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## MICHIGAN CENTRAL

"The Niagara Falls Route."

**Corrected June 25, 1899.**

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## GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

**C. & G. T. DIVISION.**

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- No. 11, Mail and Express, to Chicago .......................... 9:00 A.M.
- No. 1, Chicago Express, to Chicago .......................... 5:00 A.M.
- No. 3, Lehigh Valley Express, to Chicago ................. 3:45 P.M.
- No. 5, Pacific Express, to Chicago, with sleeper ....... 6:55 P.M.
- No. 10, Mixed, to South Bend ............................... 12:00 P.M.

No. 11 and No. daily, except Sunday.

**EAST-BOUND FROM BATTLE CREEK.**

- No. 11, Mail & Exp., to Pt. Huron, East, and Detroit .... 3:15 P.M.
- No. 4, Lehigh Valley Express, to Pt. Huron, East, Detroit .... 8:27 A.M.
- No. 6, Atlantic Express, to Pt. Huron, East, & Detroit .... 2:25 A.M.
- No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East .... 6:45 A.M.

No. 74, Mixed, to Durand (Starts at Nichols) ........... 7:30 A.M.

No. 11 and No. daily, except Sunday.

**A Large Southern City.**


**O. W. RUGGLES,**

General Pass. & Ticket Agent, Chicago.

**R. N. R. WHEELER,**

Ticket Agent, Battle Creek.
The World’s Need.

The great need of the world is for missionaries, men and women whose hearts have been touched with the fire of the gospel, and who have burning within them a desire and an ambition paramount to all others,—an ambition to spend their lives for the uplifting and blessing of their fellow men. Men and women are needed who have broad ideas respecting God’s purpose in man, and who see in the gospel a means of redemption for the race from physical as well as moral decay.

It does not require a very profound study of the conditions which prevail in civilized society as well as those found in savagery to realize the appalling fact that the human race is rapidly going down toward extinction. The rapid increase in the number and fatality of diseases, especially the prodigious growth made in the mortuary tables by such maladies as consumption, Bright’s disease, and other disorders which indicate systemic deterioration of the body, the rapid disappearance of centenarians, especially in the more civilized countries, as in Germany and England, the enormous increase of insanity, epilepsy, imbecility (nearly three hundred per cent. within the last fifty years), the deterioration of eyesight, premature loss of teeth, and the universal dyspepsia,—these and hundreds of other similar indicators point unmistakably to the rapid decay of the race, and particularly within the last half century. At the present rate of physical deterioration, the human race must certainly become extinct within three centuries at least, probably at a more early period. The rapid progress made in public sanitation only serves to increase this decadence, thereby keeping alive the physically weak and feeble individuals who by means of epidemic disorders, such as cholera, plague, and similar maladies, were in former times weeded out. The preservation of these feeble lives increases the average longevity, and thus deceives us respecting our final destiny as a race, at the same time further weakening the race through the intermarriage of these individuals with those less advanced on the down-hill road to race extinction.

The great increase of crime within the last twenty-five years in most civilized lands is a most unmistakable indication of the moral decline taking place even in countries which attain the greatest heights in civilization. That there were in 1897 ten thousand murders in the United States alone speaks louder than words in regard to this moral decadence.

Missionaries are needed not only in India and the wilds of Africa, but in every corner of Christendom as well. The power of the gospel to save from sin, to purify the heart, and to heal the body as well as the soul, is as little known to the majority of civilized men and women as to the Dyaks of Borneo and the Bushmen of South America.

