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Medical Missionary Work in the Antipodes.

It may confidently be claimed that no country presents a more inviting prospect to the medical missionary than Australia, and in saying this, special emphasis should be given to both terms. "Medical" should be used in the best sense, and the true "missionary" idea should be associated with it. We have here an intelligent people — intelligent upon most of the practical subjects pertaining to life, but as a rule ignorant of the principles that relate most closely to the most vital interests of life. It is a pity to see people endowed with the faculties of good sense relinquishing their spiritual interests into the hands of a paid agent who is mentally held responsible for the finally successful outcome of moral probation; or to see them committing to a stranger the intellectual and moral welfare of their children; or to see them resigning with blind submission and superstitious obedience the care of their bodies to the doctor.

Ordinarily, the charges imposed by the medical practitioner in Australia would be considered exorbitant in the United States. They are quite beyond the reach of working people. Two expedients are presented. One is the public hospital, and these are provided in every town of considerable size. They are well kept, and afford to all the opportunity of obtaining good care and efficient medical help at a very low cost. But it seems hard to one unaccustomed to it to see the father, or the mother, or the child, who is taken ill, "toted" off to the public rendezvous and placed in the care of strangers, thus being deprived of the ministration of loving hands. Visits must be few and short, and no questions are encouraged. Not infrequently it occurs that the first real definite information that anxious friends receive is that their loved one is dead, or possibly, as I have known to be the case, a husband is curtly informed that his wife is not only dead, but buried out of his sight. I do not mean to convey too strong an impression of the heartlessness of the hospital system, for its genius is that of charity, but it is hardly in human nature to give to strangers, or to expect from them, the same consideration that is shown between loving friends.

The other expedient is the physicians' club or the friendly society, in which the householder pays a stipulated sum per week for medical attendance. This entitles him to all the attention from the club doctor that he requires, and to more if he can get it. All men like to get value received for their money, and like the old woman who drank the medicine to save it, these people, often haunt the doctor's weary hours with imaginary complaints, and every slight indisposition is the occasion for a visit and a few doses of pernicious drugs.

The remedy for the evils that exist is the rational education of the people in the care of their own bodies. They must be taught that the symptoms of illness are not the jabs of a sneaking devil who needs to be exorcised, but the friendly warnings of nature in protest against harmful practices. To be sure, the teacher will meet some opposition. This is foreshadowed in the reply of the governor of the Brisbane jail to one who asked the privilege of distributing health literature to the prisoners. His reply was to the effect that it could not be allowed, because in a little time the fellows would come to
think they knew more than the doctors, and would refuse to take the medicine, and the result would be trouble in the camp.

But a good beginning has been made along the line of health reform, and already the various adjuncts of medical missionary work are in operation in Australia. The Australasian Medical Missionary and Benevolent Association is fully organized, and under its council various societies and institutions in the different colonies are in operation. The center of the association's work is in Sydney. Here there is a sanitarium employing over twenty nurses and assistants. This institution is under the charge of Dr. E. R. Caro, the president of the association. A branch work is conducted in Newcastle, by Dr. Silas Rand, and at Avondale, the seat of the Training School for Christian Workers, a health retreat is in course of erection, which, when equipped and in operation, will fill an important place in this cause. Medical missionary work has recently been opened in Adelaide, and is successfully carried on by Mr. A. W. Semmens and his wife, graduates of the Battle Creek Sanitarium Nurses' Training-School. In Christchurch, New Zealand, Mr. Arthur Brandstater, also a graduate of the Battle Creek school, is successfully carrying on a small institution for the treatment of the sick. With the additional help thus provided, it is expected that this work will go rapidly forward.

The most urgent need of the work at present is better facilities for the central institution in Sydney. The quarters now occupied are altogether inadequate for the amount of work required by the increasing patronage and influence of the sanitarium. At a recent meeting of the friends of health reform it was decided to undertake at once to raise £8,000 (US$40,000) for the purpose of erecting and equipping a suitable building for the work of the medical association. The ones on whom this burden rests are few in number and poor in cash, but they commended their cause to God and have undertaken to provide what the necessities of the case demand.

The devotion with which those who have given themselves to this cause are attached to it was well shown in the meeting at which the resolution to build was adopted. The wording of the resolutions was as follows: —

Resolved, That we earnestly invite the hearty co-operation of all friends of our cause in the erection and equipment of a medical and surgical sanitarium, to be located in the vicinity of Sydney; and that we suggest that this be done in accordance with plans for building to accommodate one hundred patients.

Resolved, That we undertake to raise the sum of £8,000 for this purpose; and that we unite to look to God for guidance and help in this time of need, praying fervently that he will, out of the abundance of his resources, provide for our necessities, by putting it into the hearts of his people to deny themselves and practice economy so that all may have means to offer to this cause, and by any means he in his wisdom may choose.

After the adoption of these resolutions, a member suggested that the time had come to give force to the words, and though poor in this world, he wanted his name put down for fifty pounds. Mrs. E. G. White, who was present, said quietly, "One hundred pounds." Some one else, after a pause, said, "Put me down for ten pounds." Then another, and another said, "Put me and my wife down for twenty pounds." Thus the work went on. Nothing was said except by those who quietly named the sum for which they would be responsible, and between each offer there was a momentary silence. This continued for a half-hour, when the feeling of the meeting became intense. Tears were flowing, but no one ventured to give expression to the feelings of his heart. No one urged or exhorted. The Spirit of God was the only agent representing the demands of the cause of human suffering. The close of the meeting it was found that more than £5,000 had been subscribed by a promiscuous assembly of not more than one hundred and fifty, none of whom were above moderate circumstances, and one half of whom were students who could give little or nothing.

Wherever in these colonies the medical missionary begins his work, he finds a ready response in the grateful appreciation of the people. Opportunities for holding schools of health, for lectures on health topics, and for every feature of this work are abundant, but the laborers are few. The work of training nurses and teachers has been begun, but much time must elapse before this can avail. Nevertheless, there are in the circumstances many omens of encouragement, many things that plainly show the good that can be accomplished by the help of that Saviour who still sympathizes with the poor and suffering. G. C. Tenney.

"The wicked flee when no man pursueth," but it has been aptly observed that they flee faster when somebody is after them.
The Missionary Nurses' Training-Class.

When our class of nurses began their work in Chicago last May, many difficulties were in sight. How were they to support themselves? Would they be able to withstand the dreadful tide of sin and iniquity to which they would daily be exposed? These and many similar objections faced us; but a kind Providence has wonderfully blessed our work, and nearly half of the original number are still here, realizing that the opportunities are so great that they do not wish to omit this part of their training.

The foundation of a medical missionary nurses' career should be laid in soul-saving work. The nurse who simply heals the pains of to-day, giving suggestions that will enable the patient to live comfortably a few years, and then be eternally lost, has only in a very small degree grasped the wonderful opportunity given him. Thousands of people are willing to spend months and even years studying for a profession, but to the science of soul saving it is not considered necessary to devote any time. Some think that God will supernaturally endow a person with all the necessary qualifications for that work. Perhaps this accounts for the fact that there are so few who are engaged in the work that are really qualified for it.

If there is any science that ought to claim more attention than any other, it is that of saving souls. Here in Chicago, as the nurses have gone out day by day in varied lines of work for humanity, and have, like the disciples of old, come back to their classes and told of their experiences, there have been ample opportunities to study how to improve; and when they have learned how the Lord is helping others to do successful work, it has inspired them to go and with God's help do likewise.

It is now planned that practically all the fall-class nurses shall begin their work in Chicago. The class opens November 1. Those expecting to take up the work should correspond at once with the Training-School at Battle Creek, or with the Chicago Training-School, 1926 Wabash Avenue.

David Paulson, M. D.

Death of Dr. Ellwanger.

We record with keenest regret the first break in the late graduating class of the A. M. M. C., in the death of Dr. Paul Ellwanger, which occurred at his home in Greensborough, Md., October 8. Dr. Ellwanger was a very conscientious and energetic worker in whatever he engaged in. He endeared himself to his classmates by his sterling worth of character and his unflagging kindness of heart. His patients in the dispensary found in him a friend as well as a medical help. As a missionary worker he was very efficient, ready alike in personal work with his patients and others or in public address. He had expected to take charge of the mission farm near Ottawa, Ill., as soon as he should be a little rested, for his health was precarious. A heart difficulty which no one had suspected, perhaps not even himself, but which probably resulted from an attack of rheumatism in his childhood, suddenly developed and proved fatal. His death was a painful surprise to all, as it was hoped, till shortly before he passed away, that he would recover.

Speaking of the time he had spent in preparing for his work, one day after it was evident that he would not recover, he remarked that he had spent a long time in preparation, but even though it had cost his life, if he had his life-path to travel again, he would make the same journey. His last words were, "Everything is so beautiful." His mother in writing of it says, "This he said with a smile; and his life set, not beyond a dark and cloudy horizon, but like the morning star that melts in the light of heaven he passed away. Paul never lost hope or patience, for his faith reached beyond the grave. He was buried October 11, at Greensborough."

Dr. Ellwanger leaves a mother, five sisters, and a brother. Several of his sisters are engaged in medical missionary work, one being connected with the medical mission in Guadalajara, Mexico. The stricken family mourn a loved son and brother, and the class of '99 the loss of an esteemed classmate and fellow worker. "Precious in the sight of the Lord is the death of his saints." E. H. W.

Two Worthy Enterprises.

Our readers will notice in another column a modest mention of the work of Sister Annie Knight at Gitano, Miss. We want to call their especial attention to this school enterprise as well as to that carried on by Miss Jessie Dorsey at Denmark, S. C. Both of these enterprises merit the co-operation of our people. Donations of dried fruit, beans, etc., would be very acceptable. Packages can be sent by freight to Battle Creek, care of the Medical Missionary.
World-Wide Notes.

Medical Missions in Jerusalem.

The first resident missionary in Jerusalem, of the Society for Promoting Christianity among the Jews, was a medical missionary, Dr. G. E. Dalton, who went there in 1824. This, then, was the oldest medical mission in the world, or rather the earliest. Dr. Dalton died of fever in 1826 in a Greek convent, nursed by Greek monks, far away from his young wife and two baby boys, and the mission which as an evangelical enterprise had been struggling for existence for four years, was suspended. A son of Dr. Dalton, one of the two baby boys, tells the story of the reoccupation of the station by his step-father, Mr. Nicolayson, and family, nine years later:

"How can I convey to you any idea of that, our first, taking possession, as a resident missionary family, of that station, Jerusalem. No bedsteads arrived for some time, so we all slept on the stone floors of the house we rented on the summit of Mount Zion, close under the Castle of David. Not a glass tumbler to drink out of, not a pane of glass in the windows, wooden shutters only, light and cold admissible equally, no English speakers but our little mission family,—all so strange, yet thrilling, as we settled in Jerusalem at last, in 1833, sixty-six years ago.

"Ere half a year had passed, however, a time of gravest distress was appointed your missionary family there. The Fellaheen, descendants of the Canaanites in the land, again revolted under the tyranny of the pasha of Egypt, Mehemet Ali. Jerusalem was besieged and captured; famine desolated the country, and pestilence decimated the city; a terrific earthquake during the siege added to the horrors of that spring of 1834. The missionary family sought safety from the earthquake in the open garden till driven into the house again by the incessant rain of bullets from rebels and from troops. We were all shut up in, not one but two rooms to avoid the cannon balls from the castle close by, which pierced our house, now made an outwork by the rebels. Rice, our only food; cooking done with difficulty, and only for the women and children. We, Nicolayson, dear Calman, and I, lived for ten days on rice, pounded and eaten raw. The wife of an American missionary to the Gentiles, Dr. Thompson, of the 'Land and the Book' fame, had died just before the city was beleaguered, from the shock of the cannonade after childbirth. The poor husband was shut out of the city by the besieging rebel force till too late to see his wife, now dead and buried. I, then a boy of ten, took care of and nursed the new-born babe till it was given over to the bereaved father when he joined us. One cow we had secreted in a vault; this I fed on prickly pear leaves, which I cut in our garden with difficulty between the cannon shots, and I milked her, and divided the precious scant supply between the women and children, and reared baby on it, by the aid of a rag fastened on the neck of a common wine bottle. Baby flourished—the dear wee thing became in after years a stalwart American citizen.

"Then, consequent upon these troublous times, my mother first and Mr. Nicolayson next were seized with bad fevers. No physician near, by hundreds of miles. With the directions in my father's medical books, and our medicine chest, I prescribed for and alone nursed both, and God restored both.

Consequent upon these troubles the mission was discontinued for the fourth time, the missionaries taking refuge at Beirut, but it was resumed in 1838. Two laymen and two medical missionaries were added to the force, and after twelve years' interruption, the medical work was resumed. There is now a fine hospital under the charge of Dr. d'Erf Wheeler, and educational and industrial schools for both boys and girls, besides other institutions.

The Ritualism of Islam.

Dr. Young, of Sheikh Othman, Aden, in the Free Church Monthly of May, says: "This is the month of Ramadan, and consequently of fanaticism, but with the exception that there are fewer patients at the dispensary, and more quarreling among the people themselves, one could scarcely tell that it was the Mussulman's sacred month. The exemplification, however, of that trite old saying, 'A hungry man is an angry man,' can just now be daily witnessed here, especially as the sun approaches its Occident; for the devout Mussulman wishes to say his evening prayers (Salatu el Maghrib) in order that he may break his fast, and a volley of oaths or a shower of blows is almost sure to meet the unlucky wight that would do anything to keep him back from performing his liturgical rite within a minute or two after the sun has disappeared in the west. He never seems to think it a sin to swear, nor does he see any inconsistency in swearing one minute and praying the next. Ritualism has sapped the life out of his
religion, even while acting as a sop to his conscience and a narcotic to his soul.”—Medical Missions at Home and Abroad.

