who took up the work in 1834 in the town of Singapore, as a central point for all their missions in southeastern Asia and the adjacent islands. A mission seminary was opened in 1837, with twenty pupils in attendance for some years until their missionaries were all withdrawn in 1844. It might be well to explain that a decision of the Netherlands India government to exclude all missionaries but those from Holland from the greater part of the countries centering about this mission, made it a less favorable site than it had been expected it would be. Hindustan and Eastern Asia were also regarded as relatively more important as fields for missionary endeavor than the Straits Settlements, and in 1844 the affairs of the mission were settled, and the only remaining missionary family left Singapore to join the Madura mission.

The Society for the Propagation of the Gospel, representing the "high church" section of the established Church of England, were the next to enter the field. In 1856 or '57 they took up work at Singapore, and the first record we find of native converts is that sixty Chinese and Tamil converts were meeting regularly for worship under the superintendency of

the government chaplain, Rev. T. C. Smyth, and as he could not properly attend to their needs, he applied to this society for a missionary. In 1861 Rev. E. S. Venn was sent out from England, and in 1872 Rev. W. H. Gomez was transferred from Sarawak, Borneo. In 1875 the Straits government, having granted land for the erection of mission buildings, a beautiful school-chapel was opened, which continues to the present time to be used both as a school building and as a place of worship. Both the Chinese and the Tamil congregation con-

who embraced it; but it pleased God to open his eyes to see the truth and to convince him of the sinfulness of his past life. He said that notwithstanding his wickedness, God had prospered him, and he was therefore anxious to spend and be spent in the Master's service. At his own expense he built a chapel on his estate to help spread the gospel among his countrymen scattered over the different plantations. This chapel was afterward replaced by a substantial brick church, built by donations from friends. In 1877 a new house was begun in Singa-



RESIDENCE OF THE GOVERNOR, SINGAPORE.

tributed to the amount of two hundred dollars, some of them giving a whole month's wages. In 1876 a mission was stationed among the Chinese gambier and pepper planters at Jurong under peculiar circumstances. A Chinese planter who had resided there for twelve years came to the mission seeking for instruction, and requesting that a catechist should be sent to teach his people. He had been a strenuous opposer of Christianity, and in trying to the utmost to stop its spread among his countrymen had been guilty of tyranny and oppression toward those

pore to serve as a residence for the missionary and as a home for the divinity students to be prepared for the work of catechists, who are much needed. Instead of having one Chinese catechist with a knowledge of several dialects, Mr. Gomez's plan has been to choose from the converts such as show fitness for the work of teaching, and thus for the same amount as has been paid for one man of varied accomplishments, five catechists were in 1890 engaged in preaching the gospel to their countrymen, the Hakkas, Macaos, Hokkiens, Tey Chews, and

Hylams, respectively, and good proof has been given of their earnest and persevering labors. On Sundays Mr. Gomez holds services in Chinese, Tamil, and Malay. There are so many dialects, or rather languages, spoken by the different Chinese who come to the Straits that there is considerable difficulty in making the Chinese service intelligible to the mixed congregation which attends it. This difficulty is partially met by the prayers being said in one dialect, the lessons being read in two others, while the sermon is preached in Hokkien, and rendered by the catechist into Cantonese. By means of his translations of various books into the Malay and Hokkien colloquial, using the Roman characters in both instances, Mr. Gomez has enabled his congregations to join in the services of the church. From this it will be seen what a polyglot community Singapore possesses, and how serious are the difficulties which confront missionary effort, particularly among the Chinese. With a changing population like that in Singapore, it is difficult to calculate numerically the results of missionary work. Chinese and Tamils reside here for a while, and then leave for more lucrative employment. Up to 1890 there had been 356 baptisms, most of the candidates adults. Mr. Gomez, in giving an account of his work, says, "If half of these represented resident families, what a great congregation we should have! With the exception of some Straits-born Chinese, these have all left, but this very fact gives an additional importance to Singapore as a missionary station. We are instrumental in preparing evangelists to carry the news of salvation to the heathen in other countries. Those who leave us, the baptized as well as the catechumens, do so under promise to read and expound the Scriptures to the best of their ability to their countrymen wherever they may be placed, and we have had gratifying proof that this has been done with good results in several instances." In one case a missionary from China told Mr. Gomez that in the interior of that country he had met several persons who informed him that their first knowledge of the truth was derived from Christians who had returned to China from Singapore.

In 1892 Mr. Gomez reported about two hundred native Christians identified with his mission, about one hundred and forty of whom were communicants. Some work was attempted among the Indian population of Penang, which led the Rev. J. Moreton, government chaplain, to engage a native catechist, R. Balavendrum, to work among the Tamils, these

forming a very large proportion of the population of the island. This catechist, who received his education at the S. P. G. College at Madras, was at first supported from local sources. In 1877 he was ordained deacon, and in 1880 his support was partly undertaken by the S. P. G.

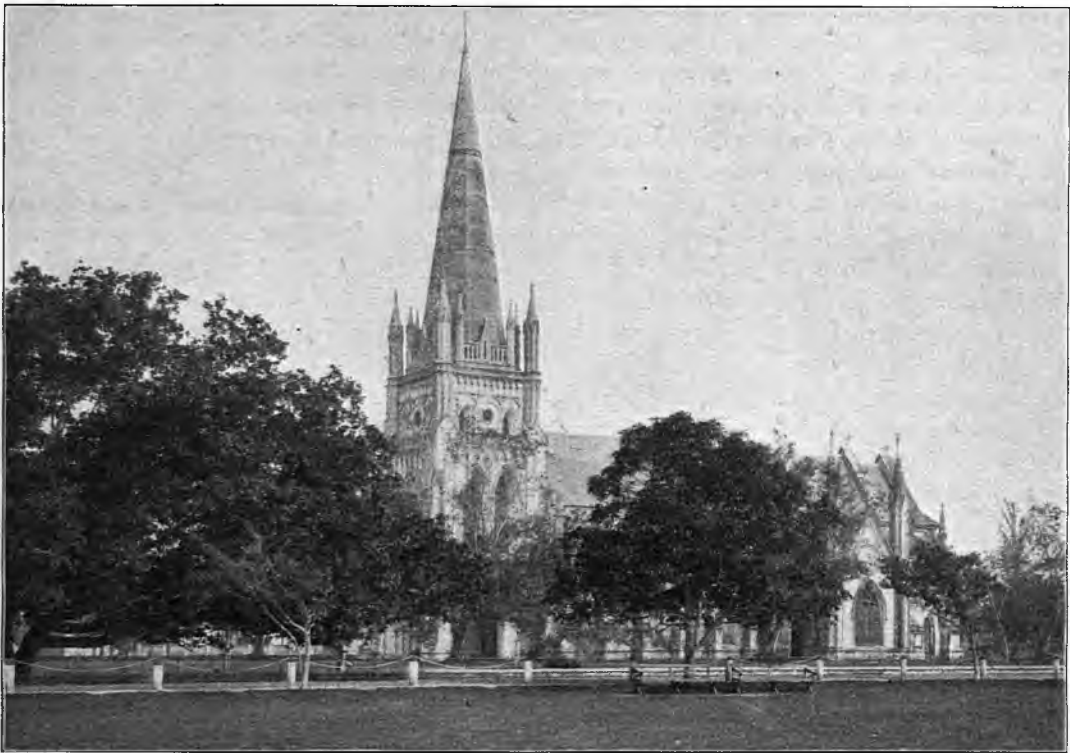
In 1886 a mission chapel was erected, and in 1887 a Chinese department was added to the mission through the influence of the chaplain, Rev. L. C. Biggs. About three years later three Chinese were converted. In 1892 the number of Christians connected with the Church of England in Penang was represented as one hundred and twenty-five, of whom fifty-five were communicants. These numbers did not include the European residents.

Work was undertaken in the Peninsula, in the Province of Wellesley and at Malacca and other points in the native states, but with no very marked success.

The next Protestant church to open work in this field was the Presbyterian Church of England, or the established church of Scotland. Work was done among the Chinese for some years prior to the appointment of a regular missionary. In June, 1878, the Rev. Wm. Young was elected an elder in the local session. He had been in the early days of the L. M. S. a Chinese missionary, first at his birthplace, Batavia, and then at Singapore and Amoy. He was one of the first, if not the first, to prepare Chinese hymns in the colloquial. Some of these hymns are in daily use in South China and the Straits in all the missions. He went to Australia, where his wife died. He returned to Singapore in 1875, shortly before the death of Mr. Keasberry, and was able to continue some of his work in the island. He supported himself here as a teacher of Chinese until he left the colony in 1885. In 1857 Mr. Keasberry and Tan See Boo were one day out preaching on the Bukit Timah road near Wayang Satu. Several Chinese present invited them to open a station at Bukit Timah (Tin Hill). This led to Mr. Keasberry's work there. His congregation at the Prinsep street chapel helped him to build the first chapel at the seventh mile stone on the same site where the present chapel now stands, built in 1887. His congregation also helped to support the work there till his death. After that event Mr. Young interested himself in the Bukit Timah congregation, and superintended the work of the catechist in charge. In June, 1879, Mr. Young submitted a letter to the session from the Rev. H. L. McKenzie, of Swatow,

China, who had recently visited Bukit Timah, recommending that the congregation there should be taken in charge by the Presbyterian Church. The proposal was supported by Mr. Young, and favorably entertained by the session. This was done in October, 1879, when the petition with fifty-nine members and others was presented. On Nov. 6, 1879, the session met and resolved to give the quarterly communion collections for the Chinese mission. After some conversation on the subject of giving a missionary to the Chinese from England, it was agreed to urgently renew their application, and to

In 1887 Miss Mac Mahon was sent by the Woman's Missionary Association, of the Presbyterian Church of England, to work in Malay, more especially among the Chinese Babas, or Straits-born Chinese. Miss Mac Mahon did excellent work, but on account of ill health was obliged to resign, and go back in March, 1891. Miss Leckey was appointed by the Association to be associated with Miss Mac Mahon. She left for Swatow to learn Chinese immediately on her arrival at Singapore in 1889 and returned in April, 1890. She gave herself entirely to the work among the Chinese from Swatow



CHURCH OF ENGLAND CATHEDRAL.

offer on behalf of the congregation and its friends one thousand dollars annually toward the support of a mission. As a result of this action on July 22, 1881, Mr. Aitkin, the minister of the kirk, announced the appointment of Rev. J. A. B. Cook to Singapore. In November Mr. Cook, after a fortnight's stay in Singapore, went on to China to study the language and missionary methods. He returned in December, and took up the work of the Chinese mission. In May, 1883, he was elected an elder of the session, and regularly installed. The property and the church organization which met in Prinsep street were turned over to the Presbyterian society.

and worked principally in visiting the out-stations and at the Bukit Timah, where she established a boarding-school for the boys and girls connected with the station. When Miss Mac Mahon resigned, Miss Leckey was transferred to Amoy, and this mission was abandoned.

