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The Oldest and,
Most Extensive

Sanitarium conducted on Rational Principles in the United States. It has the special advantages of an

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and Picturesque

Site.

And Remarkably Salubrious

Surroundings.

The buildings are lighted by a 1700 light-plants, Edison incandescent system. Safety hydraulic elevators. General parlor, 40 x 60 feet. Dining-room with a seating capacity of 100. Cuisine unsurpassed.

Artificial
Climate

For those needing special conditions.

Baths of Every Description

The Institution affords facilities for Turkish, Russian, Electric, Vapor, and Water Baths of all kinds, the Electric-Light Bath, and a Large Swimming Bath.

All the conveniences of a first-class hotel. Incurable and offensive patients not received. Trained Nurses of either sex furnished at reasonable rates.

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**MICHIGAN CENTRAL**

"The Niagara Falls Route."

Corrected January 28, 1899.

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**GRAND TRUNK RAILWAY SYSTEM.**

Time Card in Effect February 5, 1899.

**O. & G. T. DIVISION.**

**WEST-BOUND FROM BATTLE CREEK.**

- No. 11, Mail and Express, to Chicago.................................................. 12:00 M. Leave.
- No. 1, Chicago Express, to Chicago...................................................... 9:00 A. M.
- No. 3, Lehigh Valley Express, to Chicago........................................... 3:00 P. M.
- No. 6, Pacific Express, to Chicago, with sleeper................................. 11:30 A. M.
- No. 25, Mixed, to South Bend............................................................... 7:30 A. M.
- No. 11 and 18, daily, except Sunday. No. 1, 5, and 8, daily.

**EAST-BOUND FROM BATTLE CREEK.**

- No. 10, Mail & Exp., to Pt. Huron, East, and Detroit......................... 3:45 P. M.
- No. 4, Lehigh Express, to Pt. Huron and East................................. 2:27 P. M.
- No. 8, Atlantic Express, to Pt. Huron, East, and Detroit............... 3:50 A. M.
- No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East. 6:50 A. M.
- No. 74, Mixed, to Durand (Stops at Nichols)................................. 7:35 A. M.
- Nos. 10 and 11, daily, except Sunday. Nos. 19, 6, and 19, daily.


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**D. W. RUGGLES, R. N. R. WHEELER,**

General Sales, & Ticket Agent, Chicago. Ticket Agent, Battle Creek.
The Medical Missionary.

Published by the
Medical Missionary and Benevolent Association,
Chicago, 28 College Place.


The Gospel of Good Health, or Hygiene as an Aid to Rescue Work.

In organizing the work of the Chicago Medical Mission, one of the chief objects of the founders was to bring to bear in an effective way the transforming and redeeming influence of a healthful dietary, cleansing tonic baths, and other health-promoting agencies. To this end, the first step taken was the opening of the free bath and laundry at 40 Custom House Place. The next step was the establishment of the penny lunch. Combined with these was the medical dispensary for the dressing of wounds and the administration of simple, rational measures of treatment, especially massage, electricity, baths, etc. Later, the lodging-house was opened, with the idea of supplying men with clean beds, and properly ventilated sleeping-rooms free from tobacco smoke. In and about all, it was the earnest endeavor to maintain an atmosphere of Christian kindliness, brotherliness, and to make apparent the power of the gospel as a living, active, redeeming force.

The value of these agencies in helping men out of sin into a Christian life has been abundantly demonstrated in numberless instances. This has been particularly true as regards the appetite for alcoholic drinks. Among those who have been brought under the influence of the mission have been a large number of men, who, having made numerous but unsuccessful efforts to reform, had long been given up as hopeless cases, confirmed inebriates. Scores of these men had been treated by the Keeley cure and various similar methods, but without success. In not a few instances these men earnestly desired to live Christian lives, but were in the depths of despair because of their inability to restrain the appetite for alcoholic drinks.

Perhaps the best means of presenting in a brief way the method of utilizing hygienic agencies in connection with this work, is to take the poor drunkard as he is often found,—profoundly under the influence of liquor, stupid and dirty, covered with vermin, perhaps bruised and bleeding, with trembling hands and faltering step, bloodshot eyes and disordered stomach, with his moral faculties numb, his mental faculties paralyzed by the long-continued influence of a narcotic drug, all the physical powers weakened almost to the last degree, and his body in a state of general physical deterioration. The poor creature comes tottering into the mission, and is taken in hand by a trained nurse. His ragged and vermin-infested clothing is removed and sent to the furnace or the fumigator, and the man himself put into a bath-tub for a warm, cleansing bath, at the end of which he is given a short cold shower-bath, followed by vigorous rubbing to promote reaction. The result is that in fifteen minutes or less the reeling, rum-stupefied man is brought to his senses, and is able to think straight and walk straight.

Within a month after the opening of the mission at 40 Custom House Place, six years ago, it became a common thing for some poor drunken fellow to come reeling down the stairs into the bath department, asking, “Where is the man that sobers ’em up?” They are often heard anxiously inquiring, “Is this the place where you sobers ’em up?” It was a revelation to the writer that there was such a
vast number of men anxiously looking for some one capable of laying hold of them with a strong hand and rescuing them from the clutches of the demon of drink.

One day a man who had been "sobered up" suddenly sprang from the shower-bath into the passageway, exclaiming, "You have wrought a miracle—I am a sober man!" Ten minutes previous to that time, in a state of drveling, idiotic intoxication, he had been led down the stairs into the bath-room by two companions, who, having themselves been sobered, had dragged him in there with the hope that he, too, might enjoy the same advantage.

Cold water is unquestionably one of the most powerful of all known tonics. It excites the brain and spinal cord through its influence upon the nerves of the skin, and has power to arouse the dormant energies of the system in a way entirely unequaled by any drug or other agent which can be safely used. From my own experience of the value of the shower-bath in connection with the rescue work, I should think it just about as reasonable and consistent to undertake to run a gospel mission in connection with rescue work without a shower-bath as to try to fly without wings. It is true, men are sometimes saved from the power of drink while profoundly under its influence,—and the writer has personally known a number of such instances,—but it is equally true that the door to the drunkard's mind and heart may be opened by means of the simple bath, so managed as to deliver him almost instantly from the paralyzing power of drink.

The cold bath can not be indiscriminately used; it must be employed with great care and discretion. It is a most powerful measure, and is likely to do harm in cases in which the heart is greatly weakened by disease,—a condition naturally often encountered in drunkards. In these cases very cold applications can not be made. It is important that all measures of this sort should be employed under the direction of a physician or a trained nurse.

After a man who has been accustomed to the daily use of liquor has reformed, whether he has professed conversion or not, there is, in the majority of cases, a condition of nervous exhaustion, irritability, and depression, which is a diseased state needing relief as much as any morbid condition resulting from any other cause. It is this physical suffering which is the greatest obstacle in the way of the man who seeks to reform from the drink habit. He feels the physical need, which, from his previous experience, he knows alcohol will temporarily satisfy; the habitual drunkard, in fact, takes alcohol for the same reason that not a few physicians prescribe it.

There is no class of persons who need the so-called tonic, or stimulating, effects of alcohol so much as the habitual user of it. Every dose of alcohol, whether administered to a habitual user or one not accustomed to it, prepares the way for another, and creates a greater need than had previously existed. Various drugs have been suggested as substitutes for alcohol, whereby this weakness and nervous irritability might be overcome. None, however, has ever been brought forward which presents a tithe of the power of the simple measures afforded by hydrotherapy. The cold shower-bath, the cold douche to the spine, the hot and cold sponge to the spine, the neutral full bath, which may be from 92° to 95° F., and other simple measures are of immense advantage in these cases. A man who has left off drink for three or four days and finds himself almost in a frenzy because of the nervous irritability and the intense craving for alcohol, may generally be restored to a state of comparative calmness and self-control within fifteen minutes by a full bath at from 92° to 95° F. With higher temperatures the effect is weakening; lower temperatures give rise to chilliness and subsequent discomfort. The measures before mentioned are only samples of the help which may be afforded by baths of various sorts in dealing with this class of cases. By the daily use of tonic baths the nervous system may be rapidly built up to a wonderful degree, the will and moral power increasing in strength with the improvement in nerve tone, and thus the man be brought into a condition in which he has a fair chance to fight out the battle with appetite. Our records show scores of men who had previously struggled in vain with the diseased conditions resulting from drink, but who, through these agencies, combined with gospel aids, have been restored to themselves, their families, their friends, and society.

The influence of diet in aiding men to reform, while not perhaps so immediately noticeable, is nevertheless equally profound, and perhaps even more permanently efficient, than the measures above referred to. Our bodies are made of what we eat. If the daily dietary introduces into the system substances which burn and sting and blister as they go down the throat, and which, entering into the blood and coming in contact with the delicate nerve-fila-
ments, inflame, irritate, and excite them, it should not be wondered at that the brain lacks equipoise, that there is deficiency in self-control, a weakening of the inhibitory power against evil, an exaggerated appeal from the propensities and a lessened power to resist gross tendencies, and in all ways an unusual liability to "fall into temptation." We pray, "Give us this day our daily bread," and in the same breath ask, "Lead us not into temptation." If we receive from God's hand the bread which he created for us,—those foods which are natural to man, which are wholesome and life-giving, and which contain in themselves no irritating or nerve-exciting properties,—we, in so doing, enter into the divine plan whereby man may be delivered from temptation, and lifted above the power of sin through obedience to the divine order.

All irritating, stimulating condiments tend directly to the production of the drink habit. The same must be said of the excessive use of salt. All these substances produce an abnormal thirst, while at the same time they so deprave the sense of taste that it is not satisfied with the bland and simple flavors by which natural foods and drinks commend themselves to the sense of taste, but demands highly flavored or irritating substances. In this way drunkards are made at the dinner-table. Many a mother is unconsciously training up her sons and daughters to become inebriates by the highly seasoned viands supplied to them at the family table. Wine, beer, and cider naturally follow after mustard, pepper, tea, coffee, and chocolate; and rum, gin, and whisky are only a little farther along the line. Old drunkards not infrequently find even pure grog too bland for their calloused palates. I have more than once encountered men who habitually drank pepper-sauce as freely as the ordinary toper drinks whisky. Jamaica ginger is not infrequently used in the same way by old drunkards.

The evil of intemperance may be looked upon as an inclined plane, at the bottom of which are the victims of alcohol, opium, cocain, and various other equally destructive drugs. A short distance up the hill are the devotees of tobacco. It is really a question whether the tobacco habit and the liquor habit should not be placed upon the same plane; they are so closely associated in practice, so absolutely akin in their tendency, especially when we take into consideration the fact that the ranks of drunkards are continually recruited from the multitudes of boys and young men who use tobacco. Some distance farther up the hill we find the habitual users of tea and coffee, not a few of whom are as veritable "topers" as are the punch and toddy drinkers on the lower plane. Higher up still, but unmistakably on the down-grade, are vast numbers of men, women, and children who are intemperate eaters, and are cultivating an appetite for tobacco, alcohol, and other drugs by the use of mustard, pepper, pepper-sauce, vinegar, ginger, large quantities of salt, etc.

Flesh eating must be placed beside the use of condiments as a means whereby the alcohol appetite is excited and maintained. Flesh-food is itself a stimulant, and, under some circumstances, is capable of producing as strongly excitant effects as is alcohol. There are savage tribes in which many individuals become highly intoxicated by drinking blood and eating raw meat.

We have not space to dwell upon all the physiological and hygienic reasons for the statements here made, but will merely say that in actual practical experience we have found that there is marvelous power in a pure dietary to control, subdue, and eradicate the appetite for alcohol and other enslaving drugs. Numerous cases might be cited in illustration of this statement. The hygienic lunch-counter connected with the Workingmen's Home at 1341 State St., Chicago, feeds daily many hundreds of men, sometimes as many as fifteen hundred in one day. Flesh-meats of all kinds, mustard, pepper, and condiments, with the exception of salt in moderate quantity, have always been excluded from our bill of fare. Hundreds of men have borne testimony to the fact that while living upon this wholesome diet the appetite for drink was entirely held in abeyance. A very common expression among men who frequent this lunch-counter is, "So long as I have this kind of food, I have no desire for drink." There are to-day scores of reformed men taking their meals regularly at the hygienic lunch-counter, where a liberal bill of fare is furnished at the rate of one or two cents a dish, who know by sad experience that a departure from this simple diet will be the first step back into the old life. One man, who lapsed some time ago after having done well for several months (during which he had been sober for the first time in many years), gave the writer the following experience: —

"One day I had a hankering for beefsteak; I thought I would like to see how it would taste, for I had n't tasted beefsteak or liquor for six months. So I went to a restaurant and ordered a thick, juicy
beefsteak and some oysters; I applied pepper to the oysters and mustard to the beefsteak. When I had finished my meal, I went out and started back to my lodging-place, but I felt an almost irresistible desire for drink. I had to pass a saloon, and it was with great difficulty that I could get by it; I feared that I should yield to temptation, and so I started and ran back to my lodging-place, where I thought I should be safe. I then resolved that this should be a lesson to me; but a week later the old craving for beefsteak returned, and as I had escaped before, I thought I might perhaps safely try it again, and once more ordered beefsteak. I had no sooner eaten my meal than I felt such an overwhelming desire for drink that I went straight to a saloon and drank liquor, and knew nothing more until I found myself, after two days' drinking, in my room under the care of a trained nurse who had rescued me. I think I have learned the lesson thoroughly now, and shall take good care that no more beefsteak touches my lips. I am satisfied that I can not eat meat without again becoming a drunkard."