Native Nursing.

At a girls’ school in India a case of typhoid fever occurred in the absence of the superintendent, and the nursing had to be left mostly to the older girls. Once they decided that the patient needed exercise, and, supporting her on each side, walked her up and down the dormitory. On another occasion they washed her head, by way of hastening her recovery. The results were apparently satisfactory, for she recovered.

Missions to Lepers.

Much was made a few years ago of the sacrifice of Father Damien among the lepers of Molokai. Without detracting from the real nobleness and sacrifice involved, the Missions-Zeitschrift thinks more was made of it than necessary. The Moravians have worked constantly among lepers since 1818, but the fact has not been widely signaled. Father Damien’s death from leprosy was due, it is claimed, more to lack of caution and cleanliness than to necessity.

Vaccination for Lion Bite.

An African, finding himself protected against smallpox by vaccination, proposed to protect his neighbors, for a consideration, by vaccination, against the probable bite of a lion whose tracks were seen about the village. When remonstrated with, he was unable to see the difference between the two.

Arabian Missions.

Rev. S. M. Zwemer, of the Arabian Mission of the Dutch Reformed Church, stated that the entire west coast of Africa has not a single witness for Christ. Aside from Aden, the entire southern coast has never been touched by a missionary society, and the same is true of nearly all the African Red Sea north of Massawah.

A New Form of Expiation.

A correspondent of the Jewish Missionary Intelligence tells of the terrible state of filth in which he found the streets of the Jewish quarter of an Arab town in which he was doing colporteur work. Expostulating with a Jew about the condition of the streets, he was answered, “We are not Englishmen to have our streets clean, and besides, mortifying our sense of smell is an expiation for our sins!”

Moslem Prejudice.

A Moslem woman going to the medical mission in Acca for an operation on her eyes, solemnly cursed the cross before consenting to the operation, thinking thereby to counteract any evil effects of treatment at the hands of Christians.

At the same mission the doctor says of the patients with whom he has appointments for operations, that as likely as not they may fail to turn up, for “they are children of the sunshine, and as variable as the wind. If it is not too cold, it is often too hot for an operation, and their grandmother does not wish it, and what happens by default is surely the will of God, or their destiny. This is sometimes useful for the doctor when things go wrong.”

Of the 9,025 blind or dumb children of school age in Japan, only one hundred and eighty-seven attend school.

The whole number of Christians in Japan at the close of 1889 was 28,977. At the close of 1898 the number is stated as being 40,578, the average rate of increase in one year being 1,450.

According to the Hauset Zosthi there are 131 girls’ schools in Japan. The Buddhists support nine; the government, forty-seven; and the Christians, seventy-five. The government should express her gratitude to the Christians of Japan, and those who have never seen any good come out of foreign missions should take this first lesson. This is a presage of other triumphs.

The saying that “the blood of the martyrs is the seed of the church” comes to mind, only in a little different dress, as we read of a women’s and children’s hospital, built in Huanhua, China, in memory of Mrs. Stewart and her children, who were massacred at Hua-sang not many years ago.
Child Life in the Slums of a Great City.

W. S. Sadler.

The child of the slums certainly deserves both the sympathy and the pity of all who are interested in the betterment of the social conditions found in the submerged sections of our great cities. These unfortunate children may be found at almost any hour of the day and until midnight upon the streets of the city, where they are subjected to influences highly demoralizing, and where they hear the vilest language, besides beholding the sinful and debasing practices of the degenerate men and women around them. These boys and girls are surely destined to become criminals and outcasts unless mighty agencies are set in operation to counteract these terrible influences, and to create for them a more favorable environment. Their daily life is but a school of vice and crime. Associating, as they do, with men and women of the most vicious habits, they are early led into most shocking and debasing practices.

Dependent Children.

Many children in our large cities are dependent upon their own efforts for a livelihood. They sell newspapers and chewing-gum, and black boots, for a living. Others are sent out to play and sing in the residence portions of the city, and thus appeal to the hearts and pocketbooks of their hearers. However, the societies interested in child-saving have been quite active in recent years, hence this class is rapidly decreasing.

It is indeed wonderful to note the high degree to which commercial tact and business energy are developed in many of these street arabs. From their earliest remembrance many of them have had to provide their own support, and this has been the means of sharpening their faculties to a most remarkable degree.

Street Children.

The majority of this class are boys, probably due to the fact that the little girls, having less endurance, more readily succumb to the ravages of disease and exposure to which they were subjected in infancy. It may also be that the little girls appeal more eloquently to the hearts of those who are disposed to render assistance, and hence are better provided for. Children covered with filth from head to foot may be seen at almost any hour of the day, and often until after midnight, thronging the streets. What can we expect the life of such a child to be? Many of these children, if they only had the opportunities of a good Christian home, would undoubtedly develop into useful men and women. However, an obstacle presents itself to such a plan. Having been reared from earliest infancy amid the ever-changing scenes of a city's busy thoroughfares, these children are loath to leave their native surroundings. If they have parents or others who are at all interested in them, the work of removing them from the city is made doubly difficult. We succeed in getting some of these children to Sunday-school, but as a rule the only way to reach them is to meet them where they are — on the street.

Tenement-House Children.

These are often found huddled together, six, eight, or ten in a single room, and it is not to be wondered at that they take to the streets and alleys in quest of a playground. Their parents, as a rule, are honest and hard working. Many of these children have widowed mothers who work from early dawn till late at night, eking out a meager existence by polishing the bar fixtures of saloons or scrubbing the tiled floors of large office buildings. We have found many cases in which a little fellow of
CHILD LIFE IN THE SLUMS.

Tenement-House Children.

of suffering. In some respects the condition of this class is more pitiable than that of any other, owing to the fact that but little can be done to help them, even if country homes could be found for them, since their parents regard them as their only "visible means of support."

ABANDONED CHILDREN.

Many boys and girls have grown to the age of accountability with but little, if any, knowledge of their parents. They were forsaken—deserted in infancy. In many cases the mother-love is so extinguished by a life of crime and dissipation as to cause her to forsake her child, never expecting to see the little one again. Large numbers of such children fall into the hands of the societies engaged in child-saving work. Others, by some unaccountable means, manage to maintain their existence in the face of overwhelmingly unfavorable circumstances until they are old enough to make a living for themselves. Often their daily supply of food is taken from a garbage barrel, or perhaps stolen from a corner fruit-stand.

BEGGING CHILDREN.

Notwithstanding the efforts to enforce the laws intended to correct this evil, scores of children are kept by their parents, so-called, or others, for the sole purpose of sending them out on the streets to beg. Their begging is often accompanied by music, while others present a card bearing a story of misery, poverty, and suffering, or soliciting aid for crippled parents or deserted mothers. These children are loath to tell where they live. They do not court investigation. Many of them are girls. Most of these cases are utterly fraudulent. Designing men and women secure the children when mere infants, and train them for this work. I once knew two children whose eyes were burned out by a powerful drug that they might be more useful in their task of collecting money from a sympathetic public. Frequently the money collected is used to keep some man or woman in a drunken stupor in some hovel.

NEWSBOYS.

These little fellows, who risk almost any danger to place a daily paper in the hands of a willing customer, are a distinct class. They represent the business energy and thrift of the slum children. The newsboy makes his own living, pays his own way, and is dependent upon nobody. Very often he is compelled to support a drunken father as well as an intemperate and shiftless mother. Every Wednesday afternoon the bath-rooms of the Workingmen's Home are open to the newsboys. They seem to appreciate this privilege very much. Almost any type of boy can be found in this class. They work early and late, and display commendable energy in all their efforts. They are early initiated into the use of tobacco and into other vices. One of the most useful ways of influencing them for good is through the medium of boys' clubs. These clubs have memberships of from ten to twenty-five, and are largely controlled by officers chosen among
themselves. The club may be used as a means of inculcating many righteous principles into the lives of these friendless urchins. They take great interest in their club organizations, and are anxious to put forth every effort to make them successful. Many interesting experiences of our Chicago mission workers in connection with these little fellows might be given, did space permit.

SNIPER SHOOTERS.

Possibly the readers of the Medical Missionary will not understand this term, as it is a slum phrase. We use it here for want of a more adequate way of designating the class of children of which we are about to speak. The snipe shooter is a boy or a girl who appears on the streets at break of day with a little basket on one arm. He travels up and down the more frequented streets, and, you will observe, always walks in the gutter, where he finds what he seeks — castaway cigar stubs, rejected parts of cigarettes, etc. These are gathered up before the city's inhabitants are awake, and are carried to the abode of their employers, who in turn make them into cigars and various other forms of tobacco, which some connoisseur will perhaps smoke with delight. These children may often be seen almost drenched in the slime of tobacco. I saw a little fellow at 4:30 one morning, and, unless I err, he put as many cigar ends into his mouth as into his basket.

GARBAGE CHILDREN.

It is most shocking to contemplate the scores of children who day by day make the rounds of the garbage boxes in the rear of hotels and boarding-houses for the purpose of procuring their daily supply of food. From these slop-barrels they take portions of bread, meat, etc., which have been discarded. I have often seen these children so hungry that they would eagerly devour bits of refuse as soon as taken from the box. Still others may be observed to put into their baskets the refuse food, and if you track them for a few hours, you will reach their miserable domicile, where often the bits of food are eagerly divided with a sick parent. Perhaps within a few hundred yards of that very spot some banquet is being held where the wealthy are lavishing their means in wanton waste. What a contrast! And this poor child, who in God's sight is just as good as the man of wealth, seeks his daily bread from the garbage barrel.

SHUT-IN CHILDREN.

This class is to be found in the poorer sections of the city, and is composed of those who are crippled and sick, as well as those whose parents, with a regard and consideration for their future, are unwilling to turn them loose in the streets. It may be you will find them on the fifth floor of a tenement-house. Many of them have never seen the growing grass or the foliage of the beautiful trees. One of these little fellows whom we once took to the park, pulled up an armful of grass to take home with him. He thought he would like to have it grow on the floor of his mama's kitchen. Thousands of these children are completely shut in, and are very seldom treated to an outing in the fresh air.

NEWSPAPER GIRLS.

While this class is not large, it is growing, and we will not pass it without giving it brief mention. Girls are quite successful, from the fact that many people are touched by the sight of a little girl on the streets, perhaps at a late hour, selling papers. Most of the cases investigated show that these girls have a deserted mother who is in the habit of scrubbing, etc., for a living, but who has been stricken down with sickness.
CHILD LIFE IN THE SLUMS.

JUVENILE CRIMINALS.

It is astonishing at what an early age children are initiated into the art of thieving. These little lads are used as "catspaws" by older and more hardened criminals in their operations to defraud their fellow men. They early develop into dexterous thieves, which fact seals their subsequent life to one of dishonesty and crime. Boys of this class are sent out into the residence portions of the city. Here they quietly enter any halls where the doors are left unlocked, and steal overcoats, umbrellas, and anything else they can lay their hands on. These articles are disposed of at the pawnshops or "fences," and the proceeds turned over to those who instruct them in this nefarious art. It is largely this class of children that are to be seen in the Juvenile Criminal Court, of which we will speak next.

THE JUVENILE COURT.

Until recently, juvenile offenders in Chicago, when arrested, were detained and tried along with hardened and vicious criminals. A recent bit of legislation, however, provides for the establishment of a juvenile court, where all prisoners under sixteen years of age are tried. While waiting for trial they are also kept separate from the criminal classes. Many a child has been saved to society as the result of this new arrangement. Did space permit, we might give many interesting examples of those who have been tried in this new court. The presiding judge is a very hopeful man. Concerning the idea that some of these children are born criminals, he has this to say: "There are no born criminals. If I believed that, I should lose my faith in God. Society makes criminals, environment makes criminals, and education makes criminals, but they are not born so."

TRAVELING BOYS.

A large number of bootblacks and newsboys, as well as the boys who do chores in the down-town portion of the city, are "travelers," that is, they go from place to place, or, as they would say, "season it." These boys are a distinct class. They are thoroughly acquainted with the geography of the country, from the Atlantic to the Rocky Mountains, and from Minneapolis to New Orleans. These lads have a vocabulary of their own, and to the uninitiated many of their words and phrases are utterly unintelligible.

THE GOSPEL IN CHILD-SAVING WORK.

If the condition of any one of these various classes of children living in the slums of Chicago is ever to be bettered, it will have to be largely the result of gospel influence. At the Life Boat Mission, 436 State St., we maintain a free kindergarten. This is attended by some forty or fifty children who live in the very worst part of Chicago. Still other kindergartens are in operation in this portion of the city. What is being done seems, however, but a drop in the bucket. Our Children's Home cares for many of these little ones. The work of this institution is largely preventive. In this connection I should like to add a word of emphasis to the value of preventive work for children. It is much easier to save these children from becoming criminals than it is to reform them after they have been initiated and have become habituated to a life of crime. That "an ounce of prevention is worth a pound of cure" is an adage specially appropriate to these social problems. Many of these children are saved from the fearful life which awaits them by being removed from their environments and placed in Christian homes in the country. Why are there not hundreds of homes to receive these little ones who, unless some help is extended to them, are destined to lead a life of shame and crime?