Mr. Cook was re-enforced by the arrival of Rev. Archibald Lamont in April, 1890, who took hold of a native school conducted as a private enterprise, and began the development of a mission school. His labor was attended with a good degree of success until his wife's health obliged him to resign his appointment, and return to England, in 1895.

Mr. Cook has labored assiduously in many of the villages of the island, and has also opened work in the State of Johore, on the mainland. There are altogether nine stations, and two hundred and fifty-eight members, not counting the children, who number seventy-five. After allowing for deaths and removals, the report for 1894 showed a total membership of three hundred and six.

This mission has met with the same experience

as the S. P. G., as regards the transient nature of its membership, and these figures represent very much more labor than they would in a settled community. Too much can not be said in praise of the conscientious and strictly gospel character of this mission and its work, which is confined entirely to the Chinese.

In another article I shall take up the work of the Methodist Church, the British and Foreign Bible Society, and the Sabbath-School Union.

Child Life in Telugu Land.

THE Telugu country is a triangular portion of southern India, bounded by Madras on the southeast, Chicacole on the northeast, and Hyderabad, in the Nizam's Dominions, on the northwest. It contains about eighteen million people, the great majority speaking the Telugu language, but there are also many Tamils and a number of Mohammedans speaking Hindustani. The prevailing religion is Hinduism.

There are two great classes of Hindu children — the caste and the outcaste. Among the caste children are Brahmans, the highest, and Sudras, the lowest caste. To the superficial eye there does not seem much difference in the children. The babies are all carried on their mothers' hips or on their fathers' shoulders. They are all unclothed until about seven years old. They tumble around in the dirt. The boys play marbles, flicking the marbles very ingeniously from the middle finger of the left hand. They also play what passes for hopscotch, and other games very closely resembling ours; but, on the whole, the outcastes have the freest time. They are not restricted as to their food or their actions, and grow up pretty much like weeds. Their parents are very fond of them, and indulge them even to the extent of sometimes putting tobacco or betel into their mouths because they cry for it. But while they are foolishly indulgent, they are also very passionate, and punish the children severely by beating them, twisting their ears, putting pepper into their eyes, or something else equally brutal.

When one enters a native village, the children seem to swarm everywhere. The outcaste children are generally very dirty, with sore eyes, sores on their bodies, and wear a neglected air. Because of the poverty of the people the parents and the older children must go out to work, and the younger children are left day by day to themselves. The little girls

carry the babies around, and look after them as well as they can, while the little boys watch the cattle.

In the caste village we meet with healthier types of children; for they have, as a rule, better food and cleaner surroundings. The caste babies are particularly cute. One day we came upon a pretty scene. Two women were sitting outside their dwelling. The elder woman held on her lap the daughter's first baby. Both were regarding the brown atom with the liveliest interest. As we paused to speak to them, the grandmother held up the infant for us to see. It had on no clothes, but on its tiny finger there was a ring, and it had a bracelet on its arm. Later on there would be added a string of beads around its waist, with perhaps a silver heart-shaped ornament dangling in front.

As we looked at this baby, we thought that, even in its short life, it had already felt the effects of the adherence to custom that so pre-eminently marks this people. "It is the custom," therefore the mother must have neither food nor water for three days, nor must the baby be bathed until then.

Quite a ceremony attends that first bath. Some elderly relative takes the child, and stretching out her feet lays it between her ankles. It is then rubbed all over with soap bark, and its mouth, nose, eyes, and ears are filled with a pungent oil, "to keep out the cold," and the other women look on composedly while the poor child screams, and sometimes froths at the mouth. Then the woman, grasping the child by both feet, swings it back and forth, head down, a couple of times, "to make its body straight." Inserting two fingers into its mouth, she raises it up, with no other support. This is "to keep the roof of its mouth from falling in." Its nose is pressed and pulled, its head rubbed and molded. Finally steaming water is brought in, and poured over the child, almost parboiling it, and the bath finished with the

administration of some hot spices, "to keep away cold, and soothe the child." Many babies do not survive their first bath. The wonder is that any do.

Boys are very welcome always, girls very rarely. In some places it is conceived good luck for the first child to be a girl; after that no more are wanted. Many a girl baby in Brahman households is quietly disposed of, we are told, and no one is the wiser except the father and the midwife. And if the father does not give his silent order, the women of the house often settle the matter by simply neglecting the child.

A curious case came under our notice once. A lady visiting a caste house the second day after the advent of a weak, sickly looking girl baby asked where it was. "There," was the careless reply of

life. The boy is then said to have been born the second time, and is entitled to all the caste distinctions belonging to the males of his class.

Brahman boys have always begun to study very early, every caste village of any size having what is called "a pial school," held in some open veranda or in a shed on the public thoroughfare. The boys, under the guidance of some sleepy old Brahman, sing out their lessons from palm-leaf books, write with their fingers in the sand, and do sums on pieces of boards blackened and utilized as slates. Within late years the government has pushed forward government schools; and as the tuition under trained teachers is much more thorough, and the great aim of the rising generation is to gain some government position, the pial schools and their untrained teachers are gradually disappearing.

It is a sign of civilization that schools for caste girls are springing up all over the country, and are well attended. Formerly it was considered a disgrace for a girl to learn to read. Now, in the towns and large villages, even Brahman parents can be found who are anxious for their wives and daughters to be educated, and often the man himself is their teacher.

Little girls in caste homes have few playthings, rough wooden dolls

dressed in native style and rude representations of their gods being the principal ones. They play many games closely resembling games in vogue at home, such as tag, hunt the button, jackstones, etc. They are very fond of action songs, and have many curious ones in which they move round to the music, working out intricate patterns, clapping their hands, or knocking sticks together in perfect time. Some of them can plait ropes while keeping time to the singing—a feat which resembles the Maypole dance of England. Perhaps it was borrowed by English girls from their Indian sisters.

As the ability to cook well is their greatest accomplishment, caste girls are early instructed in native housekeeping. It is very interesting to see tiny girls with tiny pots and fireplaces preparing food like their older sisters or their mothers. As they grow older, they are taught the various ceremonies to be observed and the feasts to be kept. They



A PUBLIC BATH.

one of the women, pointing to a corner of the room. *There*, sure enough, was the child on the cold earth, covered with black ants. On the lady's expostulating with the woman, she simply shrugged her shoulders, and said, "It is only a girl." And yet the girls that are loved enough to be allowed their lives are much petted. They are adorned with all the jewels their parents can afford, and are allowed to have their own way in everything.

Brahman boys are little different from the other castes around them until they are about eight years old, when a very important ceremony takes place—the investiture of the sacred thread. A great feast is made, and in the presence of the assembled guests, and with many incantations and offerings to the god, the priest of the family throws over the boy's left shoulder a twisted thread, which is to be worn to the day of his death. At the same time he whispers in his ear a word which is to be his talisman through

must mark geometric figures in front of the doorstep with powdered lime, and perform the daily worship to their household gods.

We can not close this sketch without reference to the Mohammedans. Among this class the majority of the girls are secluded at a very early age, and their lives are very bare and desolate. As few of them know how to read, they can not amuse themselves with books, cooking the food, playing with dolls, and dressing each other's hair being the only

way they have of passing the time ; and they know nothing of the outside world except what the men of the house choose to tell them. If they move from one village to another, it is in a shut-up palanquin or a closely curtained cart. Their barren lives leave an imprint on their faces, which have a mournful look. But the Mohammedan homes are opening to the zenana workers, and through them some joy is coming into these dreary lives.—*Annie H. Downie, in the Gospel in All Lands.*

A Glimpse of Colombo.

Our last India party called at Colombo, Ceylon, in passing, and two of the snap-shots taken of the place by Dr. Ingersoll are reproduced here, and illustrate a common method of bathing the children. "One picture shows the mother scrubbing the child. The other shows the pail pour. This second one was a bath given to the little fellow by his sister, who did not scrub so vigorously as the mother did her child. But she made up by an extra supply of water, as the process was repeated at least fifteen times. Every time the water came over the child's head, he rubbed himself vigorously, called it good, and waited patiently for more.

"This pump was the place of several such scenes through the day, and we were told that the adult members of the families come to get their baths every morning. It was certainly interesting to see how the children enjoyed it. When through, they



A STREET IN COLOMBO, CEYLON.

were taken up quickly astride the hip of the one who was with them, and allowed to dry in the sun on their way home. I could not help wondering how our American children would survive such treatment. The babies in this country do not all live, as is true elsewhere, but the ones that do are very hardy and strong."

FOREVER the sun is pouring its gold
On a hundred worlds that beg and borrow ;
His warmth he throws on summits cold,
His wealth on the homes of want and sorrow ;
To withhold his largess of precious light
Is to bury himself in eternal night :
To give is to live.

He is dead whose hand is not open wide
To help the need of a human brother ;
He doubles the length of his lifelong ride
Who gives his fortunate place to another ;
And a thousand million lives are his
Who carries the world in his sympathies :
To deny is to die. — *Sel.*

Advance Australia.

E. R. CARO, M. D.

THE brilliancy of the brief career of the United States, with its rapid growth from a somewhat unimportant dependency of Great Britain into a mighty nation, standing in the forefront of scientific and political progress, so effectually impresses the mental eye of the inhabitants of the northern world that the development of Australia, the greater Britain of the Southern Hemisphere, is neither understood nor appreciated by them. To the peoples of the South, however, Australia appears in its true importance, as a great pastoral, agricultural, and manufacturing country, asking only federation and the increased population which union must bring to its shores, to make it the able competitor of America, in very truth the United States of the subequatorial world.