This man was perhaps more susceptible than the majority of such persons, but it should be borne in mind that in men who have long been addicted to the use of liquor, the resistance to poisons of all sorts is greatly lessened. The man who, in the early part of a life of drunkenness, can drink several glasses of whisky in succession without losing his self-control finds, after a few years, that one or two glasses of liquor will completely unbalance him so that he loses both mental self-control and physical equilibrium. Such men say, "I don't know why it is, but I can't drink as I once could, for liquor seems to go to my head at once, and I lose all self-control." The reason of this is that the kidneys, liver, and other organs, which, when intact, were capable of neutralizing the poisonous effects of alcohol, are so nearly worn out that they can no longer perform this office efficiently, and the nervous system, which has been weakened by long indulgence, is at the mercy of the poisonous drug.

The same principle applies to the stimulating poisons contained in flesh-meat. The confirmed inebriate is more susceptible to these influences than is the ordinary drinker; while a majority of this class may be able to resist the craving for drink which flesh-meats and other stimulating articles of food excite, the chronic inebriate, having lost his resisting power, needs the help of an absolutely unstimulating, pure, and highly nourishing dietary. Much more might be said upon this subject and upon the mental and moral bearings of foods and other hygienic agencies, but we leave the subject here, cordially inviting all who are interested in this phase of rescue work to make a personal investigation of the work done at the Workingmen's Home, 1341 State St., Chicago, and at the Medical Missionary Training-School, 1926 Wabash avenue, Chicago. We shall also be glad to place in the hands of all who may desire it, literature touching upon this subject.

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Work for Lepers.

In another column we publish an appeal for the leper, from the pen of Dr. A. W. Hitt, at present of Chicago. A few passages from Dr. Hitt's personal experience will help the reader better to appreciate the appeal.

Dr. Hitt is a graduate of the St. Louis Medical College, and served for three years as a city medical missionary in that city, and on this point he says: "I do not believe that any one should go to the foreign field without having done two or three years' work in a city mission at home," a recommendation which we most heartily indorse.

In 1891 business called him to Australia, and later, after this work was done, he shipped as surgeon on a steamer of the German Australian S. S. line. While thus employed, he had opportunity to visit several Eastern ports, and there became acquainted with lepers and their way of living, and had an opportunity to study the disease for the first time.

In 1893 he was sent as a missionary of the Foreign Christian Missionary Society to India, where he had charge of medical work at Mungeli, Central Province. Of this experience he says:—

"Here I was brought in close touch with the lepers again. On several occasions I have counted as many as eighty-five sitting around our front gate.

"As a rule, the first thing I saw on arising in the morning was a poor leper looking through my window. On going to the door I would see others sitting around the place, some on the porch, some on the stone steps, while others, too weak to move around much, were lying on the ground under the trees where they had spent the night.

"For some time, like many other missionaries, I made no special effort to alleviate their suffering. I gave them rice and let them go. You will doubtless
ask. 'Why did you do this?' I will answer, I did not think at that time I could do anything for them.

Another reason, I suppose, why I shrank from going deeply into this kind of work was because I was a coward. Thank God that day has passed, and I am no longer afraid! I remember the first visitor I had on arriving at Mungeli called to ask if I would treat his poor son who had leprosy. For days this poor leper would come to the dispensary and watch the other patients as they received attention. I pitied him, but like others who had gone before me, I failed to do for him until one day a great sorrow overshadowed my life, and I felt that thereafter I must be one of them. I then went to work in earnest. I never turned a case away so long as I was able to stand up. I learned many interesting things from them. At first many would come and beg for rice. They soon learned that in addition to the rice they received, their wounds were dressed. While doing this we would tell them of Him who had compassion on the lepers and healed them. I wish I could tell you how glad they were to hear of our Saviour.

"My last day's record showed 123 patients treated."

His health failing under the strain, he was compelled to withdraw from the work. Now, with recovered health, he earnestly desires to take up the work again for this unfortunate class of sufferers.

Dr. Hitt delivered a stereopticon lecture at the Sanitarium recently, giving many valuable facts about the disease in the United States and elsewhere, and the condition of the lepers in foreign lands. The lecture was illustrated by pictures from life.

E. H. W.

He Touched Them.

So many times in the recital of Christ's work of healing, we read that he came in personal contact with the sick. He "touched" the leper in his uncleanness; "he laid his hands" on the sick, and healed them. The cordial grasp of a hand is sometimes a means of grace. A missionary nurse in China expresses a truth that we have often heard stated by those who work among the sick poor in other lands. "I do not know of anything," she says, "that can show our love for these poor people more than our willingness to clean and fuss over their dreadful sores. They can not appreciate all the love and patience and self-denial, the fatigue of mind and body, but I think they can in part, and that it will tell in the time when Christ's jewels are gathered in."

No, they can not appreciate it all from us who stand in Christ's stead to them, and in whom they read Christ's message to them; but perhaps they appreciate proportionately as much of it as we do of the greater Love that left heaven to stoop to us submerged in the mire of sin and crushed by suffering. Perhaps there is no better way for us to realize a little of his infinite sacrifice than to go down to the depths of human degradation to find lost souls. We may read of it, and hear of it, but nothing gives a sense of it like this.

And let us remember always that "he touched them," if not always with his human hand, at least with his human, brotherly love,—the only expression of the divine love intelligible to sin-dulled hearts.

E. H. W.

World-Wide Notes.

A Service of Heart, if Not of Lip.

We have heard of the little shepherd boy, who, hearing of prayer as a way of talking to God, knelt among his sheep and repeated the alphabet. We never doubted, in hearing the story, that God heard the unspoken longing of the child after him.

Here is a similar instance from the heart of Africa:

A missionary writes that many of the heathen have cast off their old superstitions after once hearing of God from some of the people who have passed through their country. Some faithfully try to follow out the glimmer of light thus received, and meet for daily prayer. He then speaks of a company of searchers after truth, whose ignorance is only exceeded by their earnestness. They feel that singing is an essential part of worship, and as they know no hymn, they have been trying to sing one, two, three, four, etc., in their own tongue to the praise of God. The Bible speaks of serving God with the lips when the heart is far from him. This would seem like a service of heart when the lips were at fault,—a service far more acceptable to God than the other. How good it is that our Heavenly Father sees not as man sees, but hears the voice of praise and worship in the most stammering effort, heart prompted!

Methods of Different Mission Boards.

We have repeatedly noted the methods which the Church Missionary Society (English) has found so successful in keeping up its missionary force. It accepts all applicants for missionary fields who seem
to be called to the work, without regard to the condition of its treasury, trusting that He who has called them will also send them. An increasing number of its missionaries are supported by churches or private individuals, and even in these times of missionary retrenchment this society has enlarged rather than cut down its work.

It seems that the Methodist Society proposes to adopt a similar course in receiving missionaries, with this difference,—if the support does not come otherwise, the salary of missionaries already accepted will be lessened to make up the deficit.

The Baptist Missionary Magazine, commenting upon this, contrasts it with the plan of the China Inland Mission, whose missionaries accept their work, understanding that they receive according to the receipts of the mission. In the Church Missionary Society the faith is on the part of the society; in the China Inland Mission, on the part of the missionaries. In the proposition of the secretary of the Methodist board it sees an apparent exhibition of faith on the part of the board with a provision to place the burden on the missionaries if faith does not meet its reward. The plan of the Baptist Union is to accept all whom it believes to be divinely appointed, and leave to the churches the responsibility of sending them forth.

Health in the Mission Field.

Rev. James Mudge, D. D., writing to the Gospel in All Lands, asserts that a man can keep well and live long while laboring faithfully in a tropical mission field, but he adds that he must be a picked man in the first place, and in the second place, must take all available precautions to preserve his health. "He must not forget that he is in a country where he can not afford to trifle with a single sanitary regulation, where the least sin of omission or of commission will bring down upon his head swift penalty, where the only condition of immunity from a thousand perils to life is eternal vigilance. He will have to resist many temptations. He must change his diet to suit his climate; he must not expose himself to the direct rays of the sun; he must guard against malaria; he must take plenty of exercise, yet avoid exhaustive exertion; he must not overwork, though incited to do it on every hand. If he makes no slip in these and a dozen other matters, he will have his reward in being able to toil on indefinitely, while those who have been less prudent drop out by the way."

It seems little less than suicide for one to go to such a field, as many do, without a knowledge of the laws that govern his own being, without knowing how to keep himself up to the highest condition of health. He who has not read in Rom. 12:1 and in 1 Cor. 3:16, 17 and 6:19, 20 his duty to both himself and God to attain to and keep himself in the best physical condition possible to him by study of the laws of life and health and by denial of self where it conflicts with those laws, has failed in the first lessons of Christian, not to say missionary, service, and is, as Dr. Mudge says, likely to fall by the way. The lessons of self-knowledge and self-control are among the first that Christ has set for his followers, and if they do not learn these, they will surely fail of reaching the degree of usefulness which would otherwise be possible to them.

Reform in China.

Many who were watching the progress of China rejoiced to learn of the radical attitude taken by the young emperor some time ago, and congratulated old China on her awakening from her long sleep. But those who knew the country and the people better, held their breath, so to speak, at the strides that were being taken. It has become evident to all, at present, as it was to the more thoughtful from the first, that so radical changes were premature.

The load that the emperor was trying to pull was too heavy to be started at one effort. The proposed turning of the temples into schoolhouses, a very commendable measure to the Western mind, and the equally progressive changes in the test examinations, with other things, would doubtless have been too much for the Chinese mind. A correspondent of one of our exchanges expresses a very general opinion among thoughtful observers of the situation, when he says that by one "stroke of his pen the emperor would have overturned the foundation of civil authority and the cherished traditions of the empire. The Manchu dynasty was at stake, and the reigning prince had to suffer eclipse to save it."

It is almost as unfortunate for an individual, if he cares for his reputation, to be too far in advance of his time as to be behind it. The emperor is having this experience. Let us hope that his proposed reforms, as in the case of the pioneer in a good
EDITORIAL.

cause, may be recognized by a later generation as way-marks along the path of true development.

Meanwhile, those who were amazed at the action of the astute old empress are seeing that she is not so opposed to the advance of the nation as they thought. She appears simply to be taking a pace at which the people can follow. If, as we believe, God has said to China, "Awake," the awakening must come.

Floods in China.

The Hoang-Ho, or Yellow River, sometimes called China's Sorrow, broke its banks again last autumn, flooding the country which it traverses. The river, descending from the mountains, traverses the plains of North China, bringing down with it immense quantities of soil which fill up its bed, raising it in places above the level of the country, so that it is necessary to restrain it by dykes. These dykes are not sufficiently strong, however, and every now and then the river bursts through them, devastating the country about with great destruction to property and often to life. Some years ago an especially disastrous break changed the channel of the river, giving it a decided turn to the southeast, so that it empties at present seven hundred miles south of the old mouth.

This time it broke the dykes in four places, one of the breaks being seven miles wide. It is a serious question whether the damage can be repaired, and it is thought by some that the river must return to its old bed. Thirty-one counties are partly or wholly flooded.

The desolation is said to be indescribable. Whole villages are under water, the wretched mud huts being melted down by the hundreds. Some were swept out of existence with their inhabitants. In others, the people who escaped with their lives crowded into miserable shelters made of the débris saved from the water. The area of the flooded region is 30 x 125 miles on the southeast and on the southwest still greater,—a total of about 7,500 square miles. The population of the flooded country is estimated at one million or more. Among these are about a thousand converts of the Baptist Mission.

The Zambezi Industrial Mission.

This mission was started six years ago. At present, work is carried on at ten different centers, some thirty European missionaries being employed. The work is not merely industrial, but combines with the industrial features, education in other lines, and medical and evangelical work. There are eleven schools with an enrolment of a thousand pupils, and two hospitals. The mission has seven hundred and fifty acres of land planted with coffee. More than half of these, it is expected, will yield returns this season of from thirty-five to forty tons, valued at about £4,000.

The Bible in the Philippines.

The British and Foreign Bible Society has been the first to avail itself of the new opening in the Philippines. Almost at once after Manila was occupied by the United States forces, the agent was on the ground and secured a place for a Bible depository, though not without strong opposition from the priests. The first day he sold twenty Spanish Bibles, seventeen Testaments, forty-eight copies of the Gospels in separate form, one English Bible, and one Testament, and subsequent experiences have proved that the time is ripe for effort. Several mission boards are planning to enter the islands, but thus far no work has been organized there.

A Whole Gospel.

Professor Graham Taylor said during a public address: "Can a saved soul be in a lost body? a saintly soul in a sinful body? You can not save any part of a man. We are not built like an ocean steamer, with water-tight compartments. A saved soul—a lost body?—No. It is a whole gospel for a whole man that needs to be preached, and there is in the Bible a whole gospel for the whole man."

Index to "Medical Missionary."

Subscribers who wish for an index to the Medical Missionary for the years 1897 and 1898 will be furnished them on application. We have on hand very complete indexes to both volumes. Address Medical Missionary.

For Sale, Cheap.

An upright parlor organ, Sterling make, for $30. The owner wishes to use the proceeds for foreign missions. Address Medical Missionary.
Missionary Work in Malaysia.