How shall we measure another, we who can never know
From the jutings above the surface the depth of the vein below.

—Francis Ridley Havergal.
The Sinner's Friend.

MRS. L. D. AVERY-STUTTLE.

Once, in the crowded city’s street,
I wandered on with weary feet,
Past palaces with dome and tower,
Where wealth displayed its kingly power,
Past marble mansions rising high
In massive grandeur toward the sky;
Still ever on my ceaseless quest
I vainly wandered east and west.

Through many a spire-domed hall I went,
Upon my one strange errand bent.

"Dost seek the ‘Holy Grail’?" one cried.
"Ah, no; but One with pierced side."
"What! dost thou seek the Nazarene?
Come, go with me; ’tis here, I ween,
We’ll find the Man; for sure, they say,
This is his house and this his day."

With buoyant heart I stepped inside:
"I’ve found my Master’s house!" I cried,
"Sure I shall find his peace within,
For, O, my heart is sick of sin."

But in my rapture, I confess,
I quite forgot my humble dress;
And as I sought to bow in prayer
‘Mong haughty peers assembled there,
A harsh voice sounded in the air:—

"What dost thou here? this place,
I trow, Was never built for such as thou.

Out! get thee hence, nor thus defile
The place of prayer with garments vile."

I went; in shame I bowed my head.
"The Master is not here," I said;
And still I sought through all the town,
’Mong pompous priests of great renown,
Whose broad phylacteries declare
Them to be mighty men of prayer.
’Mong learned and great—a numerous train—I
Sought my Lord, but sought in vain.

At last I heard a wailing cry,
And saw, within a street hard by,
A little child all bruised and torn,
With tattered garments soiled and worn.
I followed her; she entered in
A noisome den of vice and sin,
Where in the fading light of day
A weak and wasted sufferer lay.

She raised her palsied hands on high:
"Saviour, forgive me ere I die!
Thou didst forgive the dying thief;
Forgive, O Christ, and send relief."
Then quickly o'er that haggard face
Beamed glorious rays of heavenly grace.

At last, at last, I’d found Him there,
Who gave his sinless life for me,
His breath perfumed the heavy air,
He spoke sweet pardon full and free.

* * *

"Wouldst find thy Lord?" a sweet voice cried,
"Wouldst find that Name of wondrous worth?
Wouldst know the sinless Crucified?
Go seek him ’mong the lost of earth."

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An Actual Experience.

L. E. A.

I had been spending some months with a friend in one of our large Western cities. It was a time of almost universal financial distress, and there was terrible suffering among the unemployed poor. Many large factories, lumber-yards, packing-houses, etc., had closed, and hundreds of families were suffering for lack of necessary food and fuel.

Many charitably minded men and women were desirous of assisting their less fortunate neighbors, and for this purpose various "relief associations" had been organized. My friend being a wealthy man, and exceedingly popular, found his name in great demand by the numerous committees of these societies.

After a lively discussion at the breakfast table one morning, as to the best methods of disbursing aid and relief, he proposed that we constitute ourselves an investigating committee of two, and visit the various relief stations for the purpose of becoming acquainted with the popular methods in operation.
AN ACTUAL EXPERIENCE.

The day was cold and stormy, but we buttoned closely our heavy wraps, and, well protected against the inclemency of the weather by furs, over-shoes, and mittens, we sallied forth.

Our first visit was to the office of the "Food and Fuel Finders' Association." We found the steps and hall filled with a motley crowd. Entering the office, I shrank back in dismay. Hundreds of poor, half-clothed, starving mortals stood patiently waiting until their turn should come, hoping that they might be considered miserable enough to be entitled to a bread or a coal ticket.

My attention was attracted by a woman who entered and silently took her place in the line. She was thin, and pale almost to ghastliness, with deep-sunken eyes whose dark intensity seemed to transfixed me, as for a moment she looked at me. She was scantily clad, with no covering for her feet but rags, and only an old shawl thrown over her head and shoulders, which also served to wrap a little infant, apparently but a few months old. When her turn came, we listened to the following conversation:—

Clerk.—"What is your name?"
Woman.—"Mary Brown."
Clerk.—"Where do you live?"
Woman.—"328 Slum Street."
Clerk.—"How many children have you?"
Woman.—"Three."
Clerk.—"Where is your husband?"
Woman.—"Home. He is ——"
Clerk.—"That will do! you are very bold to come here asking for help when you have a husband, and only three children. You and your husband better go to work and try to take care of yourselves."

Woman.—"But please, sir, my husband is ——"
Clerk.—"Don't try to talk to me. Go on out of the way. Next ——"

With a despairing sigh the poor woman wrapped her infant a little more closely in the old shawl, and moved wearily out. As she went, a sympathizing Irish woman tapped her on the shoulder, and said, "An' shure, me darlint, it's not for the loikes of ye to be tramping the streets with the child. It's the 'Women's Sheltering Arms Society' as will help ye, if ye'll go to them. It's not so far away, only around the corner on M—— Street."

After a moment of indecision a faint gleam of hope lighted up the pale face, and she started out once more.

As if guided by one thought, my friend and I followed at a little distance. As the kindly Irish woman had said, it was not far. The place had an air of comfort and refinement. The halls were nicely carpeted, and several officers in uniform were standing on guard, lest any of the poor wretches who were waiting for relief should be overcome by hunger, and in an evil moment purloin some article which they could pawn for the price of a loaf of bread. Only women presided at the desks. Our applicant made her way up to the railing which kept the "masses" from approaching too near their benefactresses. "Now," I thought, "she will find sympathy and relief." But cool and businesslike was the tone of the interrogator:—

Question.—"What is your name, my woman?"
Answer.—"Mary Brown, ma'am."
Ques.—"Where do you live?"
Ans.—"328 Slum Street, in the cellar, in the rear."
Ques.—"What have you in that bundle?"
Ans.—"My baby, ma'am."
Ques.—"What carelessness! bringing a young baby out on the street this cold weather!"
Ans.—"The poor little thing is sick, ma'am, and it was so cold at home I couldn't leave it. I can keep it warm with myself."
Ques.—"Where is your husband?"
Ans.—"O, ma'am, he's d——"
Ques.—"Drunk, of course."
Ans.—"O! but ma'am, he's not dr——"
Ques.—"Oh, well, it amounts to the same thing. We do not help women who have husbands. Your husband ought to work. He can work on the street and earn enough to keep you from suffering. We can not help you."

Once more the woman turned away. It seemed to me her eyes burned brighter, while her face was like marble in its paleness. I stepped to her and whispered in her ear, "Do not give up. There is the 'Helping Home Relief Association.' I have heard that it is in touch with all the best benevolent societies and individuals in the city. I am a stranger in the city, but surely such an association will help parents and children in their homes."

She looked in my face as if to test my sincerity. She seemed hopeless, but a feeble wail from the "bundle" aroused her, and she started out.

Again my friend and I followed. We reached the "Helping Home" headquarters.

Here everything was on a grand scale. The entire floor of an immense building was occupied by the various branch offices of this greatest of relief associations. Numberless clerks and messenger
The same questions were propounded, and the same answers given, until the question was asked: —

"Do you own the house you occupy?"

"No. We never had money to buy a home, and now my husband is dead."

"Oh, if that is the case, my dear woman, we can do nothing for you. We consider it is encouraging pauperism to give relief to persons who have so little ambition that they are content to pay rent into the hands of capitalists year after year. The object of this association is to assist those worthy families who are struggling to pay for their homes. We are sorry for you. Here is a ticket to the county agent, your case belongs to the county. Good-by. Next —"

Taking the county ticket she moved slowly away. We lingered behind to gain some information regarding the business methods of the "Helping Home Association." After a moment spent in this way, my friend said, "Come, let us follow that poor woman, and get for her the relief she needs to-day."

Just then a confused outcry reached our ears. Hurrying to the entrance, we found that a woman with a child had fallen down on the pavement at the door. A physician who was passing volunteered his services, but after a moment's examination pronounced both mother and child dead. "Starved and frozen," was his verdict.

A patrol wagon was called, and they were lifted in. Having heard her so frequently give her address as 328 Slum Street we gave that street and number to the officers, and, actuated by a sorrowful desire to see the end, accompanied the patrol.

We reached the street and the number. "In the cellar, in the rear," she had said, and thither we went, followed by the officers bearing the wife and mother to her home and her husband.

O! the pity that such homes exist in our cities which do so abound in Christian philanthropy. It was a cellar indeed; cold and dark, with no floor but the earth, no furniture but a broken stove, and a bundle of straw in one corner. On this rude bed lay the body of a man, not drunk, but dead. Two little children were huddling in one corner, crying pitifully. On inquiry we learned from other inmates of the house that the husband and father had been out of employment for months, and while looking for work had been crushed by a falling beam, and brought home, where he died almost immediately, cold and starvation having done their part to end his sufferings. The mother in despair had taken her infant in her arms, and gone out to seek aid for the living and burial for the dead.

As no one claimed kinship, we arranged to have the living children received at once in the Good Samaritan Hospital, and making the necessary arrangements for the dead, we turned homeward.

No word was spoken until we reached home, when turning to me with tear-filled eyes and quivering lips, my friend said, "Thank God, they have at last found relief."

The Nurse's Prayer.

O Father! make me strong, and brave, I pray,
To live my life as thou wouldst have me live;
I long to tread thy sacred blood-stained way,
And like thee, through my life example give.

How dare I, so unworthy, even years
To follow thee? For every day and hour
The tender whisperings of thy voice I spurn,
To worship at the shrine of human power!

Thou'st led me to the sufferer's bed of pain,
And armed me with the weapons of thy grace;
Thou'st taught me how to soothe the aching frame,
And bring the smile of health into his face.

O, make us worthy, Lord, to live this life
In working for thy loved humanity!
Help us to aid the mortal in his strife,
And lead him through the darkness, on to thee!

— Adelaide E. Arnold.
Among Our Exchanges.

Korea and Medical Missions.

Dr. R. H. Hardie, in the Double Cross and Medical Missionary Record, says in regard to Korean cruelty in sickness:

"By the Koreans, disease, as well as all the other ills of life, is attributed to the malevolence of demons, and in most cases of sickness more money is spent in exorcism, with a view to propitiating the evil spirit, than in medicine for the suffering victim. Perhaps nothing else serves better to illustrate to the Occidental mind the contrariness of things Oriental than the music, singing, dancing, and feasting called for in case of sickness in a Korean home. The chief figure in the troop of actors is a female exorcist, believed to be in league with a powerful demon, by whose aid she can entice or drive away the evil spirit causing the sickness. As she sings and dances, the others beat upon drums, tom-toms, etc., all together making noise enough to distract the poor sufferer. As a propitiatory sacrifice, tables are spread laden with food and wine, of the odor arising from which the spirit is supposed to partake and depart satisfied.

"The Korean doctor's treatment, too, being directed toward the driving out of the demon, is naturally believed to be effective in proportion to its severity. Persons suffering from low malarial and other fevers invariably have various parts of the body pierced with large, and, of course, surgically unclean needles, as a supposed important part of their treatment.

"We have seen broken limbs that have been punctured all around the seat of fracture in a similar manner. Indeed, no treatment is more common than the use of the needle. No attempt is made to keep it clean, and consequently frightful abscesses, sometimes causing death, often follow its use. Often, too, syphilis is transmitted by this cruel instrument.

"Rheumatic complaints are treated by repeated burnings with hot irons until sometimes all flesh in the neighborhood of the joints affected becomes a mass of scarred tissue. Urine is almost the only wash used for inflamed eyes and granulating lids. Mixtures containing such ingredients as fossil bones, powdered snake-skins, boiled toads and newts, moths, human excretions, and animal excrement are commonly prescribed.

"Loathsome as the above picture is, it is but a faint index, for it is but one result of the awful spiritual degradation of our brothers and sisters in Korea. To improve their condition spiritually is our chief aim, but in order to do this we must first win their respect, and assure them of our love and sympathy. In the alleviation of pain and suffering we have the most effective means to this end. It is a work most trying in many respects, but it is the self-sacrifice demanded that proves the sincerity of our love, and the results, often so wonderful to them, and demonstrating, as they do, our superiority in one direction, command both their confidence and their respect. The skill and practical kindness of the physician find an entrance into many homes and hearts that otherwise might not be reached, and many of the most earnest and active Christians in Korea today are persons into whose hearts the gospel found its way along paths opened up by this means."

Tyre Medical Mission.

The medical work has been continued throughout the year, with a large increase in the number of patients; we were able to count over sixty-five villages that had been reached in this way, for which we thank God. Many poor sufferers have been relieved and helped. Surely we may hope that in this way some little ray or glimpse of God's love may enter into their poor, dark, unhappy lives through the Word and work. The more I see and know of their lives, the more and more sad I am, and long for the time to come when all this corruption, misery, and unhappiness—which is all under the name of religion—shall pass away. "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it."

It is encouraging to see what confidence and love the little ones have for that small part of the world—a corner of a class-room, boarded off—which they call a pharmacy. It may be a cut, a bruise, a tiny spot, a bad burn, inflamed eyes, or a sore throat which brings them, and, wonderful to
relate, very little crying attends the administration to these needs, and the children depart important and happy.

The following may amuse some of the readers and friends: —

One day a poor, dirty, ragged Moslem woman came down to the pharmacy to ask for some medicine for a poor relation in her village. "What is the matter with her?" "May your age be lengthened, and God keep for you the light in your eyes. I do not know what is the matter." "Then how can medicine be given to you?" "Ja Sittee, whatever your kindness and wisdom decides upon will be right. She told me to go and get her some medicine; any kind you like to send her will be acceptable. She said that the first dose would cure her — of this she is quite sure. And I was to tell you that she would call upon God for you all her life long." — Daughters of Syria.