The conversion of several divided colonies, each one striving for pre-eminence, into one united and harmonious country means more to the medical missionary work than the unacquainted mind can grasp at the first conception of the idea. Henceforth the influence of a sanitarium, a hospital, or a medical mission will extend over a rapidly growing nation of generous and teachable individuals, instead of over a limited populace, living in the keenest jealousy of the progress of its neighbors.

Did the Lord foresee that the federation of the Australasian colonies was nearer at hand than men supposed when he led his servants to develop a plan of medical missionary work so comprehensive that, with federation accomplished, but a comparatively few months need elapse until all the leading centers of the country will be accessible to the enterprises of the Australasian Medical Missionary and Benevolent Association? We believe that he did foresee, and trusting in his guidance, we are prepared to establish new branches and new philanthropies, resting in the assurance that the same Lord will move upon our brethren of America to unite in sending financial assistance to their fellow laborers in the South, who, out of their comparative poverty, are sacrificing themselves and their families in their efforts to press the battle on to the enemy's ground.

In Australasia there are nine large cities, each one the center of an extensive territory, for the area of Australia alone is little less than that of the United States. Since there are large areas unprovided with physicians, these cities are the places to which the

country people look for skilled medical aid. The Australasian Medical Missionary Association has accordingly decided to open up work at as early a date as possible in these several centers. In Sydney, a city of half a million inhabitants, a small sanitarium is being conducted upon a paying basis. From this institution branches must spring into existence, and to it these branches must look for financial assistance and for trained workers.

Unfortunately, the building at present used as a sanitarium is absolutely inadequate to meet the demands of its patrons, or of branch establishments which call for trained medical missionaries to assist in the conduct of their work. While from the very necessities of the case serious surgical operations must be performed, the facilities for such critical work are entirely insufficient. To all connected with this institution it has become evident that a well-equipped sanitarium must be built in New South Wales, near the capital city, Sydney, to occupy the same position in Australasia that the Battle Creek Sanitarium does in America. Nor can this be very long delayed, or the work in this new country will suffer irreparable loss. Who will supply means to erect this building, which is to act so prominent a part in spreading the blessing of health to a people so much in need of physical regeneration?

In Newcastle, another large city of New South Wales, Dr. S. C. Rand is located in offices favorably situated. Audiences of nearly three thousand people have assembled in this city to hear special medical lectures, and a health club of two hundred and fifty adult members has been permanently organized. Each week two hundred ladies meet for instruction in scientific and healthful cookery.

Christ Church, New Zealand, has been provided with a health home, managed by Nurse A. Brandstatter, and in Napier a home for released female prisoners has been in existence for some months. In Melbourne, Victoria, a large helping hand medical mission is conducted in the dark slums of that great city, and a home for the aged is carried on successfully. Adelaide, South Australia, has made a good beginning in the establishment of a rescue home, and a nurses' home and city mission are to be found in Perth, the capital city of West Australia. During the past week a home for orphans has opened

its doors to destitute little ones in Sydney, New South Wales. In the vicinity of the school at Cooranbong, land is being cleared for the site of a small hospital, and a health food factory is in progress of erection in that neighborhood.

At the Sydney Sanitarium there are now two classes of nurses, who are being trained with all possible speed, and several medical students are connecting with the universities of Melbourne and Sydney. In addition, nurses are being trained at the Avondale school. A health home must be opened in Melbourne at an early date, and Brisbane, Adelaide, and Hobart must shortly be provided with treatment-rooms, if we would keep pace with the openings of Providence.

A few months only have elapsed since the first of our medical missionaries landed in Australia, and already, without means and with but few medical workers, institutions and philanthropic enterprises have sprung into existence almost like magic. Why are these things so?—Because the Lord would indicate that the Australasian field is ripe unto the harvest. To American sanitariums and colleges we must for a time look for physicians and trained nurses; with those who love the Lord in America we must plead for financial assistance to enable us to meet the divine mind by pursuing the active, vigorous policy which has been adopted by the Australasian Medical Missionary Association and by those working under its direction.

Among Our Exchanges.

A Needy Country.

From Senegambia, four thousand five hundred miles across to Abyssinia, with ninety million people, are one hundred languages into which the Word of God has not yet been translated! It lies unentered, almost untouched. The Koran is carried thither by the Arab. The gospel by the Christians?—No. Traders have reached the heart of this country. Gin and gunpowder are finding their way thither. But the messengers of Jesus—the water of life?—Not yet.—*Assembly Herald*.

one caught sellin' on his beat should be lit on an' thrashed. See?"

"Yes, I do see. So you newsboys have a sort of brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame, anyhow, you bet!"

"There comes Limpy now; he's a fortunate boy to have such kind friends."

The gentleman bought two papers of him, and went his way down town, wondering how many men in business would refuse an opportunity to sell their wares, in order to give a weak, halting brother a chance in a clear field.

A Brotherhood of Newsboys.

"Here, boy, let me have a *Sun*."

"Can't nohow, mister."

"Why not? You've got them. I heard you a minute ago cry them loud enough to be heard to the City Hall."

"Yes, but that was down t'other block, ye know, where I hollered."

"What does that matter? Come, now, no fooling; hand me out a paper. I'm in a hurry."

"Couldn't sell you no paper on this block, mister, cos it belongs to Limpy. He's jest up the furdur end now; you'll meet him."

"And who is Limpy, pray? And why does he have this special block?"

"Cos us other kids agreed to let him have it. Ye sees it's a good run in 'count of the offices all along, and the poor chap is that lame he can't get round lively like the rest of us, so we agreed that the first

Massage Treatment in China.

An article appeared recently in the *Deutsche Medicinische Wochenschrift*, in which reference was made to a book lately published by T'an Wei, governor of Hufeh. The author, a great authority on massage, was consulted by the late empress of China. The Chinese legends contain many references to various systems of physical exercises, and these are associated in a curious way with metaphysical thought. Life, according to the Chinese traditions, is entirely dependent on "air current;" it is proof against disease. The object of physical exercise is to circulate the "air current." The Chinese system is divided into three periods, each period occupying one hundred days. The first period should commence at the time of the new moon. The patient must rise at 4 A. M., and walk outside his house, and

take seven deep inspirations. Immediately after this two youths, who have been specially trained, give a gentle friction all over the body, starting from the cardiac area. At the time of full moon a further set of inspiratory exercises must be taken. Later on and in the second period the various parts of the body are rubbed with wooden planks until the muscles are hardened. It is not until the hardening of the muscles takes place that the real physical exercises begin. Between the fifth and sixth months is the period of greatest activity; the European dumb-bell is replaced by large sacks filled with stones. In the third period the back muscles are chiefly exercised. Great benefit is said to result from this system of treatment.

Heathen Poverty Facts.

One Foreign Mission day in Emory Grove camp, Miss Bonafield, six years a missionary in China, said:—

“In the villages you can always attract the attention of the Chinese women by speaking to them of heaven. It is not what the missionary has to forego for himself that makes life hard; it is seeing the hopeless misery all around. A poor woman said to me, ‘I hear that in your country people can eat their fill three times a day. Is it so?’ ‘Yes,’ I replied, ‘most of our people do so.’ ‘Well, what in the world do you want to leave your country for? Since my husband died, twelve years ago, I have never once had enough to eat; I am always hungry.’ Her face showed it; she was half starved.

“The Chinese are very industrious and wonderfully economical. The cause of their poverty is heathenism. One third of their income goes to the support of the magnificent idol temples that are everywhere in China. Here we have fine homes; there they have grand temples, and miserable huts to live in. If sickness comes, it is believed to be because some one idol has been neglected, and a costly offering must be made at once, if property and children are sold to obtain the means.

“You would be surprised at the generous giving of our native Christians. We have heard of the massacre of the English missionaries, but we have not yet heard of what has surely taken place, the death of hundreds of native Christians.”

In India, the starving, wretched Hindus give yearly one hundred and eighty millions of dollars to the support of idolatry. America gives to her two chief idols, strong drink and tobacco, nine hundred

and fifty, and six hundred and fifty millions. And after great efforts, sermons, addresses, and appeals innumerable, to the Lord Jesus Christ, to whom we owe everything, a few paltry millions. Lord, touch the conscience, enlarge the heart, and open the eyes of the church.—*Selected.*

A Master Touch.

A great German musician, while passing a cottage one day, heard some one playing very sweetly one of his own compositions. He listened, and when the music ceased, knocked at the door, and asked to see the player. It was the person who had opened the door, and she was quite blind. He said, “I was much interested in your playing; will you play again?” She did so, and he thanked her warmly. Then she asked him to play, and he sat down at the keys and began. He forgot himself, the blind girl, and everything else. His soul went forth with his music, and he launched out into some mysterious dream of harmony. When it was over, he turned to the young woman, and her sightless eyes were streaming with tears. “Sir,” she said, “thou who canst play like that, asking *me* to play!” Then he told her that he was the composer of the music himself.

Perchance you are blindly playing on the keys of humanity, and man’s poor, weak faculties respond but feebly to your touch, though you may have a certain amount of teaching and knowledge of the gospel. But cease, and let the Master sit down and play; and O! the exquisite harmony! Well may you sit silent, for it is the glorious Lord himself who is playing on the self-same strings of poor, broken humanity, yet bringing from them harmony which would hush even the harmonies of heaven with astonishment and awe.—*Regions Beyond.*

Not the Human, but the Divine Healer.

Dr. Sophie E. Johnson says: “We are often asked, ‘What good does it do to give just a few doses of medicine to your village patients, whom you seldom see again, and how do you manage your serious cases?’ I admit sometimes such questions have suggested doubts to my mind as to the efficiency of such a plan of work, although, as a rule, we give each patient a good supply of medicine, and most of our serious cases follow us to Ihelum, where they are carefully treated. But one day, while out on our last itinerating tour, we had an unusually large crowd, and several complicated cases. I did my best for

all, but in the evening, while pondering over the day's work, was terribly disappointed and discouraged. The old doubts returned, and I kept asking the question whether what had been done for the patients that day would do them any good, and if not, then what about their faith in the divine Healer of body and soul about whom they had been told? I was tried, but sought divine guidance, and in answer to prayer was led to read the fourteenth chapter of Matthew. I saw my error. Like the disciples of old, I had been worrying over the few doses of medicine and the serious nature of the diseases I had been called upon to treat that day, and, like Peter, I had lost sight of Christ, the Great Physician. It was no wonder I began to sink when I had for a moment forgotten that it was not my skill, but God's blessing on my efforts, that would have the desired effect."—*Medical Missionary Record*.