Christ came to save man, to raise him to his royal priesthood, to his kingship, to make him again the ruler of everything below him. The gospel holds out to him the hope of an infinite life, the promise of a restoration of perfect health of body and mind as well as soul,—the hope of restored Edenic beauty. This glorious gospel needs a million mouthpieces. It ought to be heard in every city and village, in every kraal and bungalow, in the world. There is no other calling on the earth which offers young men and women of ability and courage and fortitude such a field of opportunity as does the preaching of the greater gospel.
The young men and women who gathered at the Medical Missionary Conference at Gull Lake last month enjoyed a glorious feast in the contemplation of these soul-stirring themes and the discussion of methods for getting this gospel to the hearts and minds of their fellow men. It is a most gratifying thought that a score or more of them will very soon be in the field, hard at work with voice and hand in proclaiming the glorious gospel of salvation for the whole man, body as well as soul, illustrating the power of this grand gospel as they go about doing good, following the footsteps of the Greatest Missionary of all the ages, the divine Man of Calvary, whose teaching proclaimed the principles of universal brotherhood and a life of true love and patience, while by the miracles he wrought he illustrated the power of the gospel to save the body as well as the soul, and left behind a practical example of the true principles and methods of missionary work in behalf of fallen and suffering humanity.

The Medical Missionary Conference.

Mention was made last month of the conference of missionary physicians then in session at Gull Lake, seventeen miles from Battle Creek. The conference has closed, and the group that participated in it is gradually melting away, some going to one field of labor, some to another, some to extend further their vacation after the labors of the last four years.

The proceedings of the conference, including abstracts and verbatim reports of the addresses, will be issued in a special bulletin as soon as the matter can be prepared. Some of it will appear later in the Medical Missionary, but a brief outline of the conference will be of interest here.

The camping-ground lay on the west side of Gull Lake, a pretty sheet of water seven or eight miles long, lying in Kalamazoo County, Michigan. A partially cleared grove of second-growth hickory and oak, with an occasional monarch of an earlier generation towering above them, made a delightful shelter for the tents. Bits of sandy beach at either end of the encampment furnished the finest opportunity for bathing, and between the two was a dock where several rowboats anchored and a sailboat fluttered its white wings impatiently. A puffing little steamer, large enough for a passenger-boat and small enough to pass through the "Needle's Eye" and the beautiful narrow green lane of water which forms the outlet of the lake, provided the needed semidaily connection with the railroad station and the outside world.

Two large tents were pitched on the slope near the dock; one for dining purposes, the other serving as dormitory for the men. At the other end of the encampment a group of small tents sheltered the ladies, and those of the campers whose families accompanied them. The regular campers numbered about thirty, but comers and goers who were interested in the proceedings, considerably augmented the number. The camp was regularly opened Friday, July 7, the preparations having been carried on during the week.

Until the breakfast hour at eight o'clock, people were at liberty to sleep, bathe, or seek the solitude of the grove beyond their tents for study and devotion,—anything that would not disturb their neighbors. Then came breakfast, worship, and the simple work of the camp, which was well organized.

The morning sessions were, as a rule, occupied by a postgraduate course in hydrotherapy, conducted by Dr. Kellogg, and the afternoons in the study of mission fields. In the evening a roaring camp-fire, which served to drive away mosquitoes, and furnish warmth if the air was chill, was the center of a group which gathered in the firelight for discussion of missionary topics.

Various phases of missionary work occupied the discussions at the regular hour and at the camp-fires. Preparation for Christian service, missionary volunteers, missionary biography, and various mission fields were considered. Some of these last were represented by returned missionaries,—Dr. William L. Thompson, of the American Board, from Southeast Africa; Rev. R. W. Munson, who served under the Methodist Board in Malaysia; Dr. H. W. Schwartz, of the American Christian Mission, who spoke for Japan; Miss Sarah Street, of India, speaking for that field; Miss S. R. Holdeman, a Red Cross nurse in Cuba during the late war; Dr. A. J. Read, a member of the conference, who had been a missionary in the Pacific Islands, but seeing the need for the medical phase of the work had returned to obtain a more complete preparation. He spoke for the island field.

City mission work was represented by Mrs. L. E. Allison and Dr. David Paulson, and near the close of the conference by T. F. Mackey and W. S. Sadler, of Chicago.
EDITORIAL.

On Sabbaths a Sabbath-school, sermons, missionary addresses, and consecration meetings filled the time given on other days to class work. Elder A. T. Jones made two visits to the camp, and conducted a series of Bible studies which will not soon be forgotten by those whose privilege it was to enjoy them, if we may judge from the consecration meeting which followed the Sabbath service. Throughout, the Sabbath services were especially times of refreshing and drawing near to God.