They "Shall Remember."

Some thirty years ago a convert, a very recent convert, died in Southern India. He had been the priest of a demon temple, and he had never, till the last weeks of his life, heard the name of Christ. But beyond a doubt he had long been convinced of sin, as only the Holy Ghost can convince. He groaned for the sin — not of eating beef, but of lying, and of angry words. Nor did he only groan. By ruthless self-tortures he sought, feeling about in his spiritual darkness, to find forgiveness and emancipation. He pierced his tongue with a silver needle to cleanse his words. He walked on spiked sandals round and round his temple to conquer his heart-sins. At last a heathen woman told him that perhaps he would better ask the white padre what to do; and he did so. Then did Jesus Christ shine upon that "remembering" man, — that man awakening to the mysterious recollection of his nature, that it was made for a holy God. And with joy, with instant recognition, he believed, he rested, he "returned." A few weeks, and he died by poison. But he had already "returned" to man's eternal home, even to God in Christ, by faith.

That one case, that conversion of the already sin-convined Narayadan, is but one. But it is a sample of possible thousands, of possible millions. Shall we not set the thought before us? Shall not our missionary prayers be directed, among their other directions, not least toward this great hope, that "all the ends of the earth shall remember" (Ps. 22: 27), or, as the prayer-book version beautifully reads it, "shall remember themselves"? More than ever let us uphold our beloved missionaries, and our beloved native brethren of the church of God, with the prayer that they may live, and labor, and speak, and shine in the fulness of the Spirit's power, bedewed with nothing less than the anointing of the Holy One. — Church Missionary Intelligencer.

It is not so much for our activity and zeal that we are rewarded, but for the tenderness, the graciousness, the love, that we have mingled with our work for the sick, the oppressed, the afflicted. Those who see the necessities of others and yet pass by on the other side, too busy to minister to the purchase of Christ's blood, who are so eager to do great things that they forget the little things, will find themselves last and least when, in the judgment, the settlement is made. — Mrs. E. G. White, in Signs of the Times.

In Darkest Africa.

The people have been and are being exterminated by the rivers of rum that have flowed into them. Let me tell you of an incident that occurred in a house next to the one where I was stopping while on a journey. I heard a great noise outside of my house one evening, shortly after we had closed a blessed meeting. I went out and found a drunken man chasing his wife around through the plantains. He wished to beat his wife. Not succeeding, the man started in to kill his little girl, who was very sick, but he was prevented. About four o'clock the next morning I heard a great wailing, which these people are accustomed to make over the dead. I knew then that the little girl had died. When a person dies, people come from far and near to wail and cry over the dead. Many come to these gatherings over the dead to get what they can to eat, and especially drink. There is a great flow of rum on these occasions. By half past eight that same morning I noticed a number of women coming toward the house where the dead child lay. These women were grotesquely painted and attired. Some had one side of the face painted white, the other black. Others had but part of their faces colored. They were adorned with crowns and bands of leaves; they carried sticks, stones, tin buckets, anything with which they could make a noise. They were singing funny songs, dancing, stamping their feet upon the ground,
swaying their bodies backward and forward, and swinging their arms. Sometimes they would beat the sides of the house where the dead child lay, sometimes they would imitate the very cry of the parents. And why all this? — Simply to divert the minds of the parents of the dead child, and force them to forget their sorrow, and also to indicate the fact that the child who had died was a free child, and to show that she had many friends.—Sel.

Venezuela.

It may be interesting to you to hear of some of the things which are being constantly done by these misguided people. For instance, in a village not far from here is kept an image of a saint in whose honor an annual feast is made. On this occasion the image is bathed; afterward the water in which it was bathed, as well as some of the earth from under the building in which it is kept, are sold as cure-all remedies. As many as five thousand people often assemble at this feast, I am told, many making long pilgrimages. The feast lasts some twenty-five or thirty days, and the bathing is performed twice during that period.

In our neighborhood has occurred another incident of which you may like to hear. The natives of the district needed rain for their crops, and the leaders of the religious order were consulted. They advised them to make a feast on one of the adjacent heights. The full program of the day was not known to us, but one of the probably most important features was that they must ascend and descend the height on their knees, which they all obediently accomplished, but it failed to bring the rain. Other means, of which we must refrain from telling, were afterward resorted to, but with the same unsatisfactory results.—South American Messenger.

Customs in Madagascar.

Upon the death of any man of position in Madagascar, on the day of the funeral the wife is placed in the house, dressed in all her best clothes, and covered with her silver ornaments, of which the shinaka wears a considerable quantity. There she remains until the rest of the family return from the tomb. But as soon as they enter the house, they begin to revile her with most abusive language, telling her that it is her fault that her wininiana, or fate, has been stronger than that of her husband, and that she is virtually the cause of his death. Then they strip her of her clothes, tearing off with violence the ornaments from her ears and neck and arms; they give her a coarse cloth, a spoon with a broken handle, and a dish with a foot broken off, with which to eat; her hair is disheveled, and she is covered up with a coarse mat, and under that she remains all day long, and she may not speak to any one who goes into the house. She is not allowed to wash her face or hands, but only the tips of her fingers. She endures all this sometimes for a year, or at least for eight months, and even when that is over, her time of mourning is not ended for a considerable period; for she is not allowed to go home to her own relations until she has been divorced by her husband's family.—The Christian and Missionary Alliance.

Travel by Kago.

Away from the roar of the locomotive, as one goes to Hakone, a celebrated watering-place in Japan, or as one goes to some mountain resort to avoid the heavy, warm air of the plains, where population teems, he can climb the mountain in a kago. The kago is built of light bamboo basketware, has a pole extending through, and is carried on the shoulders of coolies. If one is "a barbarian" with long legs, he sits with his feet on the top, as one might use a mantel piece for his footstool. Then that little dog-trot of the coolies gives him a slight drop that causes him to realize that he has an end to his backbone. He straightens up to ease himself, and thumps his head against the heavy pole by which the kago is carried. Oh, to be a native, capable of sitting on the feet, with the legs out of sight.—The Assembly Herald.

The Eyes of the Lord.

The Baptist Missionary Magazine mentions 2 Chron. 16:9 as a text for missionaries: "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him." That is, the Lord is carefully looking all over the world to find places where his strength is needed on the side of those who are engaged in his service. He is actually searching for opportunities to put forth his power for their help.

Success and suffering are vitally and organically linked. If you succeed without suffering, it is because some one else has suffered before you; if you suffer without succeeding, it is that some one else may succeed after you.—Judson.
Medical Work in Korea.

The whole medical work at Fusan, Korea, under Dr. Irwin, is said to be fully two thirds self-supporting. He reports 8,124 medical and surgical cases in the hospital at Fusan. Dr. Wells, at Pyang Yang, reports from October, 1897, to October, 1898, 11,886 patients. Dr. Avison was engaged a part of the year by the government to examine between four and five hundred candidates for the military academy. Each patient affords an opportunity of preaching the gospel. Dr. Whiting says of Sorai: "It is a little bit of home. The little village of sixty houses, with two exceptions, is Christian. Imagine going to a village and not having to ask the question, 'Are you a Christian?'"—_The Assembly Herald._

Personal Reliance upon God.

Personal reliance upon God for the supply of need—how does it work? If I may be pardoned for giving a personal testimony, God made me put this to the test before I went to China, and every man who has to go through that school will bless God for it when he gets out on the mission field. I had been for some time waiting for the road to open up for China. I had no means. No one knew it. I wanted clothes. I did not know where they were to come from. One day I took off my coat and spread it on the bed before the Lord, and asked him to look at it. I told him I was his child; he had called me to his service. If he liked me to go about like that, I was quite willing, but I did not think it was for his glory. I should be exceedingly encouraged in my faith if he would in some way or other send me five pounds. I did not know where it was to come from, but one or two days after, an envelope was handed to me. When I was alone, I opened it. It contained a check for five pounds. "It is no vain thing to trust in the living God."—Mr. E. Tomalin, in _China's Millions._

Redeemed in India.

Chundra Lela was a Brahman, and the daughter of a wealthy land owner of Nepaul. In accordance with Hindu customs she was married at the age of seven, but two years afterward, while still in her father's house, news was brought her that her boy husband was dead. What it means to be a child widow in India none can fully know but the miserable girls themselves. The humiliation and the misery of their lot are so great that many have said it was better for them in the old days, when the widow was burned at her husband's bier.

Chundra Lela some years afterward was called to undergo another bereavement. Her beloved father died, and her lot was sad indeed. She had been taught to read the Hindu sacred books, and from them she learned that the loss of husband and father was a punishment for some sin she had committed. The only way that she knew of to atone for it was to go on a pilgrimage.

For more than seven years she painfully toiled over the mountains and plains of India, traveling on foot from one shrine of reputed sanctity to another, making offerings, feeing the priests, and bathing in the sacred rivers. But she gained no assurance that her sin was forgiven. Then the idea of self-torture fastened itself on her mind. She joined the fakirs at Ramgunge. Like them she smeared her body with ashes, and painted her face with the red and white marks which make them hideous.

Stripping herself almost naked, she seated herself on a deerskin rug under the broiling sun, and lighted five fires around her. There she vowed that she would sit day and night without moving during the six hot months of the year. During the winter she vowed to spend her nights in a pond with the water up to her neck. Day and night her constant prayer was to the gods that they would accept her suffering as atonement, and forgive her. Three years passed away in these tortures, and at the end she was as far away from peace as ever.

One day she was at Midnapore, and there for the first time she came in contact with Christianity. A sister of Dr. Phillips, the missionary, saw her, and told her the gospel story. The woman's heart thrilled under it. She bought a Bible, and read for herself. She went to Dr. Phillips for teaching, and after a few months, in spite of the entreaties and menaces of her Hindu relatives, she embraced Christianity, and was baptized. She has now been several years a messenger of Christ to the women of India. Scarcely a city or a town that she has not visited, going from home to home proclaiming the gospel that set her free.—_Gospel in All Lands._

The Power of a Holy Life.

"If you speak to an African of God, he does not know what you mean, and your words convey no meaning to him. If you would win him, you must
Essentials for Missionary Work.

As to qualifications for missionary work Mr. Pilkington said: "There are four things essential for the work of evangelization: (1) Physical qualifications; (2) a knowledge of the language; (3) love and sympathy; (4) the power of the Holy Ghost. The first two are, of course, possessed by natives in far greater measure than by ourselves; the third we share with them; the fourth is free to all. The natives are more qualified to evangelize than we are. The evangelization of Africa must be carried out by Africans, and it will be accomplished when we have a hundred native evangelists to every European missionary." — Gospel in All Lands.

Women in Missions.

In an address before the London Missionary Society at its recent anniversary, principal Fairbairn, D. D., gives the following beautiful tribute to woman in missionary work:—

One day, outside an Indian city, I passed two shapely and beautiful English women. They came well mounted, trotting gaily and gallantly, one on either side of the road, bearing themselves on horseback as only English women can. That was one great type of the English woman the native sees. May I tell you of another? There is a type of the woman in the Indian missions, a woman the native sees. May I tell you of another? It is not a tale told by a missionary; it was told me by a civilian. We were walking in his garden just as the sun was westering, and he broke out in the way of an enthusiastic Scotman. After having relieved his soul in praise of the woman as missionary, he told a tale, somewhat of an outbreak. There was no white man in the residence. Into the mission school, where sat the only white face, a missionary woman among her pupils, there suddenly broke the Tesildar, the native head of the town, saying: "O Mem Sahib, there is a mutiny. Come and quell the mutiny." "That is not my function, it is yours; I am a woman; you are a man."

Ah, but you are the only white face in the district. Come, they will hear you. Send them to their homes." So she arose, she marshaled her pupils behind her, she marched out, she ordered the men to disperse. They fell right and left; she marched through with her pupils behind, the Tesildar humbly bringing up the rear. Nor was that all. She had to go on leave, and a younger woman took her place. Then the famine came, and all that she could personally raise she carefully distributed. Then came word of the Mansion House Fund. How was it to be distributed? A meeting was called, the commissioner presiding. Up stood a venerable Hindu, the chief man of the town, and said: "If this money is to find its destiny, and none of it is to stick to anybody's hand that does not need it, you must place it in the hands of Mem Sahib at the school." "Ah," said my friend, "we can not do that; she is of a mission." "She may be of the mission, but she is the one person that will see every anna properly distributed, fulfilling its end." Then — for he was supported by the chief Mussulman — it was determined to entrust the distribution to the Mem Sahib; there that young girl did a work that no man could be found to do, and did it so well as to fill all hearts with admiration. As the summer went on she grew pale — faded, and they proposed to send her to the hills. To the hills she long refused to go, but by and by she consented. Just the day before she was to go, cholera came. Then, with a face radiant with smiles, she met a friend, and said, "Now I can not go; now I must stay," and through it she stayed, and and through it she lived; and when one came to compliment her, who remarked on the folly of trying to change the Hindu, she met him in the noblest way by saying: "Why, what would you consider the man doing who came and asked you in your office as to the folly of your own work?"

There is a type of the woman in the Indian missions, living to help, living to heal, living to educate the child, and, above all, living to give to the Indian wife and the Indian mother an ideal of womanhood as the promise of remaking India, and she will be beloved and remembered after the exquisite horsemanship of many a rare and graceful rider has perished and been forgotten.