Why Give to Missions?

If there is one reason stronger than all others in the book of Matthew why we should give, it is in the story of Jesus blessing the little children. Come to Turkey, and see the babies bound up like little mummies in swaddling bands, lying all day long in their hammocks or cradles. Watch the swarms of bare-footed, dirty children in the streets. Their hair is combed but once a week; they have no schools, no playthings save sticks and bones, no training, no homes—the very word "home" does not exist in their many languages. Hear the curses that fall on them like rain: "May your eyes be blinded," "May you dry up," "May you enter the ground." No wonder hundreds are smitten with blindness and disease.

Train up a boy, if you can, in a Moslem harem, to respect woman, when he has learned that women have no souls, and any day his mother, one of five or six wives, may be divorced by his father's opening the door and giving her a push into the street.

Go to China and stand beside the baby tower, where not only dead babies but live ones fall. Consider the misery of child-widows in India. Hear that African father bargaining for cattle as the price of his youngest daughter, and follow the girl to the kraal of her aged husband, who has already over a hundred wives.

Then come back home, and attend your maternal associations, your Sabbath-schools, your picnics, your Christmas celebrations. Visit your bookstores,

and count, if you can, your books for children, for the training of mothers and teachers. Go to the toy-shops; note in stores the pretty clothing designed for children; attend the children's meetings, and visit your schools and colleges. Then tell me, when the churches refuse money for foreign missions, are they not rebuking us for bringing the children to Christ? Shall not Jesus lift up his voice and say, "Suffer the little children, and forbid them not, to come unto me"?—*The Christian and Missionary Alliance*.

The Y. M. C. A.

"It is not easy nowadays," remarks the Indian Y. M. C. A. national organ, "to get beyond the influence of the Young Men's Christian Association. Even among the adventurous gold miners of the Klondike, the only two American missionaries who succeeded in forcing their way thither during the past winter, despite almost insuperable difficulties, found an association already established, with a reading-room kept open constantly, and meetings maintained among the multitude of young men who have gone there greedy for gain, and are subjected to sore temptations."—*Missionary Review*.

A Medical Missionary Appreciated.

Early in the year Dr. Mary Bryan received a cablegram from the rajah of Katri, India, requesting her services as doctor in his family in March. Dr. Bryan has been for the last five years in charge of the Woman's Foreign Missionary Society hospital and dispensary at Barielly, India. The rajah offered a salary equal to five times what she could receive from the Missionary Society, with other inducements in the way of house, servants, elephants, etc. But the return cablegram said, "Can not." It is no mean compliment to our workers to have such recognition of their skill and worth.—*The Gospel in All Lands*.

What Do We Owe?

The following pathetic story of heathendom comes to us from the *Missionary Intelligences*: An old African on the Congo sent his boy to the missionary school, but said to the missionary, "I am growing old, but before I die I want to have my boy back for a time, that I may tell him all about our quarrels, so that he may know who they are who owe us corpses."

OUR MEDICAL MISSIONS.

Notes and Personals.

As we go to press, we learn that the editor of this journal is leaving England on his return home. Our readers may look for some interesting things from him in future numbers.

Among the visitors at the Sanitarium during the month were Dr. Peebles, president of the California School of Science, and Ex-United States consul to Turkey, and President and Mrs. Adams, of the University of Wisconsin. Brigadier-General Ruggles, of the United States Army, has also been here, Mrs. Ruggles remaining for treatment.

Drs. Dudley Fulton, P. M. Keller, and George Thomason, the Sanitarium students who took the last year of their medical course at Jefferson Medical College, Philadelphia, have returned to the Sanitarium. They made an excellent record, and were graduated with honor. The first three years of their course were taken at the American Medical Missionary College.

The first class of the American Medical Missionary College complete their work this month, and expect to be graduated June 27, in Chicago.

As the camp-meeting season opens, calls are coming in for help in medical missionary lines from the different conferences. Dr. A. B. Olsen attends the Wisconsin and Minnesota camp-meetings the second week in June. Nurses are also expected to be in attendance. Dr. W. B. Holden will spend a few days at the Pennsylvania camp-meeting, and attend also the Ontario meeting. Dr. C. E. Stewart attends the general meeting for the Maritime Provinces, and visits the Quebec meeting. Dr. David Paulson attended the Des Moines meeting, and was present at the dedication of the new Sanitarium at Des Moines, June 4. Dr. Loper, superintendent of the Nebraska Sanitarium, is expected at the Dakota meetings.

For several Sabbaths a consecration meeting has been held in the Dormitory assembly-room from 7 o'clock till 9 o'clock, people coming and going as

their duties would permit. The time is well filled with earnest and spirited testimonies. The Spirit of the Lord is evidently there.

Elder W. H. Wakeham, of Mt. Vernon Academy, who was connected with the Sanitarium Health Missionary Class as instructor a few years ago, recently visited the Sanitarium.

Dr. W. S. Butterbaugh writes of an excellent opening at Alta Loma, near Galveston, where he is arranging to open sanitarium work on a small scale.

Brother C. C. Patch, writing from Rome, Ga., says: "Sometimes when I take in the situation and see the great needs of this Southern field, I am almost overwhelmed at what ought to be done. We are doing to the best of our ability what our hands find to do." Brother Wedge is with him for a little time. They ask for a physician to connect with the work they are starting. They have already quite a number of patients.

An orphans' home is to be opened at College View, Neb., for the destitute children of that conference. A house has been offered to begin the work on a small scale near the Sanitarium.

Brother and Sister H. F. Litchfield, of the Sanitarium Training-School, write from St. Johnsbury, Vt., where they are engaged in self-supporting missionary work, nursing, giving treatments, etc. Many of their patients have tried drugs till they have lost faith in them. A physician in the place who has been at the Sanitarium and has sent patients there has also done much good in teaching the principles of hygiene. Sister Litchfield says she sees the need of medical missionaries in these days, where in almost every home there are sick and suffering ones, and those who need help and instruction in better ways of living. Many accept the principles of healthful living, practise them, and teach them to others.

A personal letter from Sister Amelia Webster tells of her recent movements. She left Wellington to attend the South African camp-meeting which closed

January 3. She had charge of the cooking at the dining-stand. After that she was very sick for a time. At her request, prayer was offered for her recovery, and she has since been well. After working at the Sanitarium for a few weeks she went to Durban, from which place she writes, to canvass for "Home Hand-Book" and the *South African Health Journal*. Although the place had recently been canvassed for other medical works, she has had excellent success, and has had opportunity to do

considerable in behalf of healthful dress. She finds many who are glad to hear about healthful living. One member of the family where she boards has been a vegetarian for about two years, and another has become one since she came. Others are laying aside tea, coffee, meat, etc., adopting a more healthful diet. She is very happy in her work.

Natal is called the Garden Colony on account of its fertile soil. The rainfall comes in the summer instead of, as at Cape Town, in winter.

A Word to Discouraged Workers.

I HAVE always read of the marked personal experiences of some of our workers in Chicago and other places in influencing souls to accept Jesus, with great interest, yet with an aching heart, for I could not recall a single soul whom I had been the means of leading to Christ. Then the cry for help from God and to be purged from all things that might hinder the work of His Spirit would go up from a sad and longing heart, and I would go out to strive more earnestly, but, alas! no more fruits did I see.

After listening one Sabbath to a stirring talk full of wonderful experiences, with a heart almost bursting, I hurried to my room to seek God earnestly. He brought many precious promises to my mind, among them Isa. 55 : 11 : "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please [not which *we* please], and it shall prosper in the thing whereto I sent it." Also Isa. 65 : 23, 24. And then he recalled to me the following poem, "A Dream," which I had committed to memory when a child :—

"Slowly, sadly, with the reapers
Who had labored long and late,
Came I at my Master's bidding,
And was latest at the gate.

"There, apart from all the others,
Weeping bitterly, I stood,
I had toiled from early morning,
Working for the others' good.

"And I to my Master's presence
Came with weary, toil-worn feet,
Bearing as my gathered harvest
But a single head of wheat.

"So with tearful eyes I watched them,
As with faces glad and bright,

One by one they laid their burdens
Down before the throne of light."

At last the Master called him, and mournfully he laid down the "single head of wheat."

"'Child, it is enough,' he answered,
'All I ask for thou hast brought,
And amongst the band of reapers
Truly, bravely thou hast wrought.

"'This was thy appointed mission ;
Well hast thou fulfilled thy task.
Have no fears that I will chide thee,
Heavy sheaves I will not ask.'

"If it be thy appointed mission
Thus to serve the reaping band,
And the evening finds thee weary
With an empty, sheafless hand ;

"Let thy heart be never troubled,
Faithfully fulfil thy task ;
Have no fears that He will chide thee,
Heavy sheaves he will not ask."

In this the Lord had a message for me — I saw it. Now I do not think about the results. In every harvest-field there must be some who just help the others by running errands, carrying water, etc., yet who apparently have no part in the harvest. I am now content to aid just a little here and there, possibly planting a few seeds where drought has killed the first planting, or an enemy has stolen it away, speaking a cheerful word to some weary reaper, or just giving a smile.

We can not *all* be reapers ; some must serve. They may never be conscious of doing any more than to cheer some worker now and then. But our Heavenly Father knows all things, and he will give to every one according as his work has been. Then let us be faithful in what our hands find to do, because Christ's ambassadors have nothing to do with consequences. They must perform their duty, and leave results with God.

CLARA L. RICHARDS.

Our Missionary Sanitariums.

The Sanitarium Hospital.

Events move much as usual at the Hospital. The medical office has its customary throng of daily visitors, who come to pour the story of their physical troubles, and often their heart troubles, too, into the sympathetic ear of physicians and assistants. The bath-room prescription boards are filled every day with the names of patients and the mysterious abbreviations which suggest all sorts of things— or nothing— to the uninitiated, but which the bath girls speedily translate for them, by practical illustration, into the sprays, hot and cold, showers, sitz or full baths, with frictions and percussions thrown in, by which diseased conditions are routed and the glow and roundness of health coaxed back to pale and hollow cheeks. It is a cheerful place, albeit somewhat crowded— the bath-room, with its light-footed, deft-handed ministrants, always ready with a comforting word or willing explanation; the hum of conversation and the gurgle and splash of water, the singing of electric machines and the stream of invalids, hopeful, however ill they may be, that in the passing through they shall leave their aches and pains behind them,— and their hopes are realized in the large majority of cases.