Dr. H. W. Schwartz, of the American Christian Mission in Japan, and Rev. J. E. Winney visited the camp the last Sabbath, the former occupying the hour of morning service. The afternoon of that Sabbath was marked by a most unique service, conducted by Dr. Kellogg, in which the recently graduated class and others were invited to give the most striking instances of the Lord's help which had occurred to each in the experience of the last four years. It was a time never to be forgotten, as one after another opened to us the precious experiences by which the Lord had shown his power to help in perplexity, to heal in sickness, and to open the way in pecuniary straits. Not one, perhaps, of the number but had worked his or her way through the course, and not one but told of having sought the Lord all the way, and of the victories wrought in him. To one listener, at least, the testimonies recalled Ps. 37:5:

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Although the text was not directly quoted, the testimonies seemed to ring the changes over and over on the thought expressed in it. They had committed their way to God, their trust all the way had been in him, and he had brought to pass that which had been the purpose of their lives during the last four years. The answers to prayer in the past gave them faith for the future. Our mind ran back to the memorial stone we had seen unveiled on class-day, and it took on an added significance. We recalled 1 Sam. 7:12, Samuel's memorial stone, Eben-ezer, and its meaning, "Hitherto hath the Lord helped us."

The last evening before the camp broke up was spent at Idlewild, the cottage occupied by Dr. Kellogg and family, about ten minutes' row across the little bay. Numerous souvenirs of the doctor's recent trip through Egypt and the Holy Land were in evidence, and were examined with interest and manifest appreciation by the visitors, increased by Dr. Kellogg's explanations and descriptions.

Later the company was seated, and brief remarks were made by Dr. Kellogg, Brethren Mackey and Sadler, and Dr. Hoenes. Dr. Morse made acknowledgment, in behalf of the class, of the hospitality of Dr. Kellogg, which had made the conference a possibility.

The steamer carried away a full load to the train Monday afternoon, and by Tuesday afternoon little trace was left of the tiny white village which for three weeks had occupied "Old Point Comfort." The conference was a very pleasant ending to the four years of pleasant associations, an experience which resulted in binding hearts still closer to one another and to the Living Head—the Great Physician, the Master Missionary.

The Obligation of Truth.

With the recognition and acceptance of truth comes the responsibility of communicating the precious rays of light to the unenlightened. Each new conception of truth places us under new and greater obligations to those who sit in darkness. For each ray of light, for every glimpse of divine truth, God makes us debtor to mankind. True, these blessings all come to us from the Father of light; but God, the giver of all these good and perfect gifts, stands in need of no service which it would be possible for even an enlightened soul to perform. God, who is love, finds his greatest pleasure in that which is "out-going." Thus, in giving Jesus to the world, did he not give all he had ? Could he have done more? To satisfy the need of a fallen world, God bestowed all. If we would be co-laborers with our Heavenly Father in this work of restoring man to his lost estate, we, too, must be found daily giving our all to alleviate man's suffering and sorrow, and to enlighten those who sit in darkness.

Our continued happiness in our chosen walk with God is dependent upon our faithfulness in giving to others those things which Heaven has bestowed upon us. God blesses our unworthy lives that we may become a blessing to those who come in contact with us. If we fail to impart truth to the hungry souls about us, the light within our hearts will go out in darkness, and our condition will become one of awful peril. It was thus with the unfaithful servant in whose hands the Master entrusted one talent. He failed to spend it upon others. He thought to deposit the treasure safely; he thought to retain the gift of God for himself, and thus he failed to fulfil the purpose of the Giver.
"Freely ye have received, freely give." True thanksgiving is rendered to God for his blessings of light and truth to us when we freely give to others that which his grace has imparted to us. The true service of God does not consist in going to church, reading the Bible, singing psalms, and otherwise attending to those things ordinarily termed religious. Without doubt, these exercises and devotions are essential to our religious experience, yet they can hardly be considered as meeting the demands of true service.