Medical Treatment in Persia.

Miss Mary S. Bird, a missionary in Persia, gives the following account of some of the beliefs and practices of the people of that country, in a late number of Mercy and Truth:—

"Do you quite realize the state of Persia as it is today? In this land there are no hospitals excepting those belonging to missionaries. There are no free dispensaries; there are no lunatic asylums. The poor
lunatic is chained, his feet fastened in the stocks; he is constantly beaten and half starved, with the idea that if badly treated, the devil will the sooner leave him. And then, as a last resource, when the friends have grown tired of even this unkind care of their relative, the lunatic is given freedom in the desert. His hands are tied behind his back, and he is led out into the desert and is never heard of again. There are no homes for the blind and crippled, and none for the incurable in this land. Here in England such institutions are constantly spoken of as philanthropic rather than religious. Mercy and love are the fruits of Christianity, and they are never found in a land where there is no Christianity.

"In that land no one loves the poor, and it is everybody's aim to take from the down-trodden even the little that may remain to them. Not only do the poor need the aid of your medical missionaries, but the rich need it too, for the doctors in Persia are quite ignorant. They have no true idea of how to diagnose a case, or how to treat it. They divide all diseases into two general classes—the 'hot' and the 'cold,' and all remedies into the same, and also all diet. When they have tried cooling remedies for a long time and find that these have been unavailing, they will say, 'Perhaps the patient has had too much of it; we will change the treatment and try something 'hot.'"

"One last resource remains to the Persian physician to save his own reputation—to recommend the patient to try a forty-days' course of a decoction made from a certain root which grows in the country. The victim must take it forty days consecutively, three times a day, about half a pint at a time, after food, and never once lose his or her temper, or it will be of no avail. The fourth day the patient returns probably worse than before, or complains of feeling certainly none the better, and at once the physician says, 'But you have lost your temper?' Of course he or she has, and it is not the physician's fault, but the patient's.

"Their surgery is of no higher order. They have no chloroform to relieve suffering. To give you one example: If amputating a limb, they will simply half chop and then saw it off where they wish, with out even thinking of the suffering. Then they know that they must do something to stop the flow of blood, and they have a caldron of actually boiling water into which the limb is dipped and cauterized, and this saves the patient's life, but not without much suffering."—The China Medical Missionary Journal.

A Japanese Philanthropist.

A famous actor living in the northern part of Japan died a few years ago of a grievous disease brought on by his excesses. Before death it was necessary to amputate both his hands and feet, and the afflicted man died a raving maniac.

Being a public man, these facts became noise abroad, and greatly affected many people, among them the subject of this sketch, a Japanese merchant. His conscience troubled him; his life was not free from reproach. He was living in sin, and he began to fear the future. His business was that of a shoe manufacturer, and among his employees was a native Christian who noticed his master's unusual perturbed state of mind, and inquired as to the cause of it. The master said to him, "I am thinking what my sins will lead me to." The employee fell on his knees and gave thanks to God, explaining afterward to his master that he had been praying for a long time for this very object. The two talked of the way of salvation, and a native evangelist was called in to make the way very clear. The employer was converted, and from that time he became an earnest, steadfast, consistent Christian man.

Committing his large business in the northern part of the island to the care of his faithful clerk, he himself went to the city of Osaka last year and opened a new establishment. He said he had a distinct purpose in doing this. It was to prove that good, honest shoes can be made by a Japanese. He has been wonderfully successful, his shoes being in great demand.

He also resolved, in going to Osaka, to let his light shine. He began by helping poor boys and young men. He gave them the choice of learning the leather trade or European tailoring. Skilled men in each of these departments were employed to teach the apprentices, while another man was employed at night to teach them the branches taught in the public schools. The only requirement made of the boys is that after completing their apprenticeship they shall serve two years in his establishment. He has entered into an arrangement whereby as many of the children from the Kanazawa orphanage as wish to may be admitted to his training-school, and learn useful trades, thus fitting them for earning a good living.

Another enterprise of his is worth noting. American apples grow well in the northern part of Japan. A good orchard is worth more proportionately
than at home. This converted Japanese has recently set out a large orchard, and hopes that in two or three years it will be fully bearing, and bring in a handsome revenue. The business entrusted to his clerk has prospered so that it entirely supports the merchant and his family. The remainder of his income made from the orchard is to be consecrated to the Lord. He intends to use it all in helping to forward the evangelization of his native land.

It is not an uncommon event to see rich men in America devoting a portion of their income to philanthropic and religious purposes, but Christianity is still young in Japan. Buddhism and Shintoism and superstition of various kinds are still powerful, and it is a signal proof of the efficacy of the gospel when it prompts to such unselfish contribution to the cause of Christ from one who a few years ago was living in the darkness of heathenism. The Japanese philanthropist is the fine fruit of Christian teaching. — The Assembly Herald.

**Items of Idolatrous Worship.**

One remarkable circumstance connected with the dread of demoniacal agencies is the existence in the south of India and Ceylon of professional exorcisers and devil dancers. Exorcising is performed over persons supposed to be possessed of demons in the form of diseases. The exorciser assumes a particular dress, goes through various antics, mutters, spells, and repeats incantations.

Devil-dancing is performed by persons who paint their faces, or put on hideous masks, dress up in demoniacal costumes, and work themselves up into a veritable frenzy by wild dances, cries, and gesticulations. They are even thought to be actually possessed by the spirits, and to become gifted with clairvoyance and a power of delivering oracular and prophetic utterances on any matter about which they may be questioned.

Miss E. B. Sale, Canton, writes: "The people in the house opposite us are very busy this evening driving out the devil. Judging from the sounds, they are having a pretty hard job of it; the devil must be a rather determined fellow. It began while we were at tea — such beating of brass gongs that we could scarcely hear each other speak. We asked the cook what was the matter, and he replied: 'Oh, they are only driving out the devil. Some one in the house is sick.' When one is sick, of course that is a sign that the devil is tormenting him, and the only cure is to frighten the evil spirit away. They have tried several plans this evening. Besides beating the gongs, they have played something that sounds like a Scotch bagpipe, and ought to alarm any devil, I should say; the priests chant, and enough fireworks were set off to make a Fourth of July. Every now and then they stop. They also place tempting dishes outside the door, and politely invite the devil to come out and feast. The servants say they will keep up this noise all night, stopping only to drink tea. If we were heathen, we should be afraid that the devil would come into our house when he leaves the other. To prevent this we would place a knife and a broom across the door, besides hanging clothes all around the bed."

In the city of Benares there is a double temple, whose exterior resembles that of a mosque. The domes are overlaid with thin plates of pure gold. Its interior is filled with almost innumerable idols, images of Gunputti, Parwati, the sacred bull, Siva, the indescribable ‘ling,’ and many others. The whole scene was loathsome in the extreme. Swarms of people were going in and out of the temple, and up and down the narrow alleys leading to the temple. Each one going in was carrying a plate filled with flowers, rice, and little cups of oil and water, which formed the offerings to the idols. Stalls of flower-sellers, oil- and grain-venders blocked the roads on either side. The water, oil, and flowers which fell to the pavement were trampled to a slimy paste; and as most of the flowers were marigolds, the odor was sickening. The temples in the crowded city, the idols, the deluded worshiping throngs, and, above all, the scenes along the river's edge, all proclaim superstition, impurity, vileness, — a people given over to uncleanness and all abominations.

During the recent famine in India the people prayed before their idols for rain. The following incident is narrated of the people of Aurungabad, in Western India: "The Hindus had hired Brahman priests to keep up their noisy worship before the village idols, and fully expected abundant rain as the result of their worship. But after waiting for days and weeks, they resolved to punish the gods, who had received costly offerings without giving them the looked for blessing in return. In some places they indignantly besmeared their idols all over with mud, and closed up the entrance of the temple with thorns. In others they filled up the temples with water and blocked up the doors, so that the idols might shiver in wet as a punishment for keeping their fields dry." — *Life and Light for Woman.*

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**AMONG OUR EXCHANGES.**

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Our Medical Missions.

Notes and Personals.

Mr. Wellesley C. Bailey, superintendent and secretary of the Mission to Lepers in India and the East, recently made a brief visit to the Sanitarium, and gave an address of thrilling interest to a large audience in the gymnasium, on the work among the lepers in India and the East.

Miss Sarah Street, of India, recently gave an interesting stereopticon lecture on India, in the Sanitarium gymnasium.

The Sanitarium family have enjoyed several addresses by Elder S. N. Haskell, on medical missionary work in Australia. There were a few old friends left to welcome Elder and Mrs. Haskell back, and many new ones who were glad to make the acquaintance of a pioneer of the early days of the work.

Mr. Robert Wallace, of the Marchmont Home for Orphans, Canada, spent last month at the Sanitarium for a much-needed rest.

The students of the American Medical Missionary College began their work anew September 29. The new class numbers thirty-nine, making an aggregate of one hundred and ten students in the different years. The senior class have most of their work in Chicago this year.

A. W. Semmens, a Sanitarium nurse, a graduate of 1892, who has been a pioneer in medical missionary work in Australia, has established first-class bath- and treatment-rooms in Adelaide, South Australia.

Dr. E. R. Caro writes from Sydney, N. S. W., that his health is excellent, and his courage and faith unbounded. He has his hands full of work, as the Sanitarium is filled to overflowing. The Health Food Company is making good headway, manufacturing caramel cereal, granose, granola, crackers, etc. Small missions, supported by outside contributions, are springing into existence all about, and are doing much good. Dr. Caro speaks of a rescue home recently started on a small scale in Sydney.

Letters from Australia report that Dr. S. H. Rand has a successful work in Newcastle. He is assisted by a nurse.

Dr. A. W. Herr, of Cleveland, recently made a flying visit to the Sanitarium. He reports the mission work at Cleveland as being greatly blessed of God. Bath- and treatment-rooms have been opened at 230 Euclid Avenue.

Bishop Mc Garvick, of Chicago, has been a patient at the Sanitarium for several weeks. He is accompanied by his brother, also a minister of the Catholic church.

Hon. Henry Gilman, of Detroit, ex-United States Consul to Jerusalem, has been under treatment at the Sanitarium for some weeks.

Colonel Francis Parker, of Chicago, recently made a brief visit at the Sanitarium. He gave a most interesting address to a large audience of patients in the Hospital parlor while here.

Misses Clara Saxton and Lottie Hoffman, nurses of 1896 and 1899, left Battle Creek, October 12. They expect to sail for Honolulu, October 18. They are to assist in the Sanitarium there.

Miss Della Coates and Miss Ida Royer, of the Sanitarium Training-Class, expect to leave soon for India. Miss Coates is a graduate of the class of 1896, and Miss Royer that of 1895. Miss Royer recently returned from South Africa, where she has been connected with our medical missionary work for several years.

Dr. T. J. Allen, class of '99, A. M. M. C., has gone to Oklahoma in self-supporting medical missionary work.

Miss Jessie Dorsey, a Sanitarium nurse of 1896, who has been teaching in the South, is again at the Sanitarium.

Mr. and Mrs. J. H. Parker and Minnie Blandin have gone to San Antonio, Texas, to engage in medical missionary work.
Our City Missions.

The Children's Christian Home, Chicago.

Miss Black writes that the Home has sheltered forty-two children during the last four months. All these have had a chance for a stay in the country, some for six weeks, others for two or three months. Some had not returned in September. Sister Black wishes to express her thanks through the Medical Missionary for the interest shown in this special work by various friends.

Messrs. Sears & Roebuck, of Chicago, rendered much appreciated help in meeting the expense of sending two nurses and seventeen children to Wisconsin.

School began in the Home the middle of September, with Sister Louise Paulson in charge of twenty bright-faced children, plump and happy. "You ought to see," writes the matron, "with what energy they have begun their winter's work. We can only praise the Lord for the wonderful way in which he is helping us to lead the minds of the little ones. The kindergarten began a week later, with Sister Ada Wright in charge. Only sixteen can be accommodated in this department, for lack of room. When we look back and see what the Lord has done for us the last year, we feel like pushing ahead and starting another home this fall, as we are greatly crowded,—not room for another child. Indeed, we do not know how we are to provide for those still in the country, when they return." The ages of the children are from three to twelve years.


Brother and Sister T. F. Mackey write from Chicago, which place they have reached with the gospel wagon: "We are having glorious times; the city is filled to overflowing, and the opportunity is wonderful. Last evening at the Life Boat Mission twelve men rose for prayers; and on the street corner in the afternoon thirteen hands were raised. The gospel is doing a wonderful work."


The jail and street meetings each Sabbath at Marshall, conducted by a company of workers from the Sanitarium and College at Battle Creek, still continue with good interest. The prisoners look forward with pleasure during the week to our regular visit, and when Sabbath morning arrives, they begin to prepare for our coming, saying to each other, "We must get ready for church to-day." They are always glad to see us, and the turnkey is especially kind and accommodating. The mayor of the city also is very favorable to our work, and encourages us to go on.

At times we have been tempted to think that the efforts there were not accomplishing much, yet we felt that the work was the Lord's, and he would take care of the results. As we have watched the movements of the Spirit upon the hearts of sin-hardened souls at the jail the last two Sabbaths, we have been led to feel that the work is too sacred for us to touch, that of ourselves we can do nothing, but that we should submit ourselves as instruments in the hands of God, letting him do the work to his own glory. We may never know the results of our efforts, but we have this assurance that, if we go forward in the strength of the Lord with an eye single to his glory, delivering his message of salvation to the perishing about us, his word will not return unto him void, but will accomplish that which he chooses.