The summer weather tempts all who are able to be out of bed to the verandas or lawns, which last were never more beautiful in their velvety greenness and pleasant flicker of light and shadow than now. Nature's own orchestra is out in full force this spring, too, and the flash of brilliant plumage among the trees or the thrill of joy from feathered throats over the new-made nests and new-laid eggs betray the presence of orioles, robins, scarlet-capped woodpeckers, or sober-coated little song-sparrows with breasts swelling with dainty melodies.

As to the story of individual patients, a few typical cases describe many of them. Miss ——— had been more or less an invalid for five or six years, from digestive troubles and broken-down nerves. She has been here about a month, and is already quite another person, growing stronger every day. Instead of the frail, stooping young woman who came, she is making a fine beginning toward the erect and energetic carriage of health.

Miss ———, a case quite similar to the foregoing, is improving in general conditions, but a surgical operation will be necessary, and this, it is believed, will put her in condition to go home with a good prospect of complete recovery.

Miss ——— has been here for some weeks. Her unfavorable symptoms seemed quite persistent, and her case was somewhat tedious. The last two weeks, however, have shown a fine gain in weight, strength, and looks, and verified the doctor's prediction that faithful persistence in treatment would bring the desired results.

Mrs. ———, another sufferer from severe digestive troubles, was very sure for the first three weeks that she was "not gaining a bit," but is now equally sure that she was gaining all that time. She goes home soon, greatly improved, and fortified with instructions for home treatment that it is expected will hold the victory and insure further progress.

Mrs. ——— has been improving steadily almost from the first week of her arrival. The gastric trouble from which she was suffering severely when she came has disappeared most satisfactorily under proper diet and hygienic treatment. Her difficulty had been sufficient to make serious inroads on her general health, and she is taking further treatment to build it up as prevention against future failure.

Miss ——— came for nervous prostration and insomnia, and is already making long strides healthward. She is sleeping well, and her nervous symptoms are steadily lessening.

A little girl came with a very marked and troublesome deformity which had been treated with little or no success by many physicians. To her great delight, as well as that of physicians and nurses, the five weeks' treatment has brought a marked and gratifying improvement. A mere child alone among strangers, she gets a little lonely sometimes, but keeps bravely cheerful most of the time, and is a very grateful, appreciative little patient.

Mrs. ——— came on a cot from another State. She was greatly reduced in flesh and strength by a serious

attack involving the stomach and bowels. She is gaining, and already looks better. She gets out now in a wheel-chair to enjoy the June weather.

Mrs. — has spent the last six years in a place of great responsibility connected with one of our institutions, and this spring found her on the verge of a failure healthwise. The two weeks she has been at the Hospital have apparently averted any such crisis. She is able now to sleep, and suffers less in every way.

Free Surgical Work.

There have been fewer surgical cases this month, many of the more important cases which could be postponed being deferred till the return of the surgeon-in-chief, who is on his way home from his visit to Europe, Egypt, and Palestine. Most of these cases have been free, twelve in number.

Mrs. — was in a condition to demand immediate surgical attention to relieve intense suffering. She passed the ordeal successfully, and is already up again.

Mrs. — had suffered so severely that a surgical operation seemed imperative, if indeed anything could be done. The operation was a complete success. Speedy relief followed, she is recovering nicely, with a prospect of permanent cure.

Miss — has had a number of diseased glands removed from the neck in two operations. Her condition had been considered very serious before the operation, but the unfavorable symptoms disappeared at once, she is gaining in weight and general health, and a permanent recovery is looked for.

Miss — also had an operation for the removal of diseased glands, from which she had suffered for three years, with symptoms which pointed to an early and fatal termination. The removal of the tumors promptly arrested the serious symptoms, and she recovered rapidly.

Several other cases might be mentioned, but the above will suffice to illustrate the work done.

The South Lancaster Sanitarium.

Dr. Mary B. Nicola writes that they hope to open the new Sanitarium by the middle of June. She is in constant receipt of letters from patients desiring to come, asking that rooms be reserved for them. The Sanitarium has had a donation of a nice carriage. As there is no hack service in the place, it will be very necessary to have a horse and carriage, and the gift is therefore very opportune. The fitting up is going on as rapidly as possible. An elevator is being put in.

The Chicago Mission.

The Life Boat Mission.

Of this mission Brother Behenna says:—

The Lord is abundantly blessing us. While many a poor soul who is convicted does not raise his hand for prayer, the still small voice keeps speaking, and the next night he is found at the mission. In several instances I have learned of men who had made no sign at the meeting, but who had gone home, and sought the Lord by themselves. The men inquire about the work, my own experience, and the experience of others. I am learning more and more that the testimony of a converted man will do more good than anything else that can be said at a meeting. It is living experience that does the work.

One man said that when he came into the mission it seemed like home. He was impressed by the songs, and wrote home to his mother that he had made a start in the

Christian life. There seems to be something definite in each testimony—something that touches a man. Brother — labored with a man in the mission this week who did not seem to yield, but the next day he came up to the Training-School and called for him, and gave his heart to God. He said he could not resist coming and seeking out the brother who had labored for him. His testimony the night after he visited Brother — was very encouraging.

For the week ending May 27 there were twenty-one hands raised, and eleven men gave evidence of good conversion. The previous weeks witnessed as good a work.

The Workingmen's Home.

Brother Connerly speaks of work done with the men who have professed to be Christians. He tries

to have each one get some one else to attend the services at the Life Boat Mission every night, and speaks of one man who, starting off alone, bethought himself of this neglected duty, and came back. He found his man, and took him to the mission, and he gave his testimony for Christ.

An illustration of how little we can estimate the results of the work by what we can actually see came to notice recently. When the home was located at Custom House Place, about two and one-half years ago, a man was brought in who was in great need, and was cared for several days. No one had seen anything of him again till recently when he called at the Home. He said he had not touched drink from that day to this. He was grateful for the help he had received.

The Training-School.

About forty-five of the spring class of nurses from the Battle Creek Sanitarium went to the Chicago Training-School in May. They are having an excellent experience, and are finding plenty of work, some of which contributes to their support.

Some of them are selling the *Life Boat*. One worker gives the following :—

I supposed that my work would be entirely among the lower classes when I came here, but it has not been so. We sold one hundred and twenty-five *Life Boats* in three hours in one of the offices. Often we had to spend twenty or twenty-five minutes telling them about the work.

A saloon-keeper said to us, "Do you know I never allowed any one to talk to me the way you have, but it is the way you approached me." I told him it was the Lord. I went into one place to sell papers, and they asked me to sing for them. You could have heard a pin drop while I was singing, and tears could be seen in many eyes.

The prison number of the *Life Boat* seems to have been doing much good. Some very interesting letters have been received from both the wardens and chaplains to whom the special number of the *Life Boat* has been sent. One of the wardens sent in a subscription. We have also received an encouraging letter from one of the prisoners. When he comes out, he wants to come to us. The chaplains can not speak highly enough of the paper. One man's life has been thoroughly changed by reading the *Life Boat*. The sphere of the *Life Boat* widens all the time.

One of the workers noticed a man as she was passing, and handed him a prisoners' number of the *Life Boat*, saying that perhaps he knew of some one who had just come out of prison who would be interested in it. He then said, "I thank you, lady, for this, because I just came out of prison myself."

A very interesting letter was received from a man who was at the Training-School for a time, but it seemed that this case was almost hopeless. While there he learned the way of Christ, and now he has given himself entirely to God, and is working with the *Life Boat*.

The medical students in the dispensary have also had good things to report. They have an opportunity to drop good seed among the many who come to the dispensary, and they have had the privilege in a number of cases of seeing that it had dropped on good soil.

One who carries heavy responsibilities in connection with the work of the Training-School says :—

I have been learning some precious lessons the past week. I am learning more and more of the hand of God in all our work. I know that the greatest blessing rests upon our work when we feed liberally upon the Word of God. No matter how much pressed with work, we should never neglect the daily reading of the Bible. I have received a letter from a worker at whose mission I visited several times while in New York, in which he says, "I can not live without the Word of God daily. I can backslide, and still run a mission."

The Children's Home.

Sister Black says :—

One rainy day last week a poor, forsaken woman, on the verge of despair, came to our door. She told us a pitiful story, which was about as follows : "I am just recovering from a spell of sickness, and am beginning to work, but I have five children without a home, and nowhere to take them. Four of them have been staying at a Home, but I have been informed that they must be taken away at once, and I have no place to take them." I told her that it would be impossible for us to accommodate her, and she went away crying. After she had gone, one of the workers said she would give up her bed if I would only take the children. I then called her back, and told her of our decision. I wish you could have seen how this poor woman seemed to appreciate this act of kindness. It is certainly more blessed to give than to receive.

We find that we are able to reach many of the parents through the children. We often hear the children talking to their parents about Christ, saying to them, "Do you read your Bible? Do you know of Jesus' love?" Our Home is more than crowded.

Miss Paulson is conducting a good school. We have had the care of thirty-five children the past month, and have had to refuse many applications for lack of room in which to provide for the children.

Our City Missions.

THE warm weather lessens the physical suffering in the cities, and street wanderers are not driven by the cold to the shelter of the missions as in winter. More men find employment in the summer, also, so that the work of the city missions is considerably diminished in some lines, and in several cities the missions are closed for a few months. But there are some who still attend those meetings that continue open, and the lunch-counters are well patronized. Those who attend the meetings during the summer usually do so from a genuine interest rather than from a desire to obtain food and shelter.

No work is being done at present for them, but we shall organize a meeting for them, in the hope of developing a Sabbath-school, and this at once. There is truly great need of a consecrated nurse to work with Mrs. Iliff among poor families. In this work it is impracticable for one woman to work alone.

Later he writes that audiences are increasing and the interest is good. Several men are coming regularly who show a deep interest in personal salvation. Two men professed conversion the evening previous to Brother Iliff's writing.

Birmingham, Ala.

We have previously spoken of the mission in this place, conducted by Brother Woodford, and this month we have a communication from a mission for colored people in that city. M. C. Sturdevant has been doing Bible work among them for the last four years. Nothing, he writes, has enabled him to reach them spiritually like the work of feeding, sheltering, cleaning, and clothing their miserable, neglected bodies.