R. W. Munson.

In my last article I called attention to the great number of languages spoken in the Malay archipelago. The British and Foreign Bible Society depot at Singapore has upon its shelves Bibles, Testaments, or Scripture portions in eighty-five different languages, all spoken in Malaysia. This is more than one fourth of all the languages in which that society has issued the Bible in whole or in part. But, as pointed out in my last article, most of these numerous languages are more or less closely allied, and in multitudes of cases a dozen or more of these tongues will be at the command of a single individual, and a residence of a few weeks or months will enable a man who knows one or two of them to acquire a new language. The German and Dutch missionaries owe their splendid success in Sumatra, Java, Borneo, Celebes, and other smaller islands in no small degree to their fine linguistic talent. Of the nearly three hundred thousand native Christians in Malaysia more than ninety per cent. are the fruits of their labors.

The missionary agencies that have operated in Malaysia during the present century have been the various societies in Holland, Germany, and the Netherlands Indies, the American Board, the London Missionary Society, the Society for the Propagation of the Gospel, the English Presbyterian and Baptist Missionary Societies, the Methodist Episcopal Church, the Society for Promoting Female Education in the East, and several smaller organizations, together with the British and Foreign Bible Society.

During the early part of the eighteenth century some attempt was made to "Christianize" the natives, particularly in Java, but so doubtful was the character of the work as well as of the converts that little profit will be realized in reviewing it. With the entire country in possession of the Dutch East India Company, whose narrow and non-Christian policy was much the same as that of the East India Company of England, it is not surprising that the spiritual condition and needs of the native races received scant consideration. The chaplains connected with the trading posts attempted something in the direction of evangelization, and among them were some godly men; yet taken altogether the state so seriously defiled the church that the conversions were hardly worthy of the name. For this reason we read with considerable allowance the statement that "there were one hundred thousand 'Christians' in Java in 1712."

There is one noble monument, however, that was erected by the Dutch East India Company, which remained to the praise of that now happily extinct institution. The New Testament was translated into Malay as early as 1688, and the Old Testament in 1733, and both were printed at the expense of this body of merchants.

As Java not only contains more than half the entire population of Malaysia, but was also the scene of the labors of the first missionaries, I shall begin with that island. Since its population comes very near to twenty-five million, while its area is only forty thousand square miles, it will be apparent that so dense a population with a good government must present favorable conditions to missionary effort. A few shining exceptions to the rule of god-
less and time-serving officials in the early days of the Dutch East India Company illustrate how the Lord was preparing the way for his coming to that land of moral darkness, where "every prospect pleases, and only man is vile."

Half a century before the first missionary came to Java, an event occurred on an estate which is now an hour’s ride from Batavia, the results of which are seen to-day in an entire community of well-ordered, exemplary native Christians. The event was the death of the old counselor of the Netherlands Indies, leaving one hundred and twenty slaves to mourn his loss. These slaves were natives of Bali, Celebes, Timor, and neighboring islands. By a will dated the 13th of March, 1724, Cornelis Chastelijn not only declared them to be free men, but bequeathed to them an estate of more than eleven square miles in extent, on these conditions: (1) They were all to embrace the Christian religion; (2) they were to inherit the estate for themselves and their posterity, no part of which could be alienated by sale, loan, mortgage, or other means; (3) no Chinese were ever to be permitted to settle among them, and no opium could be sold there. They also received a legacy of three hundred head of cattle, two gamelans, or band instruments, sixty silver-mounted spears, and sixteen rix dollars (a British coin used in Ceylon and worth thirty-six cents in gold), for each family.

The wise non-alienation clause in the will worked great good to the natives. They soon found toil necessary in order to eat and live, but the will did not forbid the selling or letting of the land among themselves, and so many complications arose. They got along very peaceably, however, and in 1871 a lawyer was called from Batavia to form a committee which became a sort of senate or council of administration, consisting of five members,—a president, secretary, treasurer, and two counselors,—who are chosen every two years by a general election, every native over twenty-three years of age having a vote.

For a whole century these people were left without a minister, but in 1817 Reverend Schurkogel and later Reverend Akersloot arrived and began labor among them. The latter prepared a catechism in Malay, which was published in 1829, and which served a valuable purpose for many years. The estate furnished the name for the community or village now known as Depok. In the midst of the village there now stands a neat little church building, but the bell that calls to prayer is hung high in the dense foliage of a near-by waringan tree, and but for the tropical vegetation one might easily imagine himself in an English or American village. From one hundred and fifty to two hundred souls, thirty and forty per cent. respectively of the Christian population, gather for prayer and worship on Sunday. The catechism class is well attended, a Young Men’s and a Young Women’s Christian Association are maintained, and a large Sunday-school is regularly held. The parsonage is a government building, in front of which stands the church school, where the elementary branches are taught in Dutch and Malay. Mingled with the Christians on the estate are some three thousand Mohammedans, few of whom ever enter the Christian community except occasionally by marriage, and then it is generally a woman who is baptized, and becomes a nominal Christian.

The costume worn by this interesting people is remarkable for its neatness, modeled as it is after the Dutch styles, and yet retaining a distinctive cut that is both peculiar and interesting. The institution of Christian marriage has given a settled and homelike character to the family life, in marked contrast to the Mohammedans. The family is one
and inseparable; the parents as the heads of the home are not only honored, but respected and obeyed, and the education of the children is faithfully attended to. In many homes there is family worship night and morning, the father reading the Bible and offering prayer. Drunkenness, divorce, adultery, opium-smoking, and street-rows are unknown in Depok.

Java is divided into three divisions, West, Middle, and East Java, and twenty-one provinces, distributed as follows: West Java, five; Middle Java, eleven; East Java, five. The first society to begin operations in Java was the Netherlands Missionary Society, which was organized in 1797, and soon after entered the field. When the Rev. Mr. Milne visited Batavia in May, 1814, he found there the Rev. Professor Ross, of the Dutch Reformed Church, and Rev. William Robinson, of the Baptist Mission in India. Mr. Milne was sent out to China by the London Missionary Society to co-operate with Mr. Morrison, the first missionary to China; but they were not permitted to remain, being driven away from Macao, a Portuguese settlement on the south China coast, by the intolerance of the priests. They finally determined that Mr. Milne should visit the city of Batavia and other ports in Malaysia, taking with him seventeen thousand copies of various books in Chinese, including two thousand Testaments. His object was to reach the Chinese in those foreign ports contiguous to China, where the men of that race had gone to traffic. The "James Drummond," on which he sailed, had four hundred and fifty Chinese emigrants bound for Banca. Batavia was in the hands of the British from 1812 to 1816, and so it happened that Sir Stamford Raffles was governor of Batavia at the time of Mr. Milne's visit. In 1819 Sir Stamford Raffles founded the settlement of Singapore. Mr. Milne returned to China after a stay of three months, during which he arranged to send Testaments and tracts to the Chinese residents in those regions.

It would be impossible in the space allowed me to follow up all the movements of the Netherlands Missionary Society from 1797 to the present time, even if it was possible to obtain the record of its hundred years of work in Java. I will, however, state that the rationalistic spirit which was rife on the continent crept into the society, and so poisoned the streams which fed, or rather guided, the spiritual life of the native church, that in 1859 the Dutch Reformed Missionary Society was organized by a missionary of the Free Church of Scotland, which confined its labors, however, to the island of Java. The former society in 1889 had extended its work to Amboyna and the Celebes, where its greatest harvest was gathered, and had a staff, all told, of eighteen missionaries, one hundred and eighty-four native helpers, one hundred and thirty-six schools, ten thousand pupils, twenty thousand communicants, and ninety thousand adherents.

The Dutch Missionary Society, organized in 1858, is working in West Java and Cheribon. They entered the field in 1862. Rev. C. Albers, who reached the country from Holland early in 1863, is still in the work, and with several other brethren is caring for over one thousand adherents and from six to seven hundred communicants, the visible fruit of thirty years of toil. This was in 1892, and some allowance must be made for a slight increase in these figures.

The Christian Reformed Church in the Netherlands has been represented in Batavia since 1874 by different men. The Rev. Mr. Huising was sent there in 1883, and in 1892 had a European congrega-
tion of from three to five hundred, and a native audience of some sixty souls. He is a godly man of much talent, and conducts a church school numbering nearly a hundred pupils. Connected with the church is a Dorcas association, a Y. M. C. A., a Youth's association, and another for soldiers, besides a large Sunday-school.

The government does not allow either the Bible or any sort of religious instruction in the public schools. This led seven Christian men in Batavia to meet and organize the "School with the Bible." It has now sixty-four pupils, and three teachers who are faithful in teaching the Word of God to the children.

There is an orphanage in Batavia, "The Parapat-an," which was founded in 1832 by private gifts. In 1846 the government granted to this institution ten thousand guilders ($4,000) and six thousand a year ever since. There are sixty-three children in the orphanage.

The last society I shall mention as operating in West Java is the "Association for Encouraging Malay Christian Literature," instituted in Batavia in 1853, when a few brethren, awakened by the late Reverend Esser, missionary in Madura, came together for prayer to God, beseeching him that means might be provided for translating and publishing simple Christian books and tracts in the Malay language "for the benefit of the Christian and the enlightenment of the heathen and Mohammedans, in Netherlands Indies."

There is now at Depok a famous missionary training-school, opened in August, 1878, to which native young men from all parts of the archipelago are sent. Thirty-odd pupils are now in training, and over a hundred have gone out from the seminary to work.

Middle Java with its eleven provinces is inhabited chiefly by Javanese, who are mostly Mohammedans. There are in Java hundreds of native chiefs,—regents, vice-regents, etc.,—who are leaders in the Mohammedan religion. If these men become Christians, they are promptly dismissed from the government service, for the law of the Christian (?) rulers so decrees. As these men mould and influence public opinion, it will be seen how very difficult it is to carry on mission work among the Mohammedans of Java. At Samarang, the capital of Middle Java, situated on the north coast and connected with Batavia on the west and Sourabaya on the east by a fine line of railway, there are several charitable institutions which furnish aid to Europeans and natives. Besides these the government has a system provided for by taxation by which all in indigent circumstances may be kept from suffering.

The missionary societies proper began work in this part of Java forty-seven years ago. The first missionaries were lay women, wives of government officials, who were born of European-Javanese parentage. Several thousand were led to embrace Christianity through the quiet labors of these ladies and the catechists they employed.

Two of the older societies consolidated, and formed the Netherlands Reformed Church. Work was begun in 1863 by Rev. A. Vermeer, who preached a pure gospel. Consecrated men followed him, and like him were laid to rest among the people they so much loved. But error crept in, through the influence and false reasoning of a native preacher who was more ambitious to secure quantity than quality of results. He adulterated Christianity by permitting the practise of "sunat," or circumcision, which is a most important part of Mohammedan religion. As a natural result large numbers of Mohammedans were "converted" by this zealous apostle of a popular religion, and in 1889 no less than 5,936 communicants were reported. Surprised at such results, the missionary authorities sought a reason, and found it quickly enough. The missionary in charge, Rev. Wilhelm, was persuaded by this astute native preacher that circumcision was a purely Javanese custom, and that it was not observed as an initiatory rite of Islam, and if forbidden would arouse an unnecessary antipathy to Christianity. Measures were at once adopted to correct this dangerous precedent, and with some hope of success. As a result, hundreds returned to Mohammedanism, while two thirds of the nominal Christians are followers of Sadrach, the native preacher.

"The Missionary Communion of Armelo-Neukirchen" is laboring in Central Java. The missionaries profess to live by faith; that is, they have no salaries, and rely upon God to send what is needful. They are known in Java as the "Salatiga Mission." There were five missionaries at work in 1893, with nine different centers of work. They have received into membership seventy-two, baptized six hundred and six, while fifty-three were being prepared.

The Netherlands Missionary Society first took up work in Middle Java in 1852. The community numbers two hundred and fifty.

The Menonite Society, or the Baptist Missionary Association for the Propagation of the gospel in the Dutch colonies, was founded in 1848, and has
been laboring in this part of Java since 1853. Rev. P. Janz was the first missionary. He has for some time been engaged by the British and Foreign Bible Society in the work of translating the Bible into Javanese. His son is stationed at Mergoredejo, a province of Japara, where he has a Christian colony. This method of missionary work, it will be noticed, is popular with the Dutch missionaries, and too much can not be said in its praise. The organizing of Christian communities where the institutions of Christian homes and public worship greatly promote enthusiasm and strengthen purpose, is beyond a doubt one of the wisest plans of conserving the work of the missionaries as well as utilizing the accumulating power of example to illustrate what Christ can do for those that love and obey his Word.

The principal missionary agency in East Java is what is commonly known as the “Great Society,” or “Netherlands Missionary Society.”

In 1848 Rev. J. E. Jellesma was appointed to Sourabaya, but the seed taking more rapid root at Modjo-warno, he opened a station there, and now over two thousand Christian natives meet for worship in the big church which boasts a bell, a pipe-organ, and a well-trained native choir. They have sweet voices, and their rendering of the impressive Dutch psalms is indeed sublime. When the church bell begins to toll on Sunday morning, the entire neighborhood wakes from the apathy which characterizes them as a race, and come in quiet, orderly groups to the plain church edifice, from which they retire by separate doors, the men going out by one, and the women by another in such respectful order and quiet as befits the service and puts to shame the habits of churchgoers in this country. This mission has 2,098 Christians at Modjo-warno. They have also at this point a training school; a rice storehouse for the poor, which the missionaries manage to conduct on a self-supporting basis; a savings bank with one hundred and forty-two depositors and ten thousand guilders in deposits; a day-school with an enrolment of five hundred and seventy-nine pupils of both sexes, from which it would appear that coeducation has been attempted. The chronicle does not make this point clear, but it is probable that the boys and girls are taught in separate buildings. I am led to this conclusion from the general custom in such matters. There is also a fine hospital and dispensary in charge of Rev. A. Krijit, M. D., assisted by his father and three male and four female nurses. In 1892 he attended 4,720 patients, and prescribed medicine for 32,935 persons. The daily attendance was one hundred and twenty-seven. Wounds and ophthalmic diseases are the principal disorders, and very many after having tried all the native doctors, spirits, and charms, allow the “pundit” to try his hand. Many operations are successfully performed during the year, when the physician at Djombang, near Modjo-warno, kindly gives his services free of charge. There are nine stations attached to the Modjo-warno within a radius of fifty miles, which, together with the stations in the province of Pasuruan, give a grand total of six thousand six hundred Christians in East Java.