The meetings at the jail the last two Sabbaths have been very impressive. September 30, after a number of our company had related their own personal experiences in the service of the Lord, opportunity was given the prisoners to speak. One young man present was a prisoner at Marshall last fall and winter, but is now serving a ten-years' sentence at the State prison at Ionia. He was recently called back to Marshall as a witness in the trial of his brother, who has been in jail for some time awaiting trial. The young man was converted as the result of the efforts of some of our workers before he went to Ionia. His heart was full, and with eyes overflowing with tears he gave his testimony for the Lord. As he was talking with one of the workers after the meeting, he remarked, "My heart is so full, I can not keep back the tears." The Spirit of the Lord came in, and the hearts of several of the prisoners were melted. The brother of the young convert was moved to tears, and in speaking with one of the workers after the
meeting he asked that he might be remembered in our prayers. He seemed anxious also that we encourage his brother all we could, and requested that some of our workers visit him occasionally at Ionia, after he should be transferred. Two others requested prayers, and as we knelt and presented these cases before the Lord, we felt his divine presence, and realized that he was indeed working for them. While a few of us were having this precious season with the Lord, the rest of our company was in another part of the jail, praying with a woman who was deeply concerned for her salvation.

The next Sabbath was another precious day for us. Elder Hibbard, who went down with us, spoke to the prisoners on the saving and keeping power of God. Afterward several of the workers testified to God's power, not only to deliver them from sin, but also to keep them from sinning. An invitation was then extended to the prisoners to yield themselves to the Lord, and six or seven requested prayer. Again as we knelt and plead that these poor men might be made willing to entrust the keeping of their souls to him, we realized that he was very near, and as we witnessed the movings of the Spirit upon their hearts, we felt that there was still hope for them, and fresh courage sprang up within us.

The street meetings are also encouraging, and the interest is increasing. The people have requested us to secure a hall, and continue the meetings after the weather gets too cold to hold open-air meetings. A large amount of religious literature is distributed each Sabbath, and the people seem glad to get it.

On the whole, the prospects for work in Marshall are encouraging.

Greater New York Mission, Brooklyn.

The superintendent, E. M. Iliff, writes that an advisory board for the management of the affairs of the mission has been appointed, greatly relieving him from manifold responsibilities, and giving him more time to devote to special lines of the work. Much of his time, as well as that of the matron, is spent in seeking employment for unemployed men and women, places for twenty men and twelve women having been found during the month. A family whom they have been trying to help for three months have at last moved out of their wretched quarters into a better place. They look for much good from the change.

The matron and visiting nurses also give much personal attention to the people in their homes. They have had the loan of a sewing-machine for a few months, and the matron has spent considerable time in repairing and making over clothing.

Miss Wright has been the only visiting nurse until quite recently, when Brother Frank Hommel joined the mission.

One case in Brother Hommel's report is a fair illustration of the work he finds to do. He found a man just recovering from pneumonia, and in very delicate health. The family consists of the man, his wife, and four children, living in a basement or cellar, where the air is very foul. At night the wife covers up the sink to keep the fumes out of the room. One child, a pretty girl of six, has since contracted scarlet fever. The nurse called, and thought best to give the man a chest pack, and asked the wife to have things in readiness when he should return. When he returned to give the treatment, the wife had taken things into her own hands and attempted to give the pack. The patient lay with a blanket wrapped about the chest, and his arms protruding. He had lain thus about fifteen minutes, and had already become somewhat chilled. The nurse quickly wrapped him up, and after some effort succeeded in making him perspire. The man needs a better chance for recovery, for it is very likely that he will go into consumption if left where he is.

Miss Wright speaks of a house of poverty where live a drunken husband, a despairing mother, and six hungry children. The mother was sick a long time during the summer, but recovered after two weeks of careful nursing. The baby, a little skeleton, has lived on from day to day, when it seemed as if it could hold out no longer.

Another family, after having been visited by the mission workers for nine weeks, has now become practically independent.

A mother came into the mission with a babe in her arms and a sweet little girl of five. The baby was sick, and in spite of the tender care of the nurse for several days, it died. A drunken husband and father, a deserted wife, and four children was the sad story.

Calls come for the nurses at any time of day or night, and hours of work vary from two to twenty-four. "Often," Miss Wright says, "when I visit these sad homes, my heart aches for their condition, and my earnest prayer is, 'Lord, what can I do here?'"
OUR CITY MISSIONS.

The emergency cases treated at the mission run all the scale from sore toes and fingers to broken hearts. "My main object," says the nurse, "is to point sinners to the Lamb of God who taketh away the sin of the world, and I only desire that my work as a nurse may show the same spirit of love as did Christ's in his work among men."

The Sunday-school has an average attendance of sixteen. It might be much larger if there were more workers to look up and bring in the children. The workers need to be on hand two or three hours before Sunday-school to gather them in; for the children have no reckoning of time sufficiently close to bring them in at that hour, even if they desire to come. They are out on the streets from morning till night, whooping and howling like young Indians.

The summary of the month's work is given as follows:

- **Hours of work**: 314
- **Visits**: 83
- **Cases under care**: 9
- **Emergency cases at mission**: 18

The report covers one month for one nurse, and for the other but a few days.

- **Number of meetings held**: 30
- **Requests for prayer**: 101
- **Average attendance**: 30
- **Total attendance**: 64
- **Garments received**: 64
- **Garments given away**: 38

An Outing for the Slum Children of Greater New York.

The children of the Greater New York Medical Mission Bible School had been promised an excursion during the summer. Thursday, September 21, the promise was made good, and at eight o'clock in the morning, the members of the Sunday-school, with many of their grown-up friends, were at the mission, ready for the trip.

The day was dark, and the outlook for a pleasant outing was decidedly ominous. However, hoping for the best, we started for Prohibition Park, where the picnic was to be.

We took the Fulton St. ferry over to New York, and the little folks, cheering lustily, brightened up the dreary old boat, and made people forget the rain. We crossed the city to the Battery, and now the weather had begun to clear up. A half-hour's sail over the bay to Staten Island and then a five-miles' ride on the trollies, and we arrived at the Park Hotel in a pouring rain.

The hotel is unoccupied, and we appealed to the proprietor to use the broad veranda as a playground for the little ones. On our promising not to allow them to tear down the house, permission was given us. Hardly had we taken possession of the veranda of the hotel when the clouds rolled away, the sun came out, speedily drying the ground, and the children went troop ing into the grove where, with swings and games, they enjoyed themselves with such rollicking abandon as only street children can.

At one o'clock dinner was served, to which the children did full justice. After dinner they went back again to the playground, the swings, and the games until dark, then to the waiting car, and home again. The crowd of merry makers, forty in number, arrived at the mission at eight in the evening.

A great deal is said in the daily papers and many pictures are made of the countryman gaping in awe at the tall buildings and the sights of the city. Not far from the park is a garden in which were growing some pumpkins and squashes. The children had seen pumpkins and squashes in the markets of the city, but few, if any of them, had ever seen them growing on the vines, and the manner in which they stopped their play, opened their eyes and mouths, and stared those pumpkins out of countenance was one of the amusing things of the day.

Illustrative of how much these children know of rural life, the lesson at the mission last Sunday was in John 15: "I am the true vine." In order to illustrate the lesson as the Saviour had made it plain to those who understood husbandry, the children were asked what a vine is, and then, to get them started in the right direction, what grows on vines.

"Apples," volunteered one little fellow. "Peaches and pears," said another. Plums, oranges, bananas, roasting-ears, all had their advocates, and one little fellow said "grapes," evidently speaking at random, and brought upon himself the withering contempt of every pupil in the school.

With breathless interest these children of the street, familiar with all the sights and many of the vices of a great city, listened to the explanation of what vines are, how apples, pears, peaches, and such fruits grow on trees; grapes on vines, etc., with a little time devoted to melons and other produce.
familiar to every country boy and girl, but all new to them.

The statement sometimes made by overzealous and uninformed people, about city children who never saw a green leaf or a blade of grass, is extravagant; but here, in a class of thirty-odd children gathered indiscriminately from the streets of Brooklyn, was not one capable of appreciating or understanding the beauty of the Saviour's illustration in comparing himself to a vine.

Ask them, "What is a vine?" and the reply is, "Jesus." "What does Jesus mean when he calls himself a vine?" and the child is at sea. Do not forget that the teacher who goes into the mission school must begin with first principles, and teach the child something of the meaning of the illustrations of the Saviour. They listen to these explanations with something of the awe and rapt attention which children of the country would be apt to exhibit when a traveler from the great city describes to them the wonders of the metropolis.

The work of the school is most encouraging. The Lord has blessed it. The increase is shown in the better demeanor of the children, in their anxiety to learn, and in their interest in the school. Ordinary Sunday-school methods can not be applied here with success. Teachers in the mission Sunday-school, if they do their duty, must go after their pupils every Sunday.

These children have no idea of time. Many of them do not have clocks in their homes, and they come to Sunday-school or remain away according to their own will. Their parents are not interested, and sometimes the work with the children is done with the hope of reaching the parents through them. This hope has been realized several times.

The Sunday-school is held at eleven o'clock in the morning. The children begin to come at eight-thirty, and from then until five o'clock in the evening they come inquiring if it is time for school to begin.

The school suffers for lack of consecrated teachers. The Lord has furnished us two in the last two weeks, but the school has grown, and last Sunday the need was greater than it has ever been before. In the nature of things, with our limited supply of workers, we have to depend largely upon the children's finding their own way, and this is only possible with to the better grade of them. The school could readily be doubled or trebled if the Lord would put a burden on the hearts of many competent Christian women to make this sacrifice every week for Jesus' sake, and help in this Sunday-school work.

LOUISA ILIFF, Superintendent.

Raratonga.

DR. CALDWELL, of Raratonga, writes from Australia, where he was attending the Australian Union Conference, sending photographs of the native girls whom he has in his family, and letters received from them, adding:

I think you can judge whether such children are worth saving or not. You may be better able to decide what to do with our request for means with which to start a school to save more of them. We now have five of these children. Instead of five we might have forty or fifty, equally as promising, if we had the means. Scarcely a week passes but one or more children are offered us to educate. The father and mother of one of these girls, talking together, were heard to say: "Now G is a Christian, and is learning to be a missionary, while her brother Vaa is all the same as a pig. He does not know anything." The father proposed to G that she return home and live there one year, and give Vaa her place with Dr. and Mrs. Caldwell. Of course we could not listen to it, but appeal to you to aid us to take Vaa and other equally promising and worthy children, and train them for Christ and usefulness.

Dr. Caldwell's two sons, though anxious to get where they can attend school, have offered to forego this, and give themselves to the work of helping teach the native children. Dr. Caldwell, as we have before stated in these pages, is desirous of establishing an industrial training-school on a small scale.

The children's letters, for which we have not space, are very creditably written in English, a foreign tongue to the little Raratongans, and breathe a spirit of love and loyalty to their foster-parents, and a devotion to Christian principles which is both touching and gratifying.

MISS ANNIE KNIGHT writes:

I am having a good experience in the work here, and the future is more promising than ever before. My courage is good, the Lord is blessing my efforts, and I praise him for it.

I am thinking of putting up a comfortable building for my school in the future. I have already received pledges to the amount of fifty-four days' labor, and ten dollars in money. I have also the land. So you see I will soon have another industrial school in addition to those al-
MISSISSIPPI.

ready in operation. I hope to begin the work in two weeks, if the Lord wills.

The patrons of the school, though poor, have pledged themselves to do the foregoing if I do the rest. The plan of the school will be as near the ideal as possible.

India.

As our work in Naini Tal has continued to open up in various ways in Bible studies, Christian Help work, nursing, and instruction in healthful living, the Lord has given me strength to perform it.

Although I had all I could possibly do in Naini Tal, as there is a break in the rains (which we have had since June 15), and it seemed best to give the children a little change and to give the message at the same time, we are here. Ever since we have been in the hills, we have wanted to visit this and some other places near Naini Tal, and this is the first opportunity that has been presented.

Rani Bag (pronounced Ranee Bog), or the Queen’s Garden, is truly beautiful. I have seen nothing prettier in India. It is at the foot of the mountain and the beginning of the plains. From the front veranda we can see and hear the narrow mountain stream that hurries by, making the sound of a waterfall, and above and beyond this the foothills, while from the back veranda the view is that of a level plateau, dotted with houses, gardens, and small native farms.

These are the people we have come to help. There are no Europeans near, and so far as I can learn, no work has been done for them. Mr. Brown is now away treating a sick child.

Rani Bag is about eleven miles from Naini Tal, and it is a steep descent all the way. We were six hours in coming, but will probably be almost a day in returning.

KATE LAWRENCE BROWN.

Medical Missionary Work in Australia.

The medical missionary work under the auspices of our own associations has grown rapidly in this part of the world within the last two years. Looking through the reports of the recent Australasian Conference, we find many things of deepest interest and encouragement, some of which have no doubt been presented to our readers in individual reports, but which lose none of their interest by being repeated under a different adjustment.

Up to 1897 there were but three workers in medical missionary lines; now there are fully fifty persons giving their time wholly or in part to this work. Institutions have been planted in Sydney, New South Wales; Melbourne, Victoria; Adelaide, South Australia; Perth, West Australia; and Newcastle and Christchurch, New Zealand.