Peoria, Ill.

R. B. Craig speaks of the influence for good this mission has exerted since its establishment last December. A number of business men have shown a willingness to co-operate with the work, purchasing coupon meal-ticket books and furnishing work for the unemployed. A wood-yard has been connected with the mission. The greatest drawback seems to be lack of help to follow up the interest by personal effort.

But the mission is poor. The church itself is very poor, and can do little more than it is already doing. The colored people outside the church, while they commend the work, do nothing to help it forward. The need during the summer months is not so great as during the winter months, of course. During the first fourteen weeks, while the weather was still cool, 283 people were lodged, 170 meals furnished—free or paid for, 30 treatments given, and 70 meetings held. Several souls were brought to Christ, and seem to have been soundly converted.

THE Lighthouse Medical Mission, Toledo, O., has been opened recently. The building is exceptionally fine for the purpose, and the prospect is encouraging for doing a good work.

Medical Mission, Brooklyn, N. Y.

A letter from Brother E. M. Iliff tells of taking up work at the mission, and adds:—

No mission of my acquaintance has a more promising field. We are in a neighborhood of lodging-houses, and of poor families as well. The field is rich in opportunities, and we see nothing ahead of us but promise of good things from the Lord. Children abound all around here.

The Haven of Rest Mission, Fort Worth, Tex.

Brother Bodwell gives in the conference paper the following summary for the last month:—

Meetings held.....	36
Requests for prayer.....	195
Professed conversions.....	26
Bible readings and religious conversations.....	73
Treatments given.....	105
Visits made.....	23
Letters written.....	16
Garments given away.....	10
Free lodgings.....	95
Free lunches.....	25
Penny lunches served.....	4,945
Pages reading matter distributed.....	2,300
Days spent in nursing.....	11
Nights spent in nursing.....	6

The influence of the work done at the mission is spreading to different parts of the city. People are inquiring to know what they must do to obey the laws of health.

He mentions also the conversion of several, two of whom were Catholics, and one of them had sunk to the depths of degradation and sin, but he came out victorious when he yielded to God.

Helping Hand Mission, Milwaukee, Wis.

Brother Otto Reinke reports the work at the mission as encouraging. Several ask prayers every evening, and there are hopeful conversions. He gives in the local conference paper the following touching and encouraging incident:—

One evening as I arrived at the mission just in time to

begin the service, an ex-priest who had attended our meetings quite frequently, approached me, saying, "Brother Reinke, I want you to come right down to my house and pray with my son, for he is dying." I gave the meeting over to another brother, and went at once. As I repeated promise after promise to the sick man, I asked him if he was willing to accept Jesus Christ as his Saviour. He finally murmured, "*I will*," and we united in prayer; he, not being able to speak aloud, prayed silently, asking God to forgive his sins. I asked him if he knew his sins were forgiven. He said, "I know it, I know it," and was happy in his salvation. The next morning at 6:30 he died. As the father brought me this message, he said that all night he was talking about this blessed salvation, and died rejoicing in Christ. I was invited to conduct the funeral service, and had an opportunity to preach the gospel to those who attended, and all listened eagerly.

Gleanings from the Iowa Camp-Meeting.

OUR friends in Iowa have taken up the work of supplying the prisons, workhouses, poorhouses, county jails, etc., with suitable literature. This is a grand work. The idea that a man who is inside prison walls is necessarily a hardened criminal who has sinned away his day of grace, is entirely erroneous. Some of the most dangerous characters never get inside of prison walls; in fact, if all who prey upon their fellow men were shut up, the State would not be able to supply the necessary buildings.

The prison is often the Lord's opportunity to save a man. Its inmates have opportunity to think day after day, and in many cases their hearts are susceptible to reading matter that gives them a ray of hope beyond this life, a life which seems to be made up only of weary days and long nights. Among other suitable literature the Iowa people use several hundred copies of every issue of the *Life Boat*, which, filled as it is with accounts of miracles of grace, is especially adapted to use in this work.

A rescue home has been established in Iowa, and various other lines of charitable and philanthropic work have been carried on. Individuals here and there have opened their homes to the children of the slums. While seeking to impress the beauty of this kind of work at a recent camp-meeting held in Des Moines, I noticed a lady who had taken one of these unfortunate waifs from Chicago less than a year ago. I asked her to step to the platform. She

came with a beautiful child about two years old in her arms, and I told the audience something of the life this sweet child was saved from by this Christ-like act. There was scarcely a mother in that audience with a child upon her own lap whose eyes did not fill with tears of joy and sympathy at this object-lesson.

Many have sent their grown-up boys and girls away to be trained to work for the Lord. Ought not their vacant places to be filled by some of these outcasts? for it is God's plan to "set the solitary in families."

D. PAULSON, M. D.

Tennessee.

BROTHER J. W. Slade writes from Ooltewah, Tennessee:—

Our work is growing; we have moved our sawmill, and have been having excellent success in that line. We are now located in a community of white people. We find them anxious to learn health principles. We have had the privilege of helping in many ways. Especially have we seen good results from our efforts to teach the people how to care for themselves. They wonder how we can prepare such good, wholesome food without the use of fat or meat of any kind. Our mill hands, after eating at our table for a time, say that when they go away and eat greasy food again, it makes them nearly sick.

We have a little boy that we are trying to bring up on hygienic principles. So far we find it a grand success. We are surprised to see how much of the usual trouble with young babes it saves.

India.

OUR English school in Calcutta closed the 14th of April for the spring vacation, and ten days later we left for Naini Tal. Miss Taylor taught the older pupils, and I had charge of the primary and kindergarten work. I had also a small training-class for kindergarten teachers. One of the young ladies expects to teach in our Calcutta English school, and another in a Bengali school near Calcutta. We trust that this school and kindergarten work is but the beginning of our educational work in this great field.

It is about forty-eight hours' journey from Calcutta, with its heat and close, dense atmosphere, to Naini Tal, with its cool breezes and fresh mountain air. The distance traveled was about one thousand miles, and the mode of conveyance, railway, "tonga," "dandy," and pony. The cars are constructed on the English plan, adapted to this warm country. After we finished our journey of about forty-one hours on the railway, we found a two-wheeled, two-seated tonga (cart) in waiting at Kathgodam, and began climbing the Himalaya Mountains. We began this part of the journey at 10 A. M., and found it the pleasantest part of our journey. After sixteen or eighteen miles' travel in the tonga, the road became too steep for even our sure-footed horses and keen-eyed driver, and the children and I took "dandies," and Mr. Brown a pony for the steepest climbing I ever did. The scenery was grand if, for a moment, one could forget that one misstep of the men who carried us, or the uncertain looking animal called a "pony," which Mr. Brown rode, might send us down the mountainside, and in many instances the hillside was as straight as a wall. But here, as elsewhere, we realized the fulfilment of the promise, "Lo, I am with thee."

After reaching the city of Naini Tal, we had another and steeper climb to "Tara Cottage," our present home. "Tara" means "star," and we think it is well named, for we are surely up among the stars. Naini Tal is so named for the beautiful lake here in a pocket in the mountain, and the houses surround it on every side, beginning almost at the water's edge, and extending all the way up the mountainside to the very top. "Tal" means "lake;" "Naini Tal," Lake Naini. This is the location of the summer residence of the lieutenant-governor of these provinces (Northwest Provinces), and as such is *the* summer resort for this section of the country. There also is a cantonment of European soldiers.

Australia.

MISS RUTH JONES and Miss Harker, nurses from Australia who took their course at the Battle Creek Training-School, write from West Perth, Western Australia, where they are engaged in self-supporting work:—

We do outdoor or indoor nursing, as the case may be. We have an electric bath and three batteries, and give our treatments at every opportunity.

We have established a Helping Hand Mission, which is doing good work; many a weary soul has been helped physically and blessed spiritually by the efforts put forth by our little band of workers in West Australia. We are located near the gold fields, and the only desire the majority of the people have is to get rich. We have established a laundry in connection with our work, which gives work to poor women and girls. A kindergarten school is open, with eleven children. Meetings are held in the Government Maternity Home and the Old Men's Depot, and a mission is being started in the settlement about four miles away.

Good results are accomplished by a flower mission which is carried on each week at the Perth public hospital. A flower from the fields is all these poor creatures know of the spring. The blessing that comes from this work is simply marvelous. It opens the way for personal work in a wonderful manner, and many who are seeking physical health find the Great Physician as well.

When we accompany our prayers with practical help, our influence must be felt by those with whom we come in contact. After making several calls on a poor family who seemed to have no time to talk of anything but their temporal needs, I made it my business to see that they were clothed and fed; and now when I call, the mother not only tells us that the jacket the Helping Hand Mission sent her is "too good for such a poor woman," but she is most anxious to have us break the bread of life to her. She and her crippled son are regular attendants at our weekly Bible readings. "Cast thy bread upon the waters, for thou shalt find it after many days."

It is over six months since I first began visiting and distributing reading matter at the Old Men's Depot, where there are between three and four hundred old and infirm inmates, the majority of whom are ex-convicts. Now we have regular weekly meetings with them, between forty and fifty gathering in the large dining-room to hear the gospel of God's love. One of their number has taken his stand for God and truth; he was baptized a few days ago. The minister assisted the shaking and trembling old man down the steps, while every one present breathed a silent prayer in his behalf. An allowance of tobacco is given the inmates of the "depot" every week; but this brother sells his allowance, and gives the money to the mission as a thank-offering.

Before we had been there twenty-four hours, I received a call from a lady who wished advice and direction regarding help in the Christian life of a member of her family. We rejoiced greatly to know that the Father had work for us from the beginning of our stay here, and we realize more and more the great privilege we enjoy in being messengers of the light in this dark land. Our constant prayer is that our home may indeed give light as a "star," and that many who are now in darkness may be brought into His marvelous light, and "shine as the stars, forever and ever." KATE LAWRENCE BROWN.

Buluwayo.

As we promised to report, from time to time, something of our experience in this field, we shall endeavor to begin the fulfilment by writing a few lines for this mail.

We are all very busy with our respective duties and see openings for many more, were others with us. There are ten in our party, which gives us an opportunity to broaden our work and penetrate into the dark regions beyond our present station. The medical work, in which we are most directly interested, is certainly encouraging, so far as having enough to do is concerned. At present there is quite an epidemic of fever among the natives, and we are frequently called to visit their *kraals*, or villages, and have treated some of the indunas, or chiefs, of the kraal. The kraal varies in size from a few huts to many, and is enclosed by poles extending around their mud huts.