If we may take our Father's example, the true service of God must consist in helping others,—serving the needs of men,—instead of ever seeking to feed and strengthen ourselves. With many, the service of God is all receiving, with no giving. Says Jesus: "Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me."

We can not now break an alabaster box at the feet of Jesus, to show our appreciation of God's love, but we can minister to the wants and supply the needs of our fellow beings whom Jesus calls his brethren. The true service of God means unselfish work for man. "If a man say, I love God, and hateth his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20. The only way in which our love for God may find expression is through deeds of loving kindness to his creatures. Jesus spent all he had for his needy brethren in this world of sin. Let the same mind which was in him also be in us.

In the last grand review it will appear that what we have done for man will determine what we have done for God. It is then that the question of practical benevolence will determine our eternal future. Have you, or have you not, clothed Me when I was naked, fed me when I was hungry, comforted me when I was sorrowful, visited me when in prison? If you have been faithful to your stewardship, and have given to others all that was given to you, then enter into the joy of your Lord, and with him behold the travail of your soul, and be satisfied.

If you have failed to meet the obligations of truth, in giving your light to others, you are hidden by the Saviour, "Depart from me, I never knew you." Unselfish effort for the bettering of fallen humanity will glorify your Lord and Master more than your profession of religion, however high and exalted.

Let us prove faithful to the obligations of all the truth which we have received. Let us take from God with one hand and give to man with the other. Let us be inspired with the spirit of true service to God, which, in reality, is true work for humanity.

W. S. Sadler.

Medical Missionaries in the Antipodes.

Australians and Americans are, from the nature of circumstances, brought into close sympathy in many respects. They are from a common stock. John Bull is father to the Australian and grandfather to the American. That fact does not make the Australian father or uncle to the American, but, contrary to nature, they are brothers. This statement is justified by the similarity between them and their circumstances. It is true that Australia remains a part of the British national family, and will do well to continue so. Indeed, there is no perceptible ambition to achieve independence of the greatest empire the world has ever seen. Yet, to all practical intents, the Australian colonies compose a distinct nation growing into greatness by the peaceful development of the natural resources within their borders.

Socially, the Australians are traversing the same ground over which the Americans have passed. The latter are simply a generation or two in advance. No other country outside of America is so American as Australia. Breaking, to a great extent, through the conventionalities and castes of Old World society, and leaping clear of the ruts worn deep by the unchangeable treadmill of a people proud of their antiquity, each of these antipodal offshoots have developed an active race, vigorous and independent in thought, and progressive in aspirations. Australian attractions have never created such a pell-mell rush of immigration as has overrun the vast expanse of American territory in a marvelously short time. Very few outside of the members of the United Kingdom have ever come hither. Although the expanse of the island continent equals that of the United States, its population is not greater than that of the thirteen States at the time the American nation was born. Undoubtedly many who immigrated to the United States would have come to the southern world but for the barriers that distance created. The colonies are outgrowing their natural conservatism, and are more than ever opening their doors, and even inviting immigration. With the filling up
of the western world it is confidently expected that
crowded nations will look toward austral, that is,
southern lands.

It is frequently said that emigration carries with it
the scum and dregs of Old World society. But the
skimming always takes the cream, and among the
so-called dregs are found objects of some weight and
value. Genius often seeks a new field for room to
grow. New ideas are generally born in new coun­
tries, or if not, they quickly emigrate there to find
elbow room and a genial soil. This is equally true
of things good and bad. In these respects Australia
may challenge comparison with any country in the
world. There are three or four millions of people
here, and probably the number of diverse, strange,
heterodox, orthodox, outlandish, rational, fanatical,
new, old, strange, and familiar ideas prevailing here
would exceed that number.

The proposition to federate the colonies into the
form of a commonwealth is now the leading topic,
and every member of each parliament has his own
theory; and I believe it would be difficult to find two
that would coincide. We who have lived long in
the "land of the free" can appreciate the sweetness
of the music produced by such untrammeled speech,
which is the heritage of our citizenship.