The intensely practical methods of these Dutch missionaries, their businesslike shrewdness, their sturdy Protestantism, and their godly lives have produced truly wonderful results in this field.

The Netherlands Reformed churches have a missionary, Rev. A. Bolwijn, at Sourabaya, whose work resembles that of Reverend Huijsing at Batavia.

The Interior and Exterior Missionary Society has two missionaries at work among the Madurese of East Java, and although experiencing many difficulties and discouragements, they have the joy of seeing some souls won for Christ.

One of the most important missions in Java is that of the British and Foreign Bible Society. They have sold hundreds of thousands of copies of Scripture portions in Java, and report at almost every point a lively interest in the Bible and open doors inviting missionary effort. This has been particularly the case since the Gospels have been printed in the Javanese tongue with the Arabic character. This work has been done by the Rev. W. G. Shellabear, presiding elder of the Methodist Conference at Singapore, who is also superintendent of the mission press. He has been directed in the work by Mr. John Haffenden, the venerable and devoted agent of the Bible Society for Malaysia, stationed at Singapore.

For some time before the visit of Mr. Milne to Batavia in 1814, the London Missionary Society felt a strong desire to open work in Java, particularly among the hundred thousand Chinese found there. Suitable agents for commencing the work were furnished in a most remarkable manner. About this time Messrs. Kam, Supper, and Bruckner, natives of Germany, having completed their education with a view to missionary work in Malaysia, expecting to be sent out by the Netherlands Missionary Society, were prevented from carrying out
MISSIONARY WORK IN MALAYSIA.

Their purpose by the war between England and Holland. Accordingly they went over to England, and were gladly received by the London Missionary Society. They were ordained Nov. 14, 1813, and embarked for Java, December 31 of the same year. They must have arrived at Batavia about the time Mr. Milne reached there from Macao, China. On account of the cession of the Netherlands Indies back to Holland by Great Britain in 1816, little further was attempted in Java beyond the maintenance of the English church at Batavia, and in 1842 that was abandoned. Reverend Kam, after remaining a short time at Sourabaya, removed to the islands of Amboyna, where he accomplished under God a very wonderful work.

After a century’s work the results of Christian missions in Java were represented by a dozen foreign and local organizations, about fifty foreign missionaries, and less than fifteen thousand communicants, many of whom are of a low order of Christians. These results are certainly disappointing. In seeking for the reasons, we are bound to recognize the hostile or at best very civil attitude of the government, the progressive and energetic Mohammedan propaganda, and the rationalistic tendencies in the churches of Holland and Germany. Had the authorities permitted English and American societies to enter the Netherlands Indies, no doubt a much more extensive campaign would have been undertaken, and far greater results achieved. Java presents a great and needy field, but as the Dutch missionaries as well as the Dutch government oppose the advances of English or American missionary effort, it remains a very serious question how long the Lord of the harvest will permit such a state of things to continue in Java.

The Institut Sanitaire.

P. A. DE FOREST, M. D., SUPERINTENDENT.

It is now about two and a half years since we received our first patient. It required about six months’ work to refit the building formerly used as a publishing house so as to make it meet for the reception and treatment of the sick. Since that time the facilities for treatment have increased, and the scope of usefulness has so widened that to-day the institution is a recognized power for good in these fields.

In the development of the institution the plan has been to make it self-supporting from the first. How well this has succeeded was shown by the last annual report. The medical missionary work in its many phases is so practical and the reform needed so complete that the habits of a lifetime must be revolutionized to meet its demands. Bad habits are laid aside, or rather, are crowded out, by the inculcation of good. The substitution of the good, the practical, and the natural for the unnatural and the unwholesome, creates a demand for, and the development of, the different lines of health work in relation to eating, drinking, dressing, etc. It is in the providence of God that this should be so; it serves to increase the confidence of the people in our work, and creates a cluster of enterprises around the medical work proper. These act as so many rivulets running together to make the great stream.

This has been successful here, in that deficits in one department have been met by gains in another. The hand of the Lord has been over us for good, so that in spite of prejudice and conservatism on the part of the people there is steady progress in every department. From a small beginning the work is taking root everywhere. It is our privilege now to keep near the Lord, so that our work may deepen in influence, that new centers of interest may be created, and at the same time more interest be developed in healthful living.

The six months’ report shows that there have been given in the institution 1,931 treatments from January 1, 1898, to July 2, 1898. This does not include nearly one thousand night treatments, nor a number of treatments given in the city. For several weeks during the summer it was a serious question how to care for all who came.

The training-school for missionary nurses is not the least interesting of the departments, as it is here that foundations are being laid for medical missionary work in France, Germany, Switzerland, the Netherlands, and the great Mediterranean field. There are now in connection with the institution twenty-one nurses of all grades. Three classes are represented in the photograph, of four, eight, and
nine members respectively. One of our graduates has recently left us to connect with our school at Perles, Switzerland, as assistant matron, and instructor in hygienic cookery and individual and home hygiene. Not less than eight different languages are spoken by the members of the classes. As our patients have come from eleven different countries, the necessity of understanding the several languages can be appreciated by the reader.

The results of the few years of labor here are not only gratifying, but they serve to show us an open door through which more may be done to win souls for the Master, by going about doing good as he did. A deeper experience in spiritual things has been gained by many, and not a few have accepted the Saviour as the result of the labor put forth. While there has always been a good spiritual interest manifested among the workers, at times a wave of revival has signaled the deep working of the Spirit of God. These seasons of refreshing are marked by similar experiences among the patients, and result in convincing those who differ with us in points of faith that the Lord is among us of a truth.

Facilities for the surgical treatment of the sick are also provided by an operating-room and ward. It is needless to say that the furnishings of the house are plain and practical, as they were installed with a view to economizing space and means.

The health foods are represented in two departments,—the bakery, where a nice line of health foods are produced; and the "nuttorium." In the latter place two persons are kept busily employed turning out bromose and the nut butters, which, with other products of the Sanitas Food Company, are meeting with a good patronage. The health foods are finding their way to many homes, and are opening the door to the complete gospel by clearing minds, darkened by physical infirmities, that they may comprehend the plan of salvation in its unfolding fulness.

Although the health journals are in charge of the publishing department, yet they may be properly counted as related to the Institut Sanitaire; for they are conducted in perfect harmony with the principles of that institution. The French journal *Le Vulgarisateur* enjoys a large circulation, while its younger cousin, the namesake of *Good Health*,—*Gute Gesundheit*,—is growing rapidly in favor among the Germans. The German field is already well canvassed with health journals, some of which have an extensive circulation, yet we are sure that there is a symmetry and an adaptability to the human need in the health principles God has given us which will appeal to practical common sense, and enable these principles to win their way.

The last camp-meeting was especially marked by an increased interest in the instruction upon hygienic reform. The Swiss Conference showed its appreciation of, and confidence in, the health work by raising a liberal sick fund, enough being donated in a few minutes to establish an endowed bed.

*The Institut Sanitaire, Basel, Switzerland.*
Our aim is to present, by example and precept, the blessings of hygienic reform to the millions of Southern Europe; and by voice and pen, and in every other laudable way, to herald the message of repentance from physical as well as other sins. Our object is also to gather in a class of young people who are firmly devoted to the work of Christ, and give them such instruction as will aid them in the work of conducting the various lines of Christian help and rescue work in connection with the proclamation of the everlasting gospel, especially in the large cities of the Mediterranean field. Our prayer is that God may mould us all after his own will, and so reveal himself to his people that those who come here shall "behold a people walking in all the counsel of God."

It does one's heart good to see young people devoting themselves to the work of God. It shows that his hand is in it, and that he is drawing workers into his vineyard that they may be co-laborers with him in gathering the poor to the gospel feast. We are rejoiced to see the rise of this work all over the world, and know that every good word spoken by the Lord with regard to this work of love, will surely come to pass. We trust that the brethren in America will remember us often at the throne of grace, that we may not fail nor become weary in well-doing. Truly, the Lord's tender mercies have encompassed us all the way, and we are learning to trust him for the future and to labor while we wait.

An Appeal for the Leper.

A. W. HITT, M. D.

When I was a small child, there were two chapters in the Bible which interested me more than all the others combined. The first was the forty-fifth chapter of Genesis, in which we read about Joseph, and how kind he was to his brethren after they had been so cruel to him. The other was also a story of compassion, one that should touch the hearts of all who read it: "And, behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

I am sad as I think of the great change that has taken place since Christ healed this poor leper. A majority of the Christian people of the world to-day do not know that there are almost a million of these poor unfortunate human beings wandering about over the globe. The poor creatures do not even know that there is a God, or that Christ was so kind to their likewise unfortunate brethren.

As a rule, sick people are tenderly nursed by their relatives or friends, but not so with the poor leper, who suffers more than tongue can tell. During the day he hobbles about on the roads begging for food, and at night lies down to rest in the fields, alone, with nothing under him save mother earth, and nothing over him but the great canopy of heaven. Did I say "to rest"? Not so; the leper knows not what rest means. The pains which have racked his body all day increase as night comes on, and there is no rest for him. Poor Job pathetically described this condition when he said, "When I lie
down, I say, When shall I rise, and the night be gone? And I am full of tossings to and fro until the dawning of the day. My flesh is clothed with worms and clouds of dust: my skin is broken and becomes loathsome". And of his friends he said, "They abhor me, they flee from me, and spare not to spit in my face."

No food, no home, no rest, and even denied the blessed privilege of hearing the gospel. During the reign of Edward III, the leper was looked upon as a dead man, and the church performed the solemn ceremonies for the burial of the dead over him on the day on which he was separated from his fellow creatures. He was from that time dead to law, and legally buried. The priest first went to the house and conducted a part of the ceremony. The leper was then led to the church where he was clothed in a funeral pall, and while placed before the altar between two trestles, the Libera was sung, and the mass for the dead was celebrated over him. He was then given a special dress and a pair of wooden clappers so that he could warn the people not to come near him. He was not allowed to enter any store or church. To-day you will see in some of the old English churches little holes in the walls called "leper peep-holes."

Think of it, dear friends, deprived of the gospel, driven out of the church by people who were once their friends, by people who cried from the house-tops, "God is love, God is love." And so it is to-day: the poor leper is driven from place to place until he can go no farther, then he lies down on the road and dies.

In Pandoland, South Africa, the leper is given twenty-four hours' time to get out of the country. If he does not start within that time, he is shot.

A Chinese mandarin invited all the lepers of his district to come to a great feast, which he said he had prepared for them. When they entered the building, the doors were closed and bolted, the house was then set on fire, and all perished. But I will not harrow your feelings with more of this sad feature of the story of man's inhumanity toward man.

Let us do something for these poor unfortunate people. Much can be done to alleviate their suffering, and to place them in a position to take care of themselves and their families.

You will remember how Christ impressed on Peter the thought that all of his loved ones should be told the glad tidings of salvation. He said to Peter, "Lovest thou me?" and when Peter told the Lord that he did love him, Christ replied, "Feed my sheep."

In Matt. 25:40 we read, "And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This reminds me of a poem I once read, called "The Least of These":

"We often feed the hungry poor,
And welcome strangers to our door,
We help to clothe the shivering child,
And teach the little outcast wild.
But say, are they the least of these?"

"In heathen lands, far, far away,
The gospel is proclaimed to-day
To those who worship idols there,
And foulest deeds of darkness dare:
But say, are they the least of these?"

"The least of these, whom Jesus gave
His life-blood to redeem and save;
Say, are there none more outcast still,
Whom we may rescue if we will?
Are there yet others less than these?"

"Yes! there are lepers! sad and lone!
With none to soothe their dying moan,
Or speak to them of Jesus' love,
And point them to a home above;
Say, are not they the least of these?"

"Unclean! unclean!" the lepers cry,
To warn the heedless passer-by;
They dwell alone, without the camp!
In burning heat, or cold, or damp;
Say, are not they the least of these?"

"Lord, if thou wilt!" one leper cried;
'I will,' the Saviour quick replied;
His word, his touch, the leper frees
From the foul taint of sore disease;
Say, was not he the least of these?"

"If Jesus pity had on such,
And healed them with his loving touch,
O! should not we have just the same,
And touch all lepers in his name?
For are not they the least of these?"

"Is no one willing to forsake
His comforts, and his cross to take,
And bear it in a foreign land
For thousands of the leper band?
For are they not the least of these?"
Thank God, he has put it into our hearts to give our lives for these unfortunate people. One day, while out with a brother missionary, talking to the lepers, telling them about Christ and heaven, where there would be no more pain, sorrow, or tears, one poor old woman whose fingers were gone, jumped up, and said, "O, show us the road to that beautiful city, so that we can go at once!"

My dear friends, will you help to send the gospel to these poor forsaken people? Money is needed to build an asylum, to equip a laboratory, to feed and clothe the lepers, and above all, to support a minister who can tell them that Christ died for them, and that he loves them with the same undying love that he showed to their fellow sufferers when he was on earth. Will you help?

Among Our Exchanges.