They formerly had their witch doctors, whose power was almost universal, and whomsoever they condemned to death soon suffered the penalty; but

now the English government has prohibited the practise, and they carry it on only in secrecy. It seems almost impossible to break the chains of superstition with which they are bound. Perhaps a few of their most common superstitions might be mentioned. There is a woman here at the station who is ostracized from her village for the terrible offense of being the mother of a child that cut its upper teeth first. Such a child, it is said, will be a witch, and is condemned to death; but here again the English government makes it an offense of manslaughter, so the only way they can take its life is by neglect, which is often done when they are some distance from a station. Twins are destroyed, children with malformations are also included in the list, and there are thousands of other superstitions which we have not time to mention.

In less than two weeks we have treated fifty-eight cases, — fevers, eczema, sores known as velt sores, tuberculosis, all manner of stomach troubles which can be better appreciated when one becomes acquainted with their mode of living. The children are nearly all affected with worms. So one's practise is quite varied.

As soon as time permits, we shall endeavor to send some photographs of the patients and of the villages, or kraals.

The natives' diet consists of kaffir corn, mealies (corn), some flesh-food, and melons. Peanuts are used to some extent, also yams and some potatoes. There are a few varieties of native fruits, but very few are palatable to white people. Pumpkins are raised quite largely in some parts of the country, and a kind of grain called *nyout* is used extensively, being pounded into meal, cooked, and eaten preferably with sour milk. H. A. GREEN, M. D.

The Good Samaritan.

Water Treatments.—(Concluded).

In conjunction with a properly regulated dietary, water, properly applied, affords unequalled advantages in the treatment of chronic constipation. This condition, which is caused by inactivity of the muscular coats of the intestine, can, in the majority of cases, be benefited by first using a hot enema to remove the contents of the large intestine, then following it by a graduated enema, which will act as a tonic to the mucous membrane and muscle walls. The good results thus obtained may also be secured

by cold or alternate hot and cold applications over the loins and abdomen. These surfaces are in reflex communication through the sympathetic system with the intestines, and when tonic applications are made to them, tonic effects are communicated to these viscera, and increased activity is the result.

In cases where constipation is due to a semiparalyzed state of the rectum, a condition which frequently results from neglect to attend promptly to the demands of nature, the hot and cold douche applied to this part gives excellent results.

Of all hydrotherapeutic measures, those which produce tonic effects are most universally indicated. Concerning these we quote Dr. J. H. Kellogg as follows:—

“Tonic measures are applicable in nearly all forms of disease. Though tonic baths can not always be employed at the outset of a course of treatment, it should be the constant aim to prepare the patient for their employment; and after the beginning of baths which are tonic in character, there should be a progressive training in the direction of more and more vigorous applications. Tonic measures are especially indicated in cases of anemia; in all forms of nervous exhaustion, or neurasthenia; in hysteria; in the numerous classes of dyspeptics in which enteroptosis and consequent irritation of the sympathetic nerve give rise to general nervous irritability and exhaustion; in chronic inebriety; in many cases of insomnia; in obesity; in exophthalmic goiter; in convalescence from fevers; and in many other allied conditions.

“Tonic applications are indicated in cases of irritable weakness, such as delirium tremens; in the extreme nervousness and agitation which often accompany fevers of grave type, as typhoid and typhus; in hysteria; in many reflex neuralgias growing out of irritation of the abdominal sympathetic; in insomnia; and in the treatment of persons who have been addicted to the use of alcohol, chloral, opium, and other drugs.

“In depressed conditions of the nervous system, such as hypochondria, dyspepsia, many cases of melancholia, and general nervous exhaustion without excitability, very exciting applications should be employed, such as the different forms of douche, jet, spray, and rain applications, in which the excitant effects of cold are supplemented by percussion effects. The immersion bath, the wet sheet rub, the wet towel rub (cold, and wrung as dry as possible), are also valuable. In very weak persons, simple dry friction may be employed for a few days at the beginning of the treatment, before vigorous cold water applications are made, and the skin should be further prepared by some form of hot bath just before the douche.

“A few words may be useful in relation to the adaptation of tonic measures to the various classes of invalids who require tonic treatment.

“Extremely feeble persons are in the greatest need of tonic treatment, and yet have the least tolerance for cold water; hence at the beginning the very gen-

tlest measures must be employed, such as the wet hand rub, towel friction, sponge bath, salt glow, hot and cold applications to the spine, and similar means.

“In many cases it is necessary to confine the application to a small area extending from one part of the body to another in rapid succession, as a hand, an arm, the feet, the legs, the chest, the upper portion of the back, the lower portion of the back, etc., carefully drying and rubbing each part before proceeding to the next. It is best to make the application symmetrical; that is, if the right hand and arm are first treated, the next parts to be treated should be the left hand and arm. This brings into action adjacent and relative nerve centers practically simultaneously, and so secures the maximum effect upon the centers and the parts innervated by them.

“In feeble patients, a very unpleasant and discouraging sensation of fatigue is often experienced after tonic applications, especially at the beginning of a course of treatment. The cause is the patient's deficiency in vital capital wherewith to support the loss of heat and the expenditure of nervous energy required by the reaction. The irritable condition of the nervous system occasions a very quick reaction, whereby heat dissipation, through the increased surface circulation, begins before the production of heat has proceeded far enough to repair the loss occasioned by the contact of cold water, and thus an unpleasant nervous perturbation continues, sometimes manifested by chilliness and various nervous symptoms, which only too clearly indicate the fact that the patient's vital resources are at a low level. Such cases demand the greatest care to avoid producing so great a degree of exhaustion as to discourage the patient, and blight his prospects for recovery. It must never be forgotten that cold water is a most powerful therapeutic agent, and potent for mischief as well as for good, and that an application which, if wisely managed, may produce powerful tonic effects, may by lack of care or judgment become equally depressing and highly injurious.

“It must be remembered, also, in making tonic applications of water, and especially in the use of the cold douche, that the skin is abundantly supplied with sympathetic nerves, that these nerves are connected with the great ganglionic system, including the abdominal brain, which controls every vital process in the body, and that there is an intimate association between the sympathetic nervous system and the pneumogastric nerve, which exercises so profound an influence upon the lungs and heart.

“The cough, oppression, and distress experienced in the region of the chest as the result of a very cold application to this part of the body are indicative of the profound influence which such applications exert upon the respiratory center. This fact must be kept in mind in the treatment of persons of nervous temperament, and especially persons subject to asthmatic attacks, or suffering from dyspepsia.

“Avoid applications of the cold douche over the stomach, loins, and abdomen in cases of hyperpepsia, ulceration of the stomach, hemorrhage from the bowels, or any form of uterine hemorrhage.

“Very anemic persons, such as convalescents from fevers and other wasting diseases, persons who have suffered severe hemorrhage, and especially those who are greatly emaciated as well as weak, must be treated with careful regard for the precautions suggested.

“Extremely nervous or neurasthenic patients invariably rebel at the application of very cold water. Some have such dread of cold applications that, if cold baths are suggested, they are likely to seek other medical advice. Such persons must be humored at the start until their confidence is secured. The writer has found it a very good plan to prescribe at first for such a person a hot bath, such as the electric-light bath, vapor bath, or a warm electrothermic bath, which is likely to suit the patient's ideas as to his needs, especially as the immediate effect is usually quieting and comforting. But the hot application is made very short, and is immediately followed by a cold application, very short — one or two seconds; or if at a more moderate temperature, as from 65° to 70° F., of from five to ten seconds' duration.

“For a very feeble and anemic patient the Scotch douche generally secures the best effects, as in such cases the heat-producing powers of the patient are weak. This is especially true in the case of patients who are very susceptible and excitable. The bath should be graduated by extending at each successive application the time of the concluding cold application. If the patient is so sensitive that the douche can not be tolerated, employ the wet sheet rub, fomentations to the spine followed by affusion with water at 80° F., the electric-light bath followed by affusion of the same temperature, or the hot air or vapor bath, also followed by tepid affusion or some other similar measure. The patient must be, however, progressively trained to employ water at lower

and lower temperatures until short applications of cold water can be borne.

“It is not infrequently a good plan to have the patient stand in a hot foot bath while taking the cold jet or spray douche, making the water of the foot bath very hot, so hot that the patient can scarcely stand still in it. The patient's mind is thus diverted to his feet, and the impression of heat is so generalized that a brief general cold application is tolerated without complaint. Or, the patient may be prepared for the cold application by a brief, very hot spray or shower, which must be instantly succeeded by the cold douche to the spine, or to the spine and lower extremities. Care must be taken to avoid the abdomen, the chest, and especially the region of the heart in nervous cases, particularly those in which hysteria is a well-marked symptom.

“In hypochondria, tonic measures are of the highest importance and are generally well tolerated. It is necessary, however, to precede the cold application by a short, hot bath, carried to the extent of perspiration, so as to secure the elimination of the poisons to which the depression is due.

“Rheumatics can take cold applications only after a sweating bath of some sort. The cold application must be very moderate in degree, and painful joints must be avoided. These observations apply also to persons suffering from gout, and cases of neuralgia in which large nerve trunks or extensive areas are involved, as in sciatica, spinal irritation, and myalgia, involving many groups of muscles.

“With persons suffering from cardiac disease, with deficient compensation, in arterio-sclerosis, in aepsia, in hypopepsia, in acute mania, in advanced cases of consumption, especially those in which pulmonary hemorrhage is a marked symptom, in diabetes with emaciation, in both acute and chronic Bright's disease, in cases of locomotor ataxia, with persons who have an idiosyncrasy against cold, in conditions of fatigue from extreme exhaustion,— as violent muscular exertion,— of exhaustion from loss of sleep or expenditure of nervous energy in other ways, very cold baths must be avoided, as also with the very young, that is, children under seven years of age, and the very aged. It should be noted that age must be judged not by the number of years exclusively, but by the evidences respecting senile decay. One person is older at fifty than another at seventy. An elderly person who has been in the habit of taking a cold bath daily may be able to

tolerate the cold douche without injury, while another person of the same age, but who has not been accustomed to cold bathing, will be greatly damaged by an application of this sort."