The usual amount of bigotry and selfishness pre­
vails among the professions and trades; and the
churches as well seek to bar the way against innova­
tions and innovators also. Those who are already
in possession of the cake do not reckon that it
should be divided into smaller portions for the
benefit of those who would share it with them. A
stranger seeking a foothold must be armed with self­
assertion in some form, and with persistence and de­
termination. By many the medical missionary will
be welcomed as a benefactor. By others he will be
mercilessly set upon. But let him come, and let him
persevere, for there is no better place for him on earth.
There is no spot where he is more needed, and where
conditions are more favorable for his operations.

But for the dearth of water to which Australia is
subject at times, severe and almost perpetual in some
regions, occasional in some parts, Australia would
undoubtedly be the garden of the world. A genial
climate it has, extending from the tropical in the
north to the cool temperate in Tasmania. The soil
is productive where moisture exists. But instead of
cultivating the ground for grains and fruits, those
who laid the foundations of the future delved for
gold, bred cattle and sheep, or roamed about as

“sundowners” under a heavy “swag.” These
classes still hold their positions, notwithstanding the
advent of the merchant and the clerk, the politician
and the preacher. The glory of a miner is his
whisky, of a cattleman his meat, of a swagman his
tea; and each has bequeathed to society at large his
favorite portion and some tobacco. There are those
who do not glory in any of these things; but the
prevalence of them and their affiliated habits and as­
ociations have sown the seeds of disease and weak­
ness everywhere.

Sanitariums are needed; education is wanted; mis­
sionary doctors, nurses, and teachers are sadly re­
quired in every city. The promulgation of the right
principles and the demonstration of proper methods
of living will here surely produce beneficent results.
What has been done is but to make a small beginning,
but it has sufficed to show that certain success awaits
the patient, careful worker.  

G. C. TENNEY.

Lepers in Canada.

On the pretty little island of D’Arcy in Georgian
Bay, about three miles east of Vancouver Island,
are enacted some of the sternest tragedies of life.
To the passer-by, viewing it from the steamer’s deck,
no hint is given of the lives of prolonged agony, of
enforced isolation hidden behind the screen of luxu­
riant vegetation. Almost the entire surface of the
island “is covered with a dense growth of pine,
cedar, and spruce, among which great ferns toss
their green arms in a vain upward struggle to the
smile of the sun. The bank of verdure extends to
the edge of the pebbly beach, where at high tide the
waters of the Pacific kiss and caress the feet of the
forest monarchs, whose verdant crowns stand out in
bold relief against the milder tints of sea and sky.”

Those who are more familiar with the locality
shun the beautiful shore as the very gates of death.
Inland, hidden under the friendly shelter of the trees,
stands a row of cabins in which are slowly dying the
victims of that dread disease, leprosy, which we have
flattered ourselves was confined to Oriental countries.

Very few people are aware what a foothold the
disease has already obtained on our shores, and
fewer still dream of this consequence of polit­
cal contact with the nations of the East. The
disease was introduced to the Pacific coast of
British Columbia by the Chinese and other East­
ern immigrants. The habits of some of the natives
who already occupied the coast are little to boast
of, but until the advent of Eastern immigration the disease was unknown along those shores. The health officers of the city of Victoria discovered the presence of lepers in the Chinese quarter, and placed them on the island some eight years ago. Here the unfortunate sufferers are visited every three months, and supplied with provisions for the coming three months.

They have a vegetable garden cultivated by those able to work, where potatoes, lettuce, onions, cabbage, and other vegetables grow luxuriantly, and they have their own poultry yard, where, at the time of the visit from which we gathered these data, they had a hundred and fifty chickens and thirty or forty ducks. An attempt has been made to raise swine, but failed because the station was not strong enough to raise the food necessary to fatten them, and the lepers were too weak to catch and slaughter them, a failure less to be deplored in its results than in its causes. Each man is allowed fifty pounds of rice a month, and all the flour, pork, tobacco, tea, oatmeal, etc., which he can use. The lepers have thus far been Chinese, with only one exception, a white man, and he was so shunned by his Chinese fellow sufferers that he soon pined away and died, the Chinese refusing even to bury him till they were threatened by the authorities with a withholding of their supplies.