Dr. Martha Sheldon, on her second daring invasion of Tibet, was confronted with the question, "What does it mean that from every path and road strangers are invading our country?" — The Gospel in All Lands.

The foundations of the lighthouse, deep down in the sea, unseen by any one, are as essential as the lamp that shines out from the top and seen by all. You may not be the missionary set in heathen darkness to give light, but as one of the unknown supporters of that missionary, you are necessary to the steady burning of that light.— Exchange.

St. Paul and Manila.

W. E. Curtis, writing to the Chicago Record, says: "I notice most of the senators refer to the archipelago that was the scene of Admiral Dewey's recent exploit as 'The Philippines,' and when I asked one of them if the well-known epistle of St. Paul the apostle was addressed to the inhabitants of those islands, he looked at me with an interrogation point on his face, and remarked, 'Blamed if I know.'"— Church at Home and Abroad.

Chinese Conceit.

The conceit of the Chinese is so innate and overweening that their sad experiences during the past year or two have not disturbed the self-confidence of the great mass of the people. Mr. Perkins, of Lin Ching, writes that, after an address given by him in December last, a Chinese scholar threw out the question, 'as if it were unanswerable: "How is it that you outside kingdoms, with your fine doctrines, are inferior countries, while this Central Kingdom is still the superior kingdom?" — Missionary Review.

Church at Home and Abroad.

A Surprised Native.

Dr. Mary Eddy, of Syria, mentions one of her patients as "a young farmer, very tall and strong, but fearfully cross-eyed. 'Will you fix my eyes?' he said. 'How far away is your village?' He replied, 'Two hours.' 'Well,' I said, 'go home and wash your face and head-covering, and I will do your eyes.' He had chronic granular affection of the lids, and had heard that I removed granulations with an instrument, while I supposed he desired to have his eyes straightened. He came the next day, and when the operation was completed, I gave him the mirror to view the improvement. He gazed at himself open-mouthed. He had never heard that eyes could be straightened, and you never saw such astonishment and rejoicing struggle for utterance as in that poor fellow's case. He went home, and sent me all the lame, the halt, and the blind from his place." — Woman's Work for Woman.
Medical Missionary Work in Syria.

Dr. Mary Eddy writes: “I have returned two days since from a long tour, nearly four months, as I left Beirut February 16. Five weeks were spent in Cesarea Philippi, visiting camps of Bedouin Arabs and villages on Mount Hermon. Here I treated 1,562 patients. Moving northward, I journeyed with muleteers thirty-five days, visiting the plain of Coele Syria, Baalbec, then crossing Anti-Lebanon to Nebk, and still northward the Syriac towns of Hasor, Suddad in Dooleab, Zeydan to Hamath. Here we were fairly overrun with patients. Large and small, rich and poor, every one suffered with some form of eye trouble. We returned by Hums, thence to Riblah, then up to Lake Yemmouni, where we visited camps of goatherds far up on the mountains. Never have we found such ready listeners. In each place they implored us to remain longer, and teach them, as well as minister to their diseased bodies.” — Missionary Review.

Hematuric Fever in Africa.

The scourge of tropical Africa for Europeans is notably the mysterious “black-water” fever. Of late the mortality from this cause has become appalling in Central Africa, and on behalf of the missionary and mercantile interests in that district the facts were submitted to Lord Salisbury, and a conference was afterward held at the foreign office between the under-secretary in charge of African affairs and representatives of these interests. The British Medical Association was invited, at its recent meeting in Edinburgh, to consider the situation, and it unanimously passed a resolution urging the appointment of an adequate number of experts to investigate the whole subject. In accordance with that resolution Lord Salisbury has now appointed Drs. Christopher, Stevens, and Daniels as commissioners for this purpose. After preliminary studies in Rome and India, the commissioners are to meet at Biantyre.—Free Church Monthly.

Missionary Conference in Syria.

Medical missions, so greatly in favor in these more recent years, form an important part of the work represented by the different societies at the conference. The staff of physicians and surgeons at the Syrian Protestant College is famous for some of its members throughout Syria. It is said that when one of them was dangerously ill, prayer was offered for him not only in Protestant but also in other churches of Beirut and in the mosques. There are medical missions in connection with all the larger missions in this country. Hundreds of communities are reached, and tens of thousands of patients are treated annually.—Missionary Review.

The Poor in Other Lands.

A writer in the Temple Bar describes the state treatment of the aged poor in various countries. It is said that Austria furnishes the most comfortable old-age retreats. In France the “hospice” for paupers is almost ideal, but unfortunately only about one in four are able to get into these refuges. The German system is hard, and the government old-age pension scheme has dried up much private charity, as many of the rich say that the aged poor are provided for by the state, and they are therefore released from any care. About the worst provision for the poor is made in the United States. The daily charge for the pauper’s keep in New York is about seven annas (21 cents), while in London he is allowed to live up to nearly a rupee’s (37½ cents) worth. “Iceland,” we are told, “supplies the most beautiful and most hospitable way of entertaining the aged poor. Each rate-payer, at the request of the local authorities, receives one or more of them as guests, on a visit, the length of which depends on his means. Neglect or ill treatment is all but unheard of, and would be sure to rouse the wrath of the whole community.” — The Oriental Watchman.

Claims Made for the Mormon Church.

F. D. Richards, historian of the Mormon Church, makes the following claims for his religion: “The Church of Jesus Christ of Latter-Day Saints has now its branches in all the civilized nations and upon many islands of the sea. It has one thousand six hundred elders in the mission field, laboring without pay. Its membership numbers about three hundred thousand. It has four magnificent temples, in which are administered ordinances for the living and the dead. It is presided over by Lorenzo Snow, George Q. Cannon, and Joseph F. Smith, apostles of Jesus Christ, holding the keys to the kingdom of heaven, with the binding and loosing power which Christ conferred upon Peter, James, and John, and which
they restored to earth. Marriage among the Latter-Day Saints is a sacrament. It is solemnized for time and for all eternity. It is essential to exaltation in the celestial world.”

Schools in China.

Some one has described the missionary work in China as a work in a land of common schools. How whimsical! Government does not support schools nor require schooling of its subjects. It institutes examinations, and admits no one to office who has not a degree, and has of late years established a few professional schools. This is nearly or quite all that it does for education. Out of twenty men, on an average, only one can read; of one thousand women, only one. Even then, twelve years' schooling has been known to leave a man capable of making out only about half the characters of a hospital card hung at the foot of his bed.—Missionary Review.

Korea and Medical Missions.

Two thousand years ago, to the sick, the blind, the lame, the lepers, the suffering of every kind, there was no touch like that of Jesus of Nazareth. It will be an underestimate to say that twenty-five thousand Koreans found relief from disease and suffering in Christian hospitals of Christ in this country in 1897. Christian medicine appeals probably in a special manner to the Koreans, because of a national weakness for medicine in theory and practise. No country of Asia has paid more attention to medicine than Korea. For centuries the peninsula was the fruitful source, when, on the one hand, Japan came for medical knowledge, and China for drugs. Christ and Christianity in the character of a physician has special attractions to the Koreans.—The Korean Repository.

Sensible Advice to Intending Missionaries.

With reference to the preparation necessary for missionary work in Africa Dr. Bennett gives the following excellent advice:

“For young men and women desiring to see foreign lands, Africa is not the place; for Christians who are afraid of dirtying their hands, Africa is not the place; for students who think their college education is thrown away upon an uncivilized land, Africa is not the place; for ignorant or half-qualified workers, Africa is not the place; for those who are afraid of rubbing against a native naked, Africa is not the place; and for those who think they can, by remaining all day in the mission house, keep in touch with the people, learn their language and customs, Africa is not the place. But for the young missionary who has a fair all-round education, coupled with a good supply of consecrated common sense, who is not above turning from some congenial occupation, when necessary, to help build a fence or bake a loaf of bread, who is even able to sit down at table and eat uncomplainingly and with thankfulness the bread baked by some male member of the mission in the absence of ladies,—for such Africa is open, and to such the laborers in the field will extend a hearty and genuine welcome.

"Young men and women, Africa needs you, needs you badly; but before you come, I would say: Learn something, at least, about 'first aid to the injured,' sit up with a sick friend or two, overcome any dread you may have of the sick-room. Get your mother or your sister to show you how to do plain cooking, learn how to put a half sole on a pair of shoes, or cut out and make up a working suit. You will need all these things in Africa. Another thing, don't come out here with an idea that the climate is going to kill you. It often fails to, in spite of yourself, and a large percentage of deaths are due to almost anything but climate. Fever you will have probably; I have just recovered from an all-sufficient dose of it, but am to-day in the best of health and spirits.

"One other 'don't': Do not bring out more than one dozen thermometers; you won't need them. Some people are continually taking their temperature. At the first sign of feeling a little warm, out comes the thermometer. Since coming to Africa, I have had more fever than when at home; but typhoid fever, a disease almost unknown in Africa, has carried off thousands of people in America and Europe the past year. It is only since coming to Africa that my nervous system is regaining its normal tone. It is not necessary, here, to flee for one's life to avoid an electric car or a bicycle 'scorcher,' whose bell only commences to ring after he has ridden up his victim's back. So, if you are starting for Africa with a pocket full of thermometers and afraid of fever—don't start!"
Notes and Personals.

Miss Mary Coy, of the Battle Creek Sanitarium, has been holding a successful School of Health in Omaha, Neb. She expects to remain for a time to hold another school, and to give further instruction as demanded. She has also been demonstrating health foods in some of the leading stores of the city.

Miss Cora Davis, who has been demonstrating food in Boston, sends the following item:

"The other evening I called on a lady who had been convinced that the Sanitarium health foods were a proper diet for her. Instead of going out to dinner with the other members of her family to their fashionable boarding-house, I found her seated in her back parlor eating dry granose, zwieback, and nut foods, and devouring, meantime, the contents of the last number of Good Health."

Brethren J. and S. Konigmacher, of the nurses' training-school, and their mother have gone to Southern Pines, N. C.

Drs. A. W. and Ida S. Herr, of the Sanitarium, expect soon to locate in Cleveland, and will have the direction of the medical work at the Helping Hand Mission. They are at present taking post-graduate work in Chicago.

G. B. Replogle, of the Sanitarium Training School, writes from Aberdeen, Scotland, where he is pursuing medical studies preparatory to returning to South Africa. In the intervals of study he finds time for Christian Help work and nursing.

Dr. Lou Cleveland, formerly of the Battle Creek Sanitarium, but late of College View, Neb., has spent a few days at the Sanitarium. She expects to sail for Honolulu, February 22, to connect with the missionary sanitarium there. Miss Volmer, a trained nurse from the Sanitarium at Battle Creek, goes with her.

Brother D. L. Huguely, a Sanitarium nurse engaged in self-supporting missionary work in Decatur, Ill., writes that he is encouraged by seeing several families in which he has worked, deeply interested in health principles, discarding hurtful articles of diet, and studying better ways of living. He has given forty-five treatments during the month.

Miss Hedwig Wahlstrom, a trained nurse from the Sanitarium, who returned to Sweden some months ago, writes that she finds much to do. She says, "I am so glad to be a nurse, but more so to be a missionary nurse." She finds many opportunities to work among the poor; indeed, that forms a large proportion of her work.

Miss Belle Everitt, of the Sanitarium nurses' training-class, writes from Huron, S. Dak. She has worked in connection with city missions till June last, since which time she has been alone in School of Health work, among the churches, treating patients, etc. She finds an earnest desire among the churches to know more of health principles, and a willingness to carry them out. She has had good success in treating the sick, and has met with a cordial reception on all sides in introducing the principles of healthful living. She was intending, when she wrote, to go to Osceola to give a course of instruction.

Sister Maud Rogers, a self-supporting nurse in Alabama, writes of interesting experiences in her work. For five months past she has been in a small town several miles from Montgomery. She found the physicians glad to have her treat some of their patients with massage, electricity, etc., and under the blessing of God excellent results followed. Of her sense of God's help she says: "When we are alone, with no one to turn to, we can go only to that Physician who never lost a case, and he will never forsake us. The way the Lord can bless a simple fomentation is wonderful."

While at this place she found a man who was using Sanitarium health foods, and learned that they were being sold at a grocery in the place. She prescribed them for several of her patients, and the demand for them continued to increase until the grocer enlarged his list of foods and his stock. A physician introduced them in his private sanitarium, and prescribed them in his outside practise.
Our Missionary Sanitariums.

The Battle Creek Sanitarium and Hospital.

The Sanitarium is filling up again, as is usual after the holiday flitting. There are always some among the stronger patients who feel that the holiday time must find them with their families, and many of these return again to continue treatment. The main building is already well filled, and rooms are being taken in the Hospital. The weather has been unusually cold here, as elsewhere, for some weeks, but it has not been seriously felt in the buildings. Some of the abler patients brave the weather, and come in with glowing faces and sparkling eyes, telling of walks taken in spite of frosty weather.

The Hospital roll includes nearly sixty names, a number of whom find board and room outside, coming to the Hospital office and bath-rooms for treatment. The number remains about the same, but the individual patients come and go, those who leave often going with words of gratitude on their lips, and the earnest clasp of the hand of physicians and nurses, which adds emphasis to their grateful words.

Among the patients are many whose cases are interesting to those who watch them either from professional or other viewpoint. One young lady, who came with serious digestive troubles from irrational diet, has made fine improvement in the two weeks since she came, both as to the special difficulty and her general health. She brought with her a splendid courage, and is studying everything she can find on healthful diet, dress, etc., and puts it into immediate practise, and is reaping her reward in the rapid improvement she is making. She is a great inspiration to the other patients.