Contributions to the International Medical Missionary and Benevolent Association.

Maintenance Fund.

Mrs. C. H. Brackett, \$4.10; Mrs. Boys, 1.00; Mrs. L. Bartlett, 25c; J. J. Castle, 50c; Mrs. J. S. Comins, 60.00; Mrs. M. Clelland, 2.25; Mrs. B. Chute, 1.00; Chas. M. Chamberlain, 5.00; H. Alice Fisher, 11.75; a friend, 1.00; friends in Atlanta, Ga., 16.04; a friend, 25c; Chas. Frank, 75c; friends in Pound, Wis., 3.20; a friend, 1.00; a friend, 50c; a friend, 1.00; Benedict Graden, 2.00; Jacob Ghering, 1.00; Jacob Ghering (J. W. H.), 1.00; Mrs. H. L. Gilbert, 1.02; Mrs. Etta Hardesty, 9.95; Geo. Heinhardt, 1.00; Mrs. E. Hobson, 93c; H. I. Heinricks, 1.75; Fred Koegler, 1.00; C. L. Lawrence, 1.00; Elsie Longacre, 75c; H. C. Miller, 1.00; W. Peterson, 1.25; B. F. Royer, 50c; J. L. Stevens, 5.00; Mrs. Thos. Worth, 1.00; a friend, one quilt; unknown friend, a pair of mittens.

Alabama.—Montgomery church, \$2.02; Mobile church, 1.30.

Arkansas.—Ellsworth Sabbath-school, 50c.

Arizona.—Phoenix Sabbath-school, \$3.30.

Colorado.—Niwot Sabbath-school, 70c.

Illinois.—Schnell church, 82c.

Indiana.—Gar Creek Sabbath-school, \$1.00; Gar Creek Sabbath-school (J. W. H.), 1.00.

Louisiana.—Welch church, \$1.50.

Michigan.—Brookfield church, \$2.00; Carlton Center Sabbath-school, 1.00; Le Roy Sabbath-school, 4.35; Maple Grove church, 3.10.

Minnesota.—L. M. B. Society, Redwood, \$2.70.

Mississippi.—Vicksburg Sabbath-school, \$3.25.

New York.—Lockport Sabbath-school, \$2.60; Olean church, 1.50.

Ohio.—Bloomington church, \$2.85.

Rhode Island.—Woonsocket Sabbath-school, \$3.00.

South Dakota.—Veblen Sabbath-school, 40c.

Texas.—Jewett Sabbath-school, \$1.10.

Washington.—Endicott church, \$1.25; Kettle Falls Sabbath-school, 1.90; Lake Toppa Sabbath-school, 75c; Pedro Sabbath-school, 25c; Montesano Sabbath-school, 1.20.

Wisconsin.—Victory Sabbath-school, \$1.20.

Atlantic Conference.—\$73.76.

Colorado Sabbath-school Association.—\$95.33.

Dakota Tract and Missionary Society.—\$8.85.

Indiana Churches.—\$39.90.

Iowa Tract Society.—\$310.72.

Kansas Tract Society.—\$221.65.

Manitoba Mission Field Sabbath-schools.—13.58.

Maritime Province Sabbath-school Association.—11.20.

Michigan Sabbath-school Association.—\$52.05.

Michigan Tract Society.—\$236.80.

Montana Tract Society.—\$35.32.

Ohio Sabbath-school Association.—\$132.04.

Southern District Sabbath-school Association.—\$21.14.

outh Dakota Tract Society.—\$87.21.

Upper Columbia Tract Society.—\$20.00.

Utah Sabbath-school Association.—\$4.10.

West Virginia Tract Society.—\$13.22.

Wisconsin Sabbath-school Association.—\$88.72.

Wisconsin Tract Society.—\$157.51.

Total, \$1,808.38.

Chicago Medical Mission.

Lulu Atcheson, \$1.50; Simon Bauman, 3.00; Dr. J. M. Craig, 3.00; Chas. Currier, 37c; Dr. J. H. Kellogg, 10.00; Mrs. E. C. Millard, 1.00; G. H. Murphy, 1.00; Dr. David Paulson, 5.00; N. W. Paulson, 5.00; Dr. H. F. Rand, 5.00; Carrie A. Rood, 10.00.

Total, \$44.87.

Newsboys' Home Fund.

Dr. C. E. Stewart, \$5.00.

Leper Fund.

Alma, Mich., Sabbath-school, 50c; Amery, Wis., Sabbath-school, 2.40; Mr. and Mrs. H. H. Bramhall, 95c; Mrs. J. S. Comins, 75.00; Edwall, Wash., Sabbath-school, 1.00; Jennie Hughes, 1.00; J. G. Hunter, 1.00; John Mackin, 2.02; Milton, Wis., Sabbath-school, 2.40; Plumpton, O., Sabbath-school, 1.00; proceeds from sale of "Gospel Boomerang" Cards, 53.05; Victory, Wis., Sabbath-school, 80c; Wheelersburg, O., Sabbath-school, 50c.

Total, \$141.62.

Missionary Acre Fund.

Chas. E. Gillis, \$42.00; Anna Hendrickson, 5.00; J. J. Nichols, 7.50; B. F. Royer, 11.50.

Total, \$66.00.

Brooklyn Medical Mission.

Mrs. J. S. Comins, \$75.00.

Cooranbong, Australia, Sanitarium.

Mrs. J. S. Comins, \$75.00.

Workingmen's Home, Chicago.

Mrs. M. A. Mosher, 50c.

Boyd Industrial School.

Mrs. M. A. Mosher, \$1.00.

Grand total, \$2,217.37.

Missionary Notes.

THE *Bible Society Monthly* reports an outbreak of the bubonic plague in Madagascar.

* *

FAMINE and plague are threatening the districts of the Volga, Russia. The infected villages are under quarantine, and it is hoped to confine the plague to the parts already suffering.

* *

THE mission to lepers in India and the East has under its charge at present in its own homes, adults and children, 1,458 lepers, and the institutions which are subsidized by the mission contain 1,798 more; the total number of lepers helped by this means is 3,256. The society will complete its first twenty-five years of work in September of this year.

* *

Medical Missions gives the number of physicians of the Presbyterian Church (North) as follows: China, 22; India, 8; Siam and Laos, 8; Persia, 9; Japan, 2; Syria, 2; Africa, 3; Korea 5; South America, 1.

* *

THE American Missionary Association plans to establish three schools in Porto Rico, to be in operation by October next. One is to be in the north, another in the center, and the third on the west coast of the island. Christian teachers who have acquired the language are ready to take up the work.

* *

THERE were received into church connection in Japan in 1898, 4,400 persons in Protestant churches, 4,982 Roman Catholic, and 970 Greek Catholic. The losses by death, excommunication, etc., reduce the net gain in each to 403 Protestant, 631 Roman Catholic, and 675 Greek Catholic. There are 210,981 Protestants, 53,427 Roman Catholics, and 24,531 Greek Catholics.

* *

A MEDICAL missionary in one of the inland provinces of China writes in the *British Medical Journal* of a distinguished patient who had visited him—the wife of Sai-Tai, of Tien-Tsin, a man who governs an area equal to a dozen English counties. She brought as her fee a fowl, sixty eggs, two pounds of cakes, and a leg of mutton.—*The Assembly Herald*.

* *

A CONVERTED Chinaman, a man of education and refinement, was recently showing a friend through the Chinese quarters in New York, and in the course of his conversation said: "Why do you not do more for my countrymen? Convert them and send them back to China, and they would make the very best missionaries, for they not only speak the language, but they understand our people."—*The Assembly Herald*.

GEN YUN, a Korean, has given one thousand dollars to found an industrial school at Songdo, Korea. His son, T. H. Yun, and his wife have made a gift of land, valued at twelve hundred dollars, for the site. The enterprise is to be under the Methodist Board, South.

* *

THE New York Board of Charities has recently compiled statistics which show that the various institutions in the State hold property to the value of \$103,384,544, and had an income last year amounting to \$23,100,880. Benefits of one kind or another were conferred upon 74,664 persons, 31,127 being children, cared for in "homes."

* *

IN all the heathen world there are but four hundred medical missionaries, whereas in Canada and the United States alone there are over 100,000 practising physicians. One physician to every six or seven hundred of the population at home, and yet we send but one to every two and one-half million in heathendom! We can well spare one quarter of our doctors, and the remaining 75,000 would be glad to see them go!—*The Missionary Review of the World*.

* *

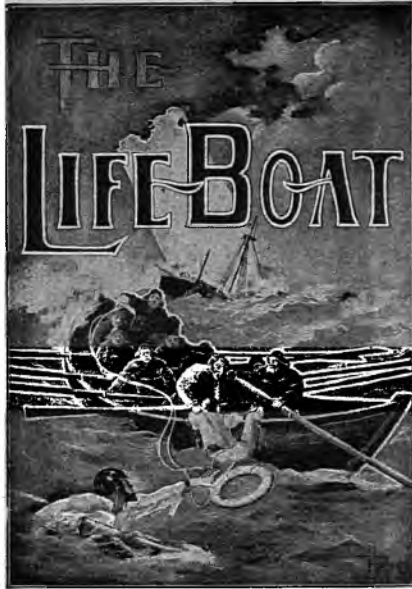
KHARTUM is now within twelve days of London. From South Africa we hear of a plan of steam communication by rail and water from Cairo to Cape Town. It is intended to push the railroads from Buluwayo to Tanganyika, something like eight hundred miles. A steam service would take us 360 miles farther north on that lake, and then by railroad 180 miles to Victoria lake, and then 200 miles more steamer navigation, and then by railroads and steamers down the Nile.—*Missionary Review of the World*.

* *

THE African Methodist Church proposes to found a Kafir University at Queenstown for the training, industrial and religious, of that tribe. Sixteen Kafir boys and girls are now receiving religious and industrial training at Wilberforce. Another young Kafir is studying medicine at Howard University, Washington.

* *

THE Livingstonia Mission reports that their harvest the last year, despite the ravages of locusts, has amounted to 30,000 pounds of maize and 10,000 pounds of beans, besides a ton of millet and four tons of wheat. The mission seems thus well established, and far on the way toward self-support. The industrial work is under the care of Mr. Moffat, the grandson of the great missionary, Robert Moffat, and nephew of Dr. Livingstone. The spiritual work keeps full pace with material progress, and more.



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