Although so freely supplied with food, the lepers of D'Arcy Island have no other care. The stronger are expected to assist the weaker and to bury the dead, but there is no medical care or nursing given them. They are left utterly to themselves, without aid or oversight except for the quarterly visits of the authorities and others. The isolation is felt by the lepers to be utterly unbearable. Escape is almost impossible; only one instance has been recorded, but suicide, rather than to be sent there and submit to the isolation, has also been known.

A fire occurred June 15, completely destroying six of the cabins which were in one row, and burning two of the inmates, who were too feeble to crawl out. The fire was occasioned by the upsetting of a lamp by one of the feeble lepers. The colony is small, numbering less than a dozen.

In Tracadie, New Brunswick, there is another segregation of lepers. The disease is supposed to have been brought here in 1815, or thereabouts, by escaped lepers from Norway. The disease was not recognized for a long time, and in 1843 thirty had died of it in the districts of Tracadie and Caraquette. The proper official steps were then taken for the investigation of the disease, and segregation of the lepers at once followed. The colony was placed on Sheldrake Island, off the mouth of the Miramichi River, in the Gulf of St. Lawrence, about forty-five miles from Tracadie. They were provided with a man and woman to wash and cook for them, but were otherwise miserably neglected. Twice their gloomy prison was burned down, and in 1849 they were taken to Tracadie, and placed in a comfortable building on the edge of the Bay.

In 1866 the churches brought a pressure to bear on the government to care for them, and a call being made for nurses, the whole of the Sisters of the Order of St. Joseph, Montreal, volunteered within two days from the time the appeal was made. Six of them were accepted, and they entered upon their work in 1868.

They at once changed the gloomy prison into a hospital, and a new order of things began. About ten years ago the Dominion Government built beautiful brown stone buildings at a cost of forty-four thousand dollars, and the institution is maintained at an annual cost of five thousand dollars.

We are indebted for the data for the above to Without the Camp, the organ of the Mission to Lepers in India and the East, published in Toronto.

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**World-Wide Notes.**

**A Gospel Push Cart.**

Those interested in street meetings, gospel wagons, and like means of reaching people in the highways and hedges with the gospel will be interested in still another means, suggested by the *Gospel Message* — the gospel push cart.

This cart consists of two buggy wheels with an iron axle on which rests a platform eight feet long by three feet wide, having a leg under each corner which can be folded up when the cart is in motion. On top of the platform, extending out over the wheels, are two seats with backs running the entire length of it, and at one corner is placed a pole to which a gasoline torch can be attached. This cart easily seats ten persons, besides leaving room for the speaker.

The cost of the materials for such a cart is summed up by the *Gospel Message* as $4.98 for wheels, lumber, paint, etc., the work having been done without charge by the corps of workers. The
cart is provided with a few camp-stools which are placed on the ground about the cart, and serve as seats for some of the workers or those who stop to listen.

The mode of propelling it is not mentioned, but we judge it to be pushed by some of the workers. We think such a cart might be used in a city where very long distances are not attempted, and doing away with horses greatly lessens the expense. The correspondent of the Message says their workers find it very useful in preaching the gospel on the street.

No Lack of Funds.

A medical missionary in one of the most difficult portions of the Chinese field, Dr. Frank Keller, commenting on the universal plea that there is no money in the mission treasuries to send missionaries, urges upon those who are hesitating to step out for fear of lack of support, more faith in God's promises, and quotes Mr. Brockman's remarks at the last S. V. M. convention: "I can not think that my Father should say, 'Go,' and then that he should not sustain this body when he sustains the soul." Mr. Brockman is now in China. Dr. Keller adds that there was no "lack of funds" for him, and that there never was a lack of funds, and that there never will be a lack of funds for the man who trusts and obeys his God. In his treasury there is an abundance to supply all the needs of men who so love God and their neighbors and are so in sympathy with the Master that their hearts are being torn by the anguish of his travail, and who are willing for his sake to "deny themselves and take up their cross daily and follow him," even in his walk of poverty, and unto the uttermost parts of the earth.

Homes for