One tired little woman, just on the verge of nervous prostration, "too tired to rest," after two weeks' treatment is already looking brighter and better.

A patient waiting in the office for treatment heard some one passing through the hall give vent to an impatient expression. "It is the first impatient word I have heard since I came," she said; and she had had quite an opportunity to know whereof she was talking.

Free Surgical Work.

There have been thirty-five cases since our last report, twenty-six of which were free. We can mention but a few of these.

Mrs. ——, who with her husband had served as a missionary nurse in a foreign field, came to the Hospital for surgical treatment. She made a most rapid and satisfactory recovery, and has already sailed for her field of labor, returning with her husband.

A bright mother of six children came in a serious nervous condition. She had several operations which resulted satisfactorily, and she left looking bright and happy.

Several cases were those of poor people sent in by the Christian Help bands or medical students, and they were successfully treated.

Skodsborg Sanatorium, Denmark.

This institution reports a large patronage the past summer. The rooms have been full, and the helpers had to seek rooms outside wherever they could be found. Patients who could not be accommodated in the building took rooms at the hotels in the vicinity. More room is greatly needed. Twelve nurses are employed.

At Fredrikshaven part of the school building is used for a branch sanitarium. This has been fully occupied, and will prove insufficient another year if the patronage grows. Dr. Carl Ottosen, who is in charge of the Skodsborg institution, makes weekly visits to Fredrikshaven. Two brethren have been studying at Skodsborg to prepare themselves for Christian Help work, and will locate, one at Svendborg on the island of Funen, and the other in Copenhagen.
The Chicago Mission.

The Training-School.

The workers recently held a meeting in a saloon. There were four of them to sing, one to play the piano, and one to do personal work. As they were singing, one of the girls of the place came to them, and asked them to sing "Nearer, My God, to Thee," and another called for "Rock of Ages." They were cordially invited to come again. It seemed a strange company with which to hold a religious service, but the workers hope to meet souls in the kingdom of God as a result of such efforts.

The lady workers at the Training-School are welcomed as friends by many lost women. Often these express a desire for a better life, and now and then one leaves her old life and starts anew.

The Life Boat.

The reports from this mission are encouraging. An excellent spirit is manifested there. The converts, while looking for other employment, go out to sell copies of the Life Boat. Good results in souls' becoming awakened or wandering feet directed to the mission are often reported from these efforts.

Star of Hope Mission, No. i.

The meetings here are well attended. The converts have been distributing cards of invitation, thus bringing in others to the gospel feast. Mrs. Mackey conducts a Scripture recitation following the singing, and it is interesting and surprising to note how the newly converted men are learning Scripture. The testimonies of the men are excellent, witnessing to the keeping power of God. Thirty-three raised their hands for prayer during one week. One evening a man lingered after the meeting, and said, "I wanted to raise my hand, but did not have courage, yet I can not go away without asking prayers." As he had steady work, it was not for the "loaves and fishes" that he came to the mission.

One evening a poor woman came in full of bad whisky. She raised her hand for prayer, and one of the workers talked and prayed with her. She gave up her sins, and wanted to get away from her old companions. Some suggested one thing and some another; but God put it into our hearts to make a home for her by giving twenty-five cents apiece toward renting her a room. A rescue work was thus started for a very small sum and on a small scale, but by the blessing of God it can be a grand work for Jesus. In the past five evenings over fifty men have started in the better life. The start, from a human standpoint, was small, but God knows what its future may be.

The Children's Home.

There are thirty-two children in the house now, and more applications constantly. Twelve were refused in one week. A large building is needed and more workers.

At the Eleventh Hour.

W—— was a drunkard, destitute, diseased, despised, miserable, mean, and dirty. With the exception of one brother, who was about equally wretched, all his friends had forsaken him. Some of his relatives were wealthy and influential; but sin had made this man one of the Lord's outcasts. Isa. 16: 4.

He had been treated at the Medical Mission many times in the past few years. His was not only an incurable disease, but manifested itself in the most distressing forms and complications. For nearly a score of years he had been a great sufferer, subject to almost continuous severe pain. The morphine habit was firmly fixed upon him, and all his earnings went for morphine and alcohol. He lived in the most wicked and filthy part of the city.

During the past few months this man has been in our ward at 1926 Wabash avenue three times, and always in a most terrible condition. He came for the last time in the month of January, and it was apparent to us all that he could live but a short time. When told that death was near, he said he was not prepared to die; and as his attendant directed him to Jesus and prayed with him, he realized his lost condition, wrung his hands in agony, bemoaned his sinful life, and besought God to forgive him. So far as we could judge, he accepted the offered salvation, and gave evidence of peace with God. A few hours before his death he requested us to tell his brother that it was "all right." He died very peacefully and quietly, and we believe that he sleeps in Jesus. As we witnessed the peaceful close of his life through the grace of Christ, we were reminded of another scene, that of the thief who was crucified with Christ.

W. B. Holden.
Our City Missions.

A medical mission is to be opened soon in St. Paul, Minn.

The Topkea Mission will soon be opened under the direction of Brother Ziegler, who meantime is at the mission and training-school in Chicago.

The Virginia Messenger tells of a new mission shortly to be opened in Richmond, to be called the Wanderer's Relief.

Sioux City Mission, Sioux City, la.

The work at this mission is increasing. The patronage is growing, the meetings are good, and the Spirit of the Lord seems to be drawing nearer.

Peoria, Ill.

Brother R. B. Craig writes that the mission recently started there is doing good work. They also have a nice little work begun with the newsboys, and hold weekly meetings with about forty people at the city workhouse.

Haven of Rest, Fort Worth, Tex.

This mission reports an excellent interest, eight or ten asking for prayers every evening. The move seems to be provoking other missions in the city to "love and good works," so that they propose to open a workingmen's home on a large scale.

Kansas City, Mo.

The mission has just completed its first year, and is no longer an experiment. During the year 30,300 meals have been served. The number runs from 130 to 180 per day at present. The mission has sixty-five beds, and has furnished 12,200 lodgings, 240 garments have been furnished, and thirty-five families helped.

The spiritual results are not so easily summed up, but the gospel message has been faithfully preached. The workers have learned many valuable lessons, and they leave the results with the Lord.


Excellent meetings are the rule, from ten to eighteen asking for prayers. Some sixty or seventy men are stopping at the mission. Dr. Kellogg, Brother Sadler, and Brother Mackey have recently visited this mission, the last two spending a Sabbath there.

The Keystone Gleaner mentions a colored man who was recently brought to the Home drunk, by an officer. He had come ashore from a ship just in from the West Indies. He had an attack of delirium tremens during the night, and had to be removed from the dormitory. In the morning, after an earnest conversation with him, and prayer and Bible study, he seemed to make a full surrender to God, and went back to the ship praising God and with a Testament in his pocket.

Helping Hand Mission, Minneapolis, Minn.

About forty-five lodgings are provided each night. From twenty-five to forty of these are paid in money, others in work. There is the usual division of the men into the two classes, those appreciating the help they receive, and others who are unappreciative and shirk payment. The average number of people fed is fifty. Quite often men come in, and leave a few cents to feed some poor hungry fellow who is out of money.

The Associated Charities often send men with orders for meals and beds and pay the bills, thus showing a disposition to co-operate with the work. Other philanthropically disposed people express sympathy and interest in the work.

At the gospel service at 7:30 each evening, several manifest their desire to seek the Lord, and personal work is done with these. The influence of the mission is manifest in the changed life of many, and a better moral atmosphere among the men as a whole.

Helping Hand Mission, Denver, Colo.

Brother J. W. Hopkins writes that the results in most lines of work connected with the mission have quadrupled during the past four months. The mission is crowded with poor invalids seeking physical help. The lunch-counter is well patronized, and the hall well filled with interested hearers. God is leading the workers to a deeper consecration. The evening studies are deepening in interest. Brother Whitelock, a senior student of the American Medical Missionary College, conducts Bible studies, and others are assisting in the services. Personal work is done with the men, and results in a new and
better life with many of them. The interest is increasing outside the mission. Brother Don Newcomb, a nurse from the Sanitarium, is conducting cottage meetings in South Denver. An hour or more is spent each week in the study of practical health reform. Many openings are found for cottage meetings, health talks, visiting the sick, and personal work for souls. The only difficulty seems to be the lack of self-supporting laborers.

We understand that the Colorado Conference hopes to start a mission at Cripple Creek in the near future.

Helping Hand Mission, Milwaukee, Wis.

Brother Otto Reinke writes: "The mission is doing excellent work, and the meetings are well attended every night, while many souls experience the saving and keeping power of Jesus Christ. The lunch-counter and lodgings are well patronized. Mrs. Reinke is spending a good deal of her time in caring for the sick and visiting the poor. As I am myself oftentimes called upon to pray with the sick, it has opened up opportunities to administer to their physical as well as their spiritual welfare. We are both of good courage in the Lord, and are enjoying much of his blessing. We can say with the apostle Paul (2 Cor. 2:14), 'Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.'"

Basel, Switzerland.

Medical missionary work among the needy of this city has been prosecuted in one way or another ever since the opening of the Institut. The workers devote their spare time to laboring for the sick poor, visiting refuge homes, etc. They report encouraging items showing the direct hand of the Lord guiding benighted souls, even though they realize it not.

One of our workers called with tracts and papers at a home for homeless men. He entered into conversation with one of the inmates, who seemed quite interested in the medical work. Among other questions he asked if in case he was hurt accidentally or was sick, would he be treated by us should he come. The answer naturally was in the affirmative. That night this same man was knocked down on the street, robbed, and left unconscious in the cold. When he came to himself, he was in the city hospital. As he was a foreigner, they could not keep him, so his wounds were dressed, and he was put on the streets. He bethought him of the Institut, and soon we had a visit from him. He was given a warm bath and shampoo, after which his wounds were redressed. He appeared to be very thankful. A few days ago the same worker found him again. He appeared very much impressed that God sent him to us, and that God had been very merciful to him in sparing his life. He gladly accepted reading matter, and promised to lead a different life.

Individual work is being prosecuted in various lines. The Dorcas society is doing a quiet yet good work, especially among the children.

Helping Hand Mission, Melbourne, Australia.

This mission has become a recognized factor among the benevolent institutions of Melbourne, and many kindly references have been made to it by the Victorian press. Excellent work is being done, sufficient to show that the mission is both needed and appreciated. One special feature that recommends the mission to the public is its medical department. Nine out of every ten who apply for help are afflicted with some physical ailment, and need medical treatment.

A report of work for three weeks by the visiting nurses in connection with the mission, presents some very interesting features. During this time sixty-two visits were made to some of the poorest streets and alleys in North Melbourne and Carlton.

One woman was found renting a room absolutely bare, except for the mattress on the floor. The only seat was a deal box in which she kept her few things. She was in very delicate health, and oh the day of their visit had nothing to eat. Help was procured, and she was made more comfortable.

Thirty medical treatments had been given. The first house to which the nurses were called was in such a dreadfully dirty state that the nurses had to clean its three rooms before giving attention to the sick woman. After this her garments, which seemed to have been worn without washing for an indefinite period of time, were seen to. The boys were washed, and the house was left tidy. A second visit made in a day or so, and the nurses were pleased to see the house still tidy and the children clean. The improved condition of things in the home still continues.

The woman who lived next door to this house was very noisy and foolish with drink. She asked the nurses to come and see her, too. They promised
OUR CITY MISSIONS.

that if she was not drunk on the following Monday, they would call to see her. To this she assented, and kept her promise. Some time was spent in earnest conversation with her. She acknowledged that drink was her enemy, and that it had ruined her home, and estranged her family and friends. She was pointed to the One who alone can help. For the past two weeks she has remained sober. She is now a brighter and happier woman. When the nurses called last, she was found sewing in a clean, tidy room.

One woman who was invited to the mission rooms for treatment, brought with her an empty medicine bottle which she had borrowed. She expected, of course, that the nurses would fill the bottle with medicine; when she found just what her treatment was going to be, she was much surprised, but enjoyed it exceedingly. She was then anxious that some of her friends should have the same privilege, and directed the nurses to two needy cases.

These are a few of the cases met with. Many are in need of help, and everywhere the people are glad to see the nurses and to hear of the mission and its work. The Bible Echo gives quite a full report of the mission.

En Route for India.

From the time of our starting from Haskell Home up to the present, our dear Heavenly Father has blessed and guided us on our way toward Calcutta, our desired haven.

In Brooklyn, N. Y., we were both pleased and profited by meeting our workers, and gaining an insight into the work of the mission, and also meeting with the congregations of the Brooklyn and Jersey City churches. I also had the pleasure of meeting with the sisters of the Brooklyn church three evenings, and having parlor talks on The Women of India, Mothers' Meetings, and Child Culture. At the last of these, partial arrangements were made to conduct a School of Health, and continue the same lines of thought.

Our family, Mr. Brown, myself, and the children, Winifred and Lawrence, were joined in Brooklyn, December 13, by Drs. Ingersoll and Mrs. Olney, and on December 14, at 10:00 a.m., the S. S. "Paris," American line, with our party on board, started on its voyage across the Atlantic. Elder A. E. Place, Drs. Nicola, and many others were at the dock to say good-by. We greatly appreciated the help of those experienced in making arrangements for such a journey, as Brother Kilgore and Brother Edwards.

Our Atlantic trip was most delightful, the waters the smoothest I ever saw them. We went from Southampton, where we landed, to London by rail, and were located in pleasant quarters by the London brethren. Our stay in the city was made more pleasant and profitable through the kindness of our brethren. To-day, January 4, Brethren Richardson, Yeoman, and Quantock have joined us to sail January 6, on the S. S. "Valetta," for Calcutta.