Something like two years ago a bath-house and health home were opened at Summer Hill, Sydney, New South Wales, by Brother and Sister Semmens, graduate nurses from the Battle Creek Sanitarium. This institution has grown to the dignity of a Sanitarium, with a qualified physician at its head, and a corps of nurses, several of whom are from the Battle Creek institution. A training-school for nurses has been established in connection with the Sanitarium. The quarters in which the work is carried on are inadequate to its needs, and strenuous efforts are being made to erect a more suitable building, and equip it for larger and more efficient work.

A strong plea is made for the establishment of similar work in Queensland. It is claimed to be “the most urgent demand” of the moment. “In no country is the influence of this beneficent work for humanity more urgently needed. Bad habits of living are working the destruction of many people, and many of them feel the immediate need of reform in matters of living.”

In New Zealand a home for poor and unfortunate women was opened at Napier, which has been successful from the start. About thirty women have been provided with a home for a longer or shorter time; some have been helped to permanent positions, and are hopefully reformed. The expenses have been met largely by the people of Napier.

At Christchurch, Brother Brandstater, a nurse who came from the Australasian Conference to Battle Creek to take the nurses’ course, has had a small health home with treatment-rooms. In spite of the disadvantage of not having a physician or a lady nurse, this home has been compelled to double its capacity since its organization. It now occupies a house of thirteen rooms, and the outlook is encouraging. The medical work in New Zealand demands a qualified physician as director, and a pressing call for Dr. F. E. Braucht, of the Samoa medical mission, has been made.

The medical mission at Perth originated in Christian Help work, which was very faithfully entered into by the band there two or three years since. The starting of the medical mission last year was
very opportune, because of the hard times and the destitution in the city. It is known as the Helping Hand Mission. To provide work for the unemployed the Helping Hand laundry was opened. This is doing about thirty-five dollars' worth of work a week.

At Adelaide the work began with a rescue home for women. This has already become too small, and efforts are being made to secure larger accommodations. The home, with other charitable institutions, is recognized by the public. The industrial phase of the work is mainly sewing. The latest effort in medical missionary lines is the establishment of the Electro-Hydropathic Institute at this place.

At Avondale, where the school is situated, a health retreat is taking shape. A building is in process of erection, which it is hoped will serve for the locality as a hospital for non-contagious diseases, as a resort for invalids and others needing change and hygienic treatment, and as a resting-place for worn and tired missionaries. A nurses' training course is conducted in connection with the Avondale school, which will aim to supply help for the health retreat. The latter will doubtless be placed under fully qualified medical supervision when completed and equipped.

At North Fitzroy, Melbourne, the Helping Hand Mission was started about a year and a half ago. We have given in a previous issue an account of the fitting up and opening of this mission. At present there are about fifty-six beds, and the accommodations are fully taxed. There is room for twenty-five or thirty more beds as soon as they can be furnished. The managers of this mission hope to see it self-supporting in another year.

At Newcastle large and enthusiastic meetings have been held in a tent, where lectures on health topics and religious subjects have been given. Hygienic principles are gaining a strong foothold. The cooking classes and lessons in simple treatments are attended by audiences of from one hundred to two hundred women. Tobacco, tea, and meat are being laid aside by individuals.

In the city of Newcastle a doctor's club of one hundred members has been formed. Dr. Silas H. Rand has charge of the medical work there.

We congratulate our friends at "the antipodes," as Pastor Tenney puts it, on the progress of these two years. The work has been accomplished with limited finances, but by means of persevering, self-denying effort, which God has signalized approved and abundantly blessed.

E. H. W.

The Good Samaritan.

Rational Methods in Dispensary Practice.

The "dispensary evil" is a question which is so largely discussed among the medical profession at present that little can be added to the solution of the question generally asked; namely, How can those who are unworthy be prevented from taking undue advantages? But the average dispensary has other shortcomings as well. The majority of patients who frequent dispensaries look upon disease as a sort of entity which they have caught, or which has caught them. In their minds there exists no definite connection between their troubles and their vicious habits of life and their unhygienic surroundings. The applicant to the dispensary expects to secure some "drops" that will drive the intruder away, and when he has secured the bottle containing on the outside the routine directions as to the number of times a day to use the contents, he clasps it to his heart with a sort of superstitious awe, and reads the directions again and again, feeling that he has in that bottle the elixir of life and the very concentration of all energy. There is generally no time for questions as to how to modify his habits of life, or how to cultivate health, and the physician has probably long since lost faith in the patient's carrying out the directions at home, and so has ceased to attempt to impress them upon his mind. All this goes to show that the average dispensary, the equipment of which is practically made up of a stock of the most essential drugs, falls far short of accomplishing what it might.

Who that has worked to any considerable extent in the ordinary dispensary does not even now remember the test to his moral courage in placing his ear upon the filthy, sticky chest when his stethoscope did not happen to be around. How utterly useless it seemed to explain to that man the importance of rubbing himself vigorously every evening with ointment for his skin disorder.

For the man partially under the influence of liquor, with just enough intelligence left to feel the desire to be sobered up, the vigorous cool spray or...
the cold shower bath will accomplish this in the
great majority of cases in a few minutes. When
compared with this effective agent, anything that
can be brought from the medicine shelf is but as a
broken reed.

Another class of patients who frequent the dis­
pensary are those suffering with self-poisoning result­
ing from indigestion. If such a patient is to be
saved from some serious disease, every eliminating
organ must be coaxed to do its best and the pa­
tient placed upon a diet which will not favor the
diseased condition. A thoroughgoing electric-light
bath will often save the individual from long days
and nights of suffering.

The dispensary connected with the Medical Mis­sionary College in Chicago is so equipped as to
treat patients along rational lines. The rheumatic
patient who hobbles in is not merely given drugs
to eliminate the poisons in his blood, but hot treat­
ment is administered, followed by brief cold appli­
cations, so that by means of the vigorous reaction
the good effect continues. He walks out with his
joints working almost as freely and as easily as
when a child, and in comparing his present recovery
with that of his previous experiences, he wonders
how in a few days he has achieved the same result
that used to require weeks to accomplish.

The dispensary has connected with it beds where
patients may be retained a few days when it seems
absolutely necessary in order to assure recovery.
The history of several cases is here given to illus­
trate what can be accomplished in ordinary dis­
pensary practice based upon rational methods: —

CASE I.

Unfortunately, the insidious charms that mor­
phine and cocain possess are as well known by the
poorest of the poor as by those who live in the
brownstone fronts on the boulevards. The same
mental, moral, and physical deterioration results from
its use in both classes. The results which may be
obtained in dispensary practice in the treatment of
these cases may be gathered from the following his­
tory of this case: —

Mr. G ———, aged thirty-two; occupation, cook;
began the use of tobacco and liquor at an early
age. His diet consisted largely of meat and rich,
highly seasoned foods. Three years ago, while
caring for his sick wife and not feeling well himself,
he began to use morphine, and one year later,
cocain, averaging about twenty-five grains a day.

When he came to the dispensary, he was put to bed,
and the drugs entirely withdrawn.

First day: Slept most of the day, indicating that
he had taken an unusually large dose before coming
under our care.

Second day: His diet consisted of malted nuts
and granose cakes. Every time there were symp­
toms of nervous irritability, he was transferred to
the bath-tub, the temperature of the water being
that of the skin, and was allowed to stay there until
he felt comfortable, the time varying from twenty
minutes to an hour. He was given about six of
these baths during the day and night. When out of
the bath and not asleep, he was treated by fomenta­
tions over the abdomen, and warm compresses to
the spine, and by this means he secured eight hours’
sleep during the twenty-four.

Third day: Diarrhea began, which was relieved
by hot starch enemas. The patient was quite rest­
less, and complained of pains in the back. The
neutral baths were kept up as on the day before.
The patient called for morphine once, but was
encouraged with the thought that he would soon be
over the worst, and cheerfully went on with the
treatment. His diet was buttermilk and malted
nuts. He slept four hours.

Fourth day: The diarrhea was checked, the
patient feeling very weak, but in less pain. Five or
six neutral baths were given during the day. The
patient was given grape-juice in the morning, fruit
toast for dinner, and buttermilk in the afternoon
whenever he called for it. This day he slept six
hours.

Fifth day: Patient improving; able to sit up;
appetite returning. He was given only two or three
neutral baths during the day; fomentations to pain­
ful places, and a salt glow. Grape-juice, prune
sauce, bread, and watermelon constituted his diet.
He slept nine hours.

Sixth day: Patient remarkably improved; appe­
tite good; diet, barley soup, bread, toast, and fruit;
treatment, neutral bath followed by a cold spray for
 tonic effect. Patient slept nine hours. He was
allowed to go out for a walk. He felt extremely
thankful for the help that had been given him.
He had not taken a grain of either drug. A few
days later he began to do some work at his old place.

Thus by persistent effort of only a week’s dura­
tion he was restored a useful man to society and
to the enjoyment of a life of liberty.
**Case II.**

Miss T——, aged twenty-seven, brought to us by the police, in a comatose condition from an overdose of morphine. While clothing was being removed, a lavage was given so as to remove any morphine which might be present in the stomach. A sheet wrung out of ice-water was spread over the entire body, with vigorous friction kept up for ten seconds. This application was repeated three times. The stimulating influence of this treatment was remarkable. The patient aroused sufficiently to answer questions intelligently. She was then placed in a full bath for five minutes, to promote a vigorous reaction from the effects of the cold applications. From this she was transferred to a cot, and allowed to rest for a few minutes while hot and cold applications were applied to the spine. Respiration, however, soon began to decrease both in frequency and in volume, when the application of the cold sheet, followed by the full bath, was repeated, with the same beneficial results as before. This was followed by another hot lavage of the stomach for the purpose of washing out any morphine which might have been eliminated into the stomach, and also for the stimulating effects of heat upon the sympathetic nervous system. For the next six or eight hours the treatments consisted chiefly of hot and cold applications over the spine and heart, artificial respiration being performed whenever it seemed indicated.

The advantage of these stimulating hydrotherapeutic measures over any of the so-called tonic drugs must be very evident. The nerve cells were aroused as vigorously as it was possible for them to be, while the crippled eliminating organs were saved the necessity of carrying off some irritating drug in addition to the morphine. The patient made a good recovery. It was then found that she had been using morphine habitually for two years. Further treatment was given along the lines indicated in Case I, and within a week's time after entering the dispensary she was walking around, practically well. The patient had tried various cures for this habit, until her funds were completely exhausted. In a fit of desperation she came near ending her life. Now, inspired with her new-found liberty from this galling habit, and with heartfelt gratitude for her new lease of life, she has again begun to take up life's duties, and to fill her place in the world.

**Case III.**

Mr. M—— said he had suffered about a week with headache. There was general malaise, persistent diarrhea, loss of appetite, fermentation of the stomach, foul breath, and coated tongue.

**Treatment.**—A thorough lavage was given. The contents of the stomach were very sour, and contained some mucus. Hot enemas in the knee-chest position were then given, followed by fomentations over the liver, stomach, and bowels, and by an alternate hot and cold spray. The patient was instructed to live largely on granose cakes and fruit for a few days. He returned regularly for fomentations to the liver and stomach, and a hot and cold spray. In five or six days he was feeling perfectly well. Not only was he relieved of his acute trouble, but he also learned how to care for himself in case future indiscretion should lead him over the same ground again.

**David Paulson, M. D.**

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**Christian Help Work.**

**Christian Help Work under the Pharaohs.**

Christian Help work (and this term is too well known to the readers of the Medical Missionary to need definition) is not founded on distinctively modern ideas. On the contrary, some of the brightest instances of it are found in a remote antiquity. We are all familiar with the beautiful verses in which Job, who is believed to have lived about 1500 B. C., tells of his attitude toward the suffering and afflicted, —how he was a father to the poor, eyes to the blind, and feet to the lame; how he made the widow's heart to sing for joy, and shared his home and food with the fatherless; how he entertained the stranger, wept with the sorrowful, and grieved over the distresses of the needy.

The Bible also presents a pleasing picture of Abraham, some four hundred years earlier, entertaining the three strangers, who proved to be messengers from another world. The eagerness with which the noble patriarch ran to meet those weary, dust-covered travelers, and offer them the comforts of his home; the royal hospitality with which he entertained them,
and the delight he took in putting himself to some inconvenience in order to secure their comfort,—all point him out as one who loved his fellow men. We can not think that this was an extraordinary occurrence with Abraham, but simply one out of many instances occurring continually, and entering largely into the entire life of the patriarch.

Outside of the Bible, we find many references to work of this kind. The ancient Egyptians, while living in great darkness as regards a knowledge of the one true God, seem to have understood and quite generally observed the principles of love and fellowship underlying Christian Help work. The best evidence we have of this is the inscriptions on their tombs, discovered in recent times and dating from a very remote age.

It seems to have been a custom among the ancient Egyptians to write epitaphs on the tombs in which they placed their dead. One of these reads: "He loved his father, he honored his mother, he loved his brethren, and never went from his home in a bad temper. He never preferred the great man to the low one." Another says: "I was a wise man; my soul loved God. I was a brother to the great men and a father to the humble ones, and never was a mischief maker." An inscription on a tomb in Sais says: "I honored my father, I esteemed my mother, I loved my brothers. I found graves for the unburied dead. I instructed little children. I took care of orphans as though they were my own children. . . . For great misfortunes were on Egypt in my time, and on this city of Sais."