We are all in good health and spirits, except for colds, but they are much better, and we expect to leave them behind after a few days in a milder climate. With the passing days, the desire increases to be in India and busy at work.

Yours for India's redemption,

Kate Lawrence Brown.

India.

Just a few lines to-day to tell you something of our work at this place. About the middle of November last, at a meeting of the committee, it was voted to open work at Karmatar, and Mrs. Edwards and I were instructed to start the work. The Mitter brothers, Mono and Nayan, had by this time been in training about eighteen months, and were familiar with the various treatments so they could administer them to the patients under Dr. Place in Calcutta.

We arrived in Karmatar ready for work the second of December, and although we did no advertising, during the month of December we attended two hundred and seventy-one patients. Those who are benefited send their friends, and now we have from sixteen to twenty cases every day. Many of the patients receive treatments in our house, and seem to enjoy them. We are very much gratified at this, because we know it is better for them than medicine, and because it gives us an opportunity to get acquainted with them and impart some of the blessed truths of the gospel. In their eagerness to get relief, and confidence that we can help them, they come day after day and take thorough hygienic treatments without flinching and without fear.

The house which we have has only three rooms with two bath-rooms attached. One of the large rooms with a bath-room has been turned over wholly to the medical work, and we are using one of the verandas for our dining-room. In India at this time of the year a sunny corner on the veranda is a pleas-
ant place to dine. By dividing the medical room with curtains we are able to treat men and women at the same time.

We are busy from morning till night, and enjoy the work very much. Not a day passes but is full of interesting experiences. Although we have been here but a short time, the people have heard of us for miles around, and come trudging long distances in pain, hoping to get relief. They are so glad that some one has come to help them in their distress, and so grateful when they get relief. Others who are too weak to come, send word imploring us to come to them. One day an especially urgent call came from a village ten miles away. I hired a pony, the only one in town, and made the trip through rice fields and jungles. It was night when I reached home, but I had examined and treated twelve patients, and given instruction how to continue the treatments. We greatly need a pony and a light two-wheeled cart. The whole outfit can be bought here for thirty or forty dollars.

One very encouraging feature about medical missionary work in this region is that it admits us to the homes of the people. Caste barriers largely disappear, and hearts are opened to us in a most friendly way. A few days ago, while visiting patients in a village some distance away, we took dinner with a native woman and her son in their home. Foods were exchanged and talked about, and it was a very pleasant occasion. Day after day patients take food and drink from our hands without any hesitation. This is the thing that is going to count in India. Christian love will conquer.

We are glad the Lord continues to bless the work at the Sanitarium. We feel that he has especially helped us in the work at this place.

G. P. Edwards.

The Boyd Industrial School, Asheville, N. C.

Brother Frank L. Chaney writes thus of their work and experiences:

We are still self-supporting missionaries, dependent upon the promises of God for daily bread and spiritual blessings. When we entered upon this work, we asked God to help us keep the commandment which says, "Owe no man anything, but to love one another." (Rom. 13:8.) At that time we had promises from no one for funds then sorely necessary to put our home in a condition to receive children, and build a schoolhouse and barn, which were needed. In due time the Lord, in his wonderful way, supplied these needs, and now we have as many children in the home as it will conveniently accommodate, and we have twenty-five regular students at the school — ten from the home and fifteen from the outside. We are in debt to no one so far as money is concerned. All the pupils show an interest in their studies and are doing well. In age they range from nine to fifty-six years. Our little nine-year-old Anna recites in numbers with a good old man over fifty years of age, who has determined to make the best of advantages which he did not have in his slavery boyhood days. There are many others around us almost as old as he who would be glad to come if they could.

We have two old pupils who are married and have children. Many of the outside pupils walk over two miles, and yet they have not missed a day since they started in the first of the year.

Both our home and school are curiously regarded by the people around here, for we are seeking to follow out the grand principles we learned while at the Sanitarium, and through the Bible. As you perhaps well know, old and young, men, women, and children, in this section of the country, use largely of tobacco and pork, so a person who does not use these articles that are considered necessary of life attracts attention; but when a whole family discards not only these but flesh-meat of all kinds, it is peculiar indeed. We desire, however, to be peculiar not only in these things, but also in a godly life and conversation which will truly represent the life of our perfect example, the Lord Jesus.

We wish to return thanks to the members of the Sanitarium family and others who have contributed to our work. Some of these contributions have come just in time to strengthen our faith in our Heavenly Father's faithfulness in supplying "all our needs according to his riches in glory by Christ Jesus."

West Australia.

Miss Ruth E. Jones, a nurse from the Battle Creek Sanitarium, writes from Perth of her work. Besides the English-speaking people, she says, there are many Indians, Afghans, Chinese, and Australian natives in the city. These last can not compare with the Maoris of New Zealand either intellectually or physically. Perth was originally a penal colony.

The soil is very sandy. Anywhere outside the main streets the pedestrian finds himself ankle deep in fine white sand, which is trying to the feet because it retains the heat, and to the eyes because it reflects the light.

Sore eyes are very prevalent, and the town is never free from typhoid fever. Much could be done
in medical lines if there was more help. Miss Jones and Miss Harker are together. They have two treatment rooms at St. Omar’s Hospital, and an electric bath which has been very useful, especially in treating nervous complaints. A number of accident cases have been sent to them by a physician of the city. She says:

Last June we organized a Helping Hand Mission in connection with our little church, which numbers in all about forty members. Up to the present God has most wonderfully blessed our efforts in behalf of the downcast and fallen, and I can truly say that I enjoy the work more to-day than I ever did. We all feel it a great privilege to work along the same humble lines in which our dear Master worked when he was upon earth.

The tradespeople have donated liberally to the carrying on of the work. Next week we expect to open our Helping Hand laundry, which, I feel sure, is another advance step taken in the right direction.

About nine weeks ago I began to distribute literature at the Old Men’s depot; this soon led to personal talks with the different inmates; then we had small meetings, and are now having regular gospel services every Wednesday afternoon, there being between forty and fifty attentive listeners.

We find calls for some place to leave the little children while the mothers go out to work, and just as soon as we can we hope to start a day nursery. So the work goes when the Lord leads. I am of good courage and enjoy a rich experience. To live for God and work for souls is my one desire. There is plenty of work to do; the fields are white; the harvest is great, and there is work for all. One can make a loaf of bread, another carry it to a starving child; one can speak, another can listen and obey; one can preach, another get the people out to hear him. All can do a little, and some can do much. God alone can give the increase, and that he waits to do.

Now that we are so far away, we appreciate more than ever the valuable instruction received at the Sanitarium. People here as a rule eat meat three times a day, and we not only sing but practise the song of the vegetarian, and derive great benefit from our health principles.

The Good Samaritan.

Migraine.

This disorder usually manifests itself by severe pain on one side of the head, which is preceded by a feeling of uneasiness, the pain increasing in severity until it often becomes almost unbearable. The eyes are sensitive to light, and there is usually nausea and vomiting. Women are more frequently affected than men. The disease is usually due to indiscretions in diet, for in many cases the trouble disappears when a proper diet is used. Dilatation of the stomach or prolapse of this and other organs is found in the great majority of cases. The dilated condition of the stomach favors the retention of food, which readily decomposes. Food retained in the stomach for more than five hours decomposes, and produces poisons which, when absorbed into the system, irritate and intoxicate the whole body. When the stomach, bowels, kidneys, and other organs are prolapsed, there is a strain upon the abdominal sympathetic nerves, and as a result the nerves are irritated, and give rise to reflex pain in various parts of the body. The use of tobacco, tea, and coffee not infrequently brings on this disorder, and by discontinuing their use a cure is frequently effected.

Fomentations to the painful region will in most cases give temporary relief. The stomach may be relieved by taking warm drinks. Warm full or sitz baths will usually give relief. In case of persistent vomiting, iced water or small bits of ice, or sips of hot water may give relief. The stomach should be kept thoroughly clean by means of stomach washes given as frequently as they are indicated.

A diet which does not readily decompose, such as granose, zwieback, fruits, and nuts, should be used. The use of fruit alone for several days gives excellent results. Besides the measures suggested, the patient should take exercise daily in the open air; tonic baths, and other remedial measures, such as will build up his general health, are indicated. The cold morning sponge bath is excellent for its tonic effects.

Disinfection in Typhoid Fever.

The great liability of this disease to spread, renders it necessary that extreme care be exercised in the disinfection and disposal of everything which has in any way had an opportunity to become infected. All excretions should be received into a vessel containing either bichloride of mercury or chloride of lime. This should be allowed to stand for an hour or more before being disposed of. The best means of disposing of it is to bury it in such a place that there will be no danger of contaminating the water-supply.
The clothing which comes in contact with the patient should be changed daily. It should be carefully rolled up, and immediately placed in some disinfecting solution, such as bichloride of mercury solution (1 to 1,000) or carbolic acid and water (1 to 40), where it should be allowed to remain for several hours, and should then be boiled and washed. If convenient, the clothing may immediately be put into water and boiled.

The patient should have his own dishes, and after being used they should be thoroughly disinfected with boiling water. Food which has been in the room but has not been used by the patient should be burned.

After convalescence the room and all its contents should be thoroughly disinfected. This may be done by means of formalin. The method was described in a recent number of this magazine.

Infantile Constipation.

When constipation in babies is not relieved by diet, give light massage to the abdomen, with the palm of the hand well oiled. Light pressure should be made, the movement being in a circular direction about the umbilicus. For children over one year old, massage may be made with the finger-tips over the course of the large intestine from right to left.

Acute Gastritis.

Acute gastritis, or inflammation of the stomach, is a very common disorder, occurring at all ages, and is usually brought on by errors in diet. It frequently is the result of eating food which has begun to decay. Such food irritates the mucous membrane by the production of irritating substances as the result of decomposition. The taking of such large quantities of food that the stomach is overtaxed, is a frequent cause of gastritis. The use of alcoholic beverages is also a fruitful source of this disorder. The acute gastritis which follows a drinking-bout is a typical form of the disease.

During the course of the disease the mucous membrane of the stomach becomes red, angry, and swollen, and less gastric juice is secreted than when it is in a normal condition.

The symptoms of the disease are usually indigestion, headache, an uncomfortable feeling in the region of the stomach, nausea, and vomiting, the vomitus consisting of food mixed with mucus and bile. After vomiting, relief is experienced. The tongue is usually coated and the breath foul. Not infrequently there is an accompanying diarrhea. In the mild forms the attack usually subsides in twenty-four hours. In severe forms the temperature of the patient may rise to 102° or 103° F. The abdomen is usually distended and tender, especially in the region of the stomach.

In the treatment of this disorder the first and most important measure is to obtain as nearly as possible absolute rest for the stomach. To allay the thirst give small bits of ice to hold in the mouth. If thirst is intense, cold mucilaginous drinks, such as iced slippery-elm water, are of value. The thirst can also be relieved in the majority of cases by using injections of tepid water, which should be retained for a considerable length of time. It is better to withhold food until the inflammation has subsided, for it is rarely retained, and if it is, decomposition is likely to ensue, as very little gastric juice is secreted at this time. If it is necessary to give food, nutritive enemas may be employed, consisting of two eggs well beaten, a pint of water, and half a dram of salt. This may be injected in quantities of from six to eight ounces five or six times a day. In place of the eggs, bromose may be used, as it has been found to be readily absorbed and is highly nutritious. The temperature of the enema should be about 100° F.

Ice-cold compresses should be applied to the stomach constantly, being renewed as frequently as is necessary to maintain their effect, which is to combat the inflammation. When the inflammatory condition has subsided, fomentations over the stomach are found to be of service. When the fever is high, cool sponging and the use of large cool water injections are of service in reducing the temperature. When vomiting is obstinate, the best means of controlling it is to withhold all substances, whether liquid or solid (unless it be small particles of ice, which frequently help to allay the vomiting), from the stomach. When food is first taken, it should be of a bland, unirritating character, such as well-boiled and strained oatmeal gruel, well-boiled rice, milk, or milk and lime-water, one part of lime-water to five of milk. Flesh-foods of all kinds should be withheld. Washing out the stomach is beneficial when the disorder is due to decomposing food; the washings may be repeated daily for several days.

C. E. Stewart, M. D.
Christian Help Work.

Band Notes.

Leslie, Mich.—"We feel greatly encouraged to go on in this good work, knowing that it is of the Lord."

Rutland, Vt.—"We feel that the band is more united to work for the good of humanity, realizing that the work is not of us, but God working through us. We have had a great deal of sickness in our little company, but have been able to help others some."

"On New Year's eve the Sabbath-schools united in missionary exercises, which were very interesting."

Bunker Hill, Mich.—The leader writes: "I think we are all more united than ever before and that we shall accomplish more. We are now piecing comforters. The band at Rives is busily engaged in helping those about them who need help, also working to support the mission. All seem of good courage." Later she writes: "We have just shipped a barrel of clothing South, and are making bedding and preparing another barrel to send to Chicago."

A new band has been organized at Sterling, Kan. They are anxious to learn of methods of work, especially in behalf of the young people and children. Can not some of our bands that have been working along these lines send us items of experience in regard to young people's and children's meetings that may be suggestive and helpful to the others?

The secretary of this band says: "We want to be found ready and willing to work for the blessed Master in any way we can to advance his cause."

We are in receipt of an excellent report from Louisville, Ky. The letter says: "The hungry have been fed, the naked clothed, and souls brought nearer to Christ. As we have tried to water others, we also have been watered."

The band at St. Charles, Mich., is evidently alive, judging from the report we have from them. In addition to the items indicated in the table, they have donated for the relief of the poor during the past two months, eight quilts, eight comforters, one pair of blankets, twelve yards of carpet, one barrel of clothing, seventy-four yards of cloth, twenty-four bushels of beans, four hundred pounds of flour, twelve quarts of fruit, a number of dishes, and fifteen pounds of dried apples.

Albany, Mo.—"Our workers are doing all they can to aid the suffering. We find people willing to co-operate with us in this work. One woman pieced blocks for quilts, and two others each spent a day to assist in sewing for a poor family. The work multiplies so fast we hardly know how to plan to do it all, and care for our own families besides; but God gives the needed strength, and to his name be all the glory."

The band at Fort Collins, Colo., has been doing much that was not included in the table. Although there are few destitute of this world's goods in that place, there is much need of the fulness of the Holy Spirit.

A new band has been organized at Davenport, Ia. In connection with their regular meetings, they expect to conduct a Gospel of Health reading-circle. This is an excellent idea, and we prophesy good results from it if it is persevered in. We hope they will not fail to write us of their success.

At Hopkins, Mich., there is an isolated family that has provided a home for a poor family from one of our large cities. They write: "Our courage is good in this work, and we draw good pay for all we do, as we go along, in the gratitude of those for whom we labor. The little family of whom we have written before are a blessing to us and to the neighborhood, in that they draw us from ourselves. The neighbors are very kindly doing much to help provide for their needs. The man was once a drinking man and used tobacco. About a year ago he was converted at a cottage meeting, and has since quit the use of both liquor and tobacco, and is now a free man."

This is an encouraging report, and we wish we might receive many more like it. The matter of providing homes for the homeless should receive our special attention, and be taken up with as much earnestness as any other work. The labor bestowed
upon such cases as is here mentioned may be the means of much good if faithfully followed up. We are too often inclined to become "weary in well doing," and after providing for the necessities of the needy for a time, drop them and pay no more attention to them. This work requires patience and perseverance on the part of those engaged in it, if anything is accomplished.

Contributions to the Medical Missionary and Benevolent Association.

Maintenance Fund.

Susan Bugh, 75c; Susan Bugh (J. W. H.), 75c; N. F. Craig, $4.43; E. R. Cosier, 1.00; Mrs. Cobban, 1.00; D. K. Cornwall, 25.00; Chas. M. Chamberlain, 10.00; Mrs. H. D. Caledon (J. W. H.), 3.75; a friend, 2.00; a friend, 5.00; a friend (J. W. H.), 5.00; a friend, 1.00; Mrs. Flojd's, 1.00; Mrs. Mary Goldsmith, 1.00; Mrs. H. D. Caledon (J. W. H.), 3.75; a friend, 2.00; F. Craig, $4.43; E. R. Cosier, 1.00; Mrs. Cobban, 1.00; Mrs. C. H. Phelps, five pairs hose; Mrs. S. A. Potts, one quilt and some dried fruits; L. W. Robinson, one package of clothing; unknown friend, one box of books and Instruc­ tors for 1898; Maggie Furgeson, clothing and thimbles; Gros & Son, 40 qts. of canned fruit; Mrs. S. M. I. Henry, six copies of "Battle Hymn of the Kingdom;" Mrs. Jonas Johnson, box of fruit and clothing; Mrs. H. L. Kirkendall (J. W. H.), one quilt; Mrs. Moe, four packages of clothing, four dresses, and one pair hose; Mrs. C. H. Phelps, five pairs hose; Mrs. S. A. Potts, one quilt and some dried fruits; L. W. Robinson, one package of dress trimmings; Ollie Sarber, four pairs hose; J. D. Wilson, one box toys; Mr. and Mrs. White and son, Leslie, one package of clothing.
CHRISTIAN HELP WORK.

Atlantic Conference, $24.32.

Arkansas.—Arkansas Tract Society, $22.83.

Argentine Republic Sabbath-school, $4.05.

Connecticut.—Hartford, $8.67; Norwich, 4.30.

Dakota.—Dakota Tract Society, $22.83.

General Conference Association, $31.32.


Kansas.—Rotate Sabbath-school, $1.

Manitoba.—Roden Sabbath-school, $8.40.

Massachusetts.—Boston church, $1; Danvers church, 5.00; Lynn church, 6.40; South Amherst church, 3.63; Vineyard Haven church, 5.00; Worcester church, 4.50.

Michigan.—Battle Creek church, $1.75; Flint church, 7.49; Spring Harbor church, 1.25.

Minnesota.—Mankato church, $1.16.


North Pacific Conference, $53.83.


Rhode Island.—Niantic church, $3.77; Slocumville, 1.57.

Upper Columbia Conference, $32.00.

Vermont.—Vermont Tract and Missionary Society, $1.13.

Wisconsin.—Eau Claire church, $8.4; Oakland church, 2.55; Wisconsin Tract Society, 48.05.

Total, $896.76.

Missionary Acre Fund.

Nels Anderson, $5.00; E. S. Abbott, 10.50; G. H. Brown, 9.00; Mr. and Mrs. D. B. Barr, 2.00; Mrs. C. H. Bates, 70c; Thos. Baker, 8.60; Master Harlan Belkey, 2.50; Levi Bebee and wife, 20.00; O. P. Bartholomew, 7.46; Grant Burt, 1.00; Chas. A. Burnham and wife, 15.00; Mr. and Mrs. H. Cole, 3.50; Carl Cottrell, 2.00; S. R. Cockrell, 7.50; L. Coddington, 2.00; C. M. Christiansen, 15.82; R. J. Davis, 3.00; Geo. T. Davis, 1.00; Dakota Tract Society, 8.00; M. V. Erkenbeck, 7.00; Nellie Earle, 1.50; Richard Earle, 1.25; I. E. Farnsworth, 2.00; H. R. Flint, 6.70; Robert Gillis, 6.00; Mrs. Eva Hinkhouse, 1.20; Joe Hagman, 2.62; C. Hale, 3.25; Mrs. H. F. Hansen, 2.25; H. F. Hansen, 3.00; Peter Hanson, 5.00; Mrs. Anna L. King, 7.65; John Krause, 6.00; W. Knude, 10.40; J. H. Klumph, 65c; C. I. Larson, 12.00; Mrs. C. S. Linnen, 3.10; J. L. Locke, 9.42; F. and T. A. Liple, 5.00; Mary Larson, 5.00; J. D. McCloy, 3.95; Emma Myers, 75c; N. Marty, 6.00; C. A. Merriam, 1.00; John Mitchell, 2.00; Vina McBride, 1.00; Mr. and Mrs. Peter J. Peterson, 4.50; Mary Patton, 20.00; Mr. S. S. Post, 2.00; Mary E. Reid, 1.25; O. S. Rinnyan, 3.00; S. L. Stafford, 26.00; Jas. H. Smith, 3.37; Isaac Stithen, 1.00; J. W. Shields, 8.00; Edith Shields, 60c; J. D. Shields, 1.00; Mrs. J. W. Shields, 4.90; Amos Shepherd, 2.00; Geo. E. Smith, 1.50; Daniel Voth, 8.80; Jacob Voth, 2.00; Lena Voth, 5.00; Mary and Katie Voth, 25c; Margaret and Agnes Voth, 30c; A. A. Voth, 4.41; Jacob Voth, 6.16; J. W. and Mary F. Vedder, 7.50; Bernhard Voth, 4.00; Geo. A. Welch, 4.00; Henry Wall, 13.00; P. A. White, 1.30; Lois White, 1.29.

Total, $369.15.

Chicago Medical Mission.

E. O. Andersen, $2.00; C. G. Atterholt, 2.00; Richard Alderson, 12.00; D. A. Babcock, 2.00; Jennie Casey, 25c; Louise Cole, 8.00; Mary Evans Clark, 10c; Fred Cramer, 12.00; Anna M. Dilbert, 1.50; R. Eden, 2.00; W. B. Etchinson, 10c; Mrs. M. J. Ellis, 5.00; a friend, 3.00; a friend, 1.00; friends at Shaffer, Kan., 5.40; W. H. Farley, 1.00; a friend, 50c; Hanford, Calif., church, 3.00; E. Heitzman, 50c; Holmen and wife, 25c; Mrs. H. N. Harrison, 1.00; Wm. Janney, 20.00; Arvid Johnson, 8.00; Mr. and Mrs. Geo. J. James, 1.80; Mrs. Bessie Keeler, 50c; John T. Lurster, 2.00; Marshall Low, 1.00; Rufus Low, 6.00; S. M. Lewis, 1.00; Mrs. E. C. Millard, 1.00; Mrs. J. C. McKay, 12.00; J. H. Minissee and wife, 9.00; J. T. Matthews, 6.19; J. D. McCoy, 10c; J. W. Perry, 10c; Ruana Peck, 25c; C. V. Rumsey, 50c; Mrs. S. F. Soden, 5.00; Mary Swahn, 25c; Mr. and Mrs. Swarthout, 50c; C. Wind, 5.00; H. L. Wilcox, 10c; E. H. Wilcox, 5c; J. H. Wilcox, 5c; Mrs. M. A. Whalen, 2.00; C. Woodruff, 2.00.

Total, $146.14.

Denver Mission, Colo.

Arvid Johnson, 8.00.

Work in South.

A. O. Wilson, $10.00; C. H. Puttridge, 25c.

Tonga Island Mission.

Wm. T. Burman, $4.00; E. L. Burman, 2.00.

Brooklyn Mission.

Mrs. Lydia F. Scott, $100.00.

Workingmen's Home, Chicago.

J. W. Driver, $5.00; Mrs. L. A. Peterson, 3.75.

Coorangbong Sanitarium.

Wm. Haddox, $100.00; Daniel Isaac, 7.65; H. A. Stevenson, 4.85.

Chicago Star of Hope Mission.

Miss M. S. Saxild, $5.00; Mrs. Joseph Smith, 3.00; Miss Elsie K. Scott, 5.00.

Fort Worth, Tex., Mission.

Ira E. Johnson, $10.00.

Guadalajara, Mexico, Sanitarium.

Friends in Lansing, $18.00.

Grand total, $1,879.55.
Missionary Notes.

The first railway is now being constructed in Alaska.

The present number of Chinese Catholics is computed at $541,775.

Missionaries say it is extremely hard to get converts to confess Christ in Palestine.

The population of Palestine at present is said to be about 550,000. Of these 120,000 are Jews.

A telegraph line runs from Haifa to Tiberias via Nazareth, and one from Nazareth to Shechem.

Two Americans were recently arrested in Peru for distributing tracts contrary to the state religion.

There is only one newspaper published in Palestine; it is printed in the Hebrew language by a Jew in Jerusalem.

The objects of ornamentation alone in the thousands of rooms of the papal palace are said to amount to nearly $20,000,000.

The South American Messenger says that there are twenty-seven thousand lepers freely distributed among the four million inhabitants of Colombia.

India is emphatically the land of villages. In China villages are numerous and important, but China is eminently the land of cities. It has seventeen thousand cities.

Of the 255 missionary societies at work in different parts of heathendom, less than twenty are in South America, and two hundred missionaries are from the United States.

Rev. E. W. Stenson has worked forty-seven years in South Africa without having before this year been home, or even seen Grahamstown or Cape Town. — The Missionary Review.

Dr. Theophilus Waldemeier, of Syria, famous as one of the fifteen captives who cost the British Government in the war with Abyssinia for their release, fifteen million pounds, is endeavoring to establish homes for the insane. The disposition now made of these unfortunate is to bind them in chains to rocks or put them in caves.

According to the Jewish Intelligence, Jerusalem is now becoming a place of resort, especially for the winter, and the people are buying houses there, and spend the winter there instead of going to Egypt or to the Riviera.

The British and Foreign Bible Society are proposing to put forth a definite movement in conjunction with the Church Missionary Society in Khartoum, to occupy that place and also Berber for Bible work. — Christian and Missionary Alliance.

Mexico, with a population of 12,000,000, has fourteen societies at work with about two hundred missionaries, six hundred native workers, and eighteen thousand communicants. Protestant missionary work was first undertaken twenty-six years ago.

Dr. J. Hunter Wells, of Pyeng Yang, Korea, reports scores of blind restored to sight in his hospital, by the operations of iridectomy and the removal of cataract. Something over a hundred such operations have been performed within the last ten years.

South America has a population of over 34,000,000, and of these 30,000,000 probably have never seen a Bible. There are now eighteen Protestant missionary societies there, about three hundred and fifty missionaries, and over thirty thousand communicants.

More than sixteen thousand persons were seen by Dr. Wishard and Dr. Mary Smith and their students, last year, in their dispensaries, on tours and in homes, besides two hundred in-patients who were cared for at the hospital in Teheren city, Persia.

E. H. Richards, D. D., of the Methodist Mission at Inhambane, Southeast Africa, writes that there were nearly one hundred and fifty natives on his premises waiting for some form of medical attendance. There is crying need of a cheap hospital and a trained nurse.

Rev. Mr. Coillard, of the Paris Missionary Society, spent forty years in Africa among the Barotsi. A few years since, he buried the lifelong companion of his labors. He afterward returned to France for a season, and last month the aged missionary returned to his field.

Christian Endeavor is keeping pace with General Kitchener in the Sudan. A soldier Endeavorer from Cairo, who was assigned to hospital work at Darmales Camp, has organized a society. In Cairo an Arabic-speaking society of twenty has been added to the two flourishing English-speaking societies. — Missionary Review.
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