Still another, that of a nomad prince, reads as follows: "What I have done I will say. My goodness and my kindness were ample. I never oppressed the fatherless or the widow. I did not treat cruelly the fishermen, the shepherds, or the poor laborers. There was nowhere in my time hunger or want, for I cultivated all my fields, far and near, in order that their inhabitants might have food. I never preferred the great and powerful to the humble and poor, but did equal justice to all." Here we have an instance of missionary farming and gardening. There was no hunger nor want in the time of this man, because he provided for it by cultivating his fields far and near and sharing the products with the needy.

One of the Pharaohs is represented as having the following character: "I lived in truth, and fed my soul with justice. What I did to men was done in peace, and how I loved God, God and my heart well know. I have given bread to the hungry, water to the thirsty, clothes to the naked, and a shelter to the stranger. I honored the gods with sacrifices, and the dead with offerings."

It is interesting to notice how universally the principles which underlie Christian Help work have been recognized as divine. The Lord has put into the heart of every man that which will respond to such practical manifestations of a Christian spirit. The fault with much of the Christianity of to-day is that it is wanting in these practical works which the Saviour promised should accompany his followers. The idea seems to prevail with many that Christianity is the holding of a certain system of truths, but it is in fact the living of a life. Christ asked the multitudes that followed him, "Why call ye me, Lord, Lord, and do not the things that I say?" He told his people anciently, through Isaiah, that their solemn meetings, their fasts, and all their religious exercises were an abomination to him; he could not accept their worship because they were guilty of neglect and injustice toward the poor and needy.

God's character and requirements are the same to-day. It is impossible to please him, and yet remain indifferent and nonchalant regarding the sufferings of the poor. The fallen woman, the drunken husband, the dirty street arab,—all have claims upon us; and still more the fatherless and the widows. These debts of charity will be heartily paid by every true Christian. In no other way can we better emulate our Saviour's example or glorify his name.

M. E. Olsen.

Christian Help Work During the Coming Winter.

We trust that the readers of the Medical Missionary are planning to take up the Christian Help work this winter with greater energy than ever before. Human need and suffering are ever an open door through which the messages of truth and salvation may find entrance to the soul.

The winter season, in which physical want and suffering are more acute than at any other time, presents the best opportunity to reach those who would otherwise remain in distress. If this work is taken up merely as an entering wedge for something else, without regard to the real good it will accomplish and the relief it will afford, we can not expect the blessing of God to rest on our efforts. Jesus Christ did not do physical good and bestow physical bless-
ings simply to arouse the curiosity of the people, and thus give him an opportunity to preach to them. He administered the blessing of physical life to those he met because they needed it. He helped the people physically so that they might be in a condition to appreciate him spiritually. The double usefulness and value of this work lies in the fact that, being done from this high motive, it incidentally proves to be a blessing in itself as well as an efficient and natural preparation of the soil for subsequent effort to give spiritual help.

Let all our work be done as unto the Lord. In the person of every sick or suffering man or woman let us recognize the fact that Jesus suffers there. Every suffering of mankind reaches the heart of Jesus, for in all our afflictions he is afflicted.

In our Christian Help work it matters little to us whether our efforts are appreciated by those for whom they are made, for in reality all our work should be done as unto the Lord.

In the person of every sorrowful and suffering mortal we should discern the presence of Him who died that we might live. At the bedside of the sick one we should recognize the presence and the sufferings of our Saviour. We should seek to relieve pain and distress, not only for man's sake, but also for the sake of God, who is in man.

We trust that the importance and value of this branch of the work will not be overlooked by our readers in their plans for this winter. Let us avail ourselves of every opportunity which will make us more useful and efficient in the Christian Help work. Let us be quick to recognize the smallest opening where our knowledge may be utilized in a practical way to relieve want and alleviate pain, remembering that the truth which we fail to put into practice will lose its power to do good.

W. S. Sadler.

Band Notes.

Two new bands have been organized in Wisconsin, and we hope to hear from them regularly in regard to the progress of their work.

Pine Valley, Wis.—We feel that seed is being sown that will spring up and bear much fruit in the near future. We are of good courage, trusting in the Lord.

Bowling Green, Ky.—The secretary writes:

The work has been very encouraging here the past month. The workers have had many rich experiences, and are all of good courage. As cold weather comes, we expect the demands for work will increase, and hope to be prepared to do with our might what our hands find to do.

The leader says:

The appreciation shown for services rendered is often a rich reward to me, and I am emboldened to press into regions beyond, where my services are often much

Summary of Monthly Reports of Christian Help Bands.

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<th>LOCATION</th>
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<th>Hours of Work</th>
<th>Persons, Given Medical Care or advice</th>
<th>N. of Treatments</th>
<th>N. of Mothers' Meetings Held</th>
<th>Deaths</th>
<th>Recorded Disease in Patients</th>
<th>Deaths of Said Disease Distributed</th>
<th>No. Children in Families Helped</th>
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<td>Parkersburg, W. Va.</td>
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<td>Totals</td>
<td>1,089</td>
<td>997</td>
<td>126</td>
<td>76</td>
<td>18</td>
<td>958</td>
<td>269</td>
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<td>195</td>
<td>36</td>
<td>44,697</td>
<td>$18.00</td>
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BAND NOTES.

needed. I am trying as best I can to keep busy and have my lines always in front of the enemy.

The husband of a sister at whose house meetings were held was in the habit of leaving the room when we first started our meetings there. At our last meeting he stayed in an adjoining room, and was sorry that he could not have heard more of the sacred Word.

A gospel of health reading circle is carried on, and a number of sick people have been relieved by the simple remedies suggested. I find numerous chances for health talks in my rounds, which excite wonder, as such things are new to the people.

Wilson and Newfane, N. Y.—Several of us met and made some sheets and children's clothing for a sick sister, also bedding and other garments for the Buffalo Mission. We are very much interested in this mission, and are doing what we can to help it along. They are doing a good work there.

Albany, Mo. — We called on an old lady last Sabbath to talk and read the Bible with her. She is eighty-six years old, and never gets out to meeting or Sabbath-school because her son and family, with whom she lives, think it might make her sick. She feasted on the Word of life, and we were fed also. There is another case that we intend to visit next Sabbath. We must seek out those who are hungry for spiritual food, and take the bread of life to them.

A later report says they have already had a call from one of the merchants of the place for mittens, and they will soon begin making them in their sewing circle.

Hart, Mich.—This has been a very busy summer, but we hope to meet oftener and do more Christian Help work this winter. We need your prayers in the work.

Relief Department.

Nos. 550 and 551 are two bright children who live with their mother in Michigan. The parents have separated, and as the mother is not able to support the children, she desires to place them in good homes. The older one is a girl ten years old, with blue eyes and brown hair; the other is a boy of six years, with dark blue eyes and brown hair. Both are considered nice-looking children.

No. 597 is a little seven-year-old girl living in Massachusetts, whose mother is dead. She is an affectionate and pleasant child, with blue eyes and brown hair. She is bright and attractive, and has excellent health. Her father is a gambler, drinks much, and has many vices. She has no friends to care for her.

No. 599 is a little boy nine years old living in Indiana, whose father is dead and whose mother has poor health. He is a healthy, bright-looking boy with blue eyes and light brown hair. He is from a good family, and has been well trained. He has a brother twelve years old who is also in need of a home.

Contributions to the International Medical Missionary and Benevolent Association.

Maintenance Fund.

Chas. M. Chamberlain, $5.00; a friend 1.00; Moses Hunt, 10.00; Mrs. A. G. Olsen, 1.50; Mrs. M. A. P. Wheelock (J. W. H.), 100.00; Mrs. Mary E. F. Wood, 2.00.


Minnesota.—Minneapolis Sabbath-school, $15.49.

Vermont.—Vt. Tract Society, $1.00.

Total, $187.72.

Missionary Acre Fund.

W. S. Boone, $3.00; E. T. Cook, 1.50; Mr. and Mrs. D. F. Ordway, 9.25; J. M. Phillips, 3.00.

Total, $16.75.

Chicago Medical Mission.

C. G. Atterholt, $8.00; Jennie Casey, 2.00; Mrs. L. E. Cox, 1.50; Dr. J. M. Craig, 3.00; J. H. Kellogg, 10.00; John Lindstrom, 75c; S. M. Lewis, 1.00; Mrs. E. C. Millard, 1.00; G. H. Murphy, 1.00; Mrs. A. G. Olsen, 1.00; John Ogden, 1.50; N. W. Paulson, 5.00; Dr. David Paulson, 5.00; Ruana Peck, 2.00; H. F. Rand, 5.00; Ruth Selleck, 50c; Mrs. A. G. Swedberg, 75c; Dr. Chas. E. Stewart, 5.00; Dr. A. M. Winegar, 3.00.

Total, $57.00.

Hindu Boys' Fund.

Oregon, St. John, Sabbath-school, $15.00.

Industrial Home for Blind.

South Side Chicago church, $5.75.

Grand total, $582.22.
Missionary Notes.

The Chicago Commons has under contemplation a fine new building.

There has been a marked increase in the number of Bible circles in the universities of Holland during the last year.

The membership of the Moravian Church is said to be less than one third the number of the converts from heathenism.

Medical Missions states that there are 34,880 men and women who hold British medical diplomas, and of this number 268 are medical missionaries.

About a dozen converted “devil dancers” were among the hundreds that greeted General Booth at Colombo.—World-Wide Missions.

Moradabad, India, has one self-supporting native church and Sunday-school, with good and regular attendance at both.—World-Wide Missions.

The railroad depot at Peking is about two miles from the nearest city gate; so an electric car line is being built from the depot into the city. The Germans have charge of it.

Venezuela passed her law of religious liberty over thirty years ago, and yet has to-day only one missionary to about every 175,000 of her inhabitants.—The South American Messenger.

There are in India eighty-one missionaries who have served from thirty to sixty-one years, the average term of service being thirty-eight and one-half years.—Church Missionary Intelligence.

Last year the Methodist Mission treasurer reported an increase of $50,000 over the preceding year. This year the gain is $60,000. The board is to be congratulated on this substantial gain.

The oldest Jewish benevolent society is in Amsterdam. It is called “The Jessomine” (father of the orphans). They celebrated recently their two hundred and fiftieth anniversary.—Christian and Missionary Alliance.

The orphanage at Shahjahanpur, India, has 270 boys, about fifty of whom are in the industrial department, engaged in farming, gardening, shoemaking, blacksmithing, carpentry, ropemaking, weaving, tailoring, tilemaking, and conducting a dairy.

The American Bible Society in Japan has distributed forty thousand copies or portions of the Bible during the last year.

The annual meeting of the Korea Methodist Mission held in May reported a net gain of five hundred converts in eight months.—Gospel in All Lands.

Dr. Worden, of the Methodist Mission in Japan, was the first foreign physician to secure a license to practice medicine in Japan under the new treaty regulation.

The increased missionary zeal which has permeated the Canadian lower provinces in their colleges this year has been credited to the lasting influences of the missionary institutes held at the Northfield Summer Conference.

The Cubans say that yellow fever is a product of the ground in certain parts of the island. The present ravages of the plague at Santiago are said to be due to the digging done for the purpose of improving their streets.—The Review of Missions.

The Lutheran missionaries in China refused money to the extent of $10,000 for the murder of two of their number, maintaining that all they wished was to be allowed to continue their work without molestation.—The Christian and Missionary Alliance.

The Bombay Guardian reports that “Rev. N. L. Rockey, of the Methodist Episcopal Mission, Dwarahat, India, edits a weekly paper known as the Children’s Friend, printed in Urdu and Hindu character, the issue of which runs up to thirty-one thousand per week.”

Drs. Avison, Irvin, and Wells treated 29,298 patients last year. At Pyeng Yang over a score of blind persons received sight. A hospital for Korean women is maintained by the Methodist Women’s Society (North) in charge of two physicians.—Woman’s Work for Woman.

Extensive preparations are being made for the Missionary Conference to be held in New York from April 21 to May 1, in the year 1900. No missionary conference on so extensive a scale has taken place since the remarkable series of meetings in London in 1888.

From a report of the year’s work at Pakhoi, South China, Medical Mission, we learn that 17,925 out-patients were seen during the twelve months, exclusive of dressings and prescriptions for lepers, which reached 18,000. During the same period the number of in-patients were, general hospital, 48; leper hospital, 140.—Edinburgh Medical Missionary Quarterly.
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If you wish to know all about how to keep well in the winter, be sure to get a copy of the December number of Good Health. This issue will be devoted to winter hygiene. The leading article, by Dr. J. H. Kellogg, will consider "The Chief Causes of Winter Diseases." There will be also an illustrated article by Dr. Kellogg, on "Gymnastics without Apparatus." This will present some exceedingly new and interesting ideas about physical development.

Dr. David Paulson will contribute an article entitled "How to Avoid Funerals in Winter." Dr. A. B. Olsen will write on "Colds and Their Treatment," illustrating different hydrotherapeutic measures by half-tone photographs.

There will be an article by Dr. Helman, on "Winter Foods." Dr. F. M. Rossiter will discuss the Diseases of Children in Winter." Miss Ann E. Tabor will present some original designs for hygienic winter dress. A general holiday feature of the number will be an illustrated article on "Christmas and New Year in France," by Mary Henry Rossiter.

Besides these attractions there will be valuable instruction as to winter ventilation; how to care for cellars in winter; winter housekeeping; how to keep the children from taking cold; and numerous other appropriate subjects.

The December number of Good Health will be a fair sample of what this journal aims to be the year round, an up-to-date, thorough, and conscientious exponent of the latest and best principles of hygienic and sanitary reform.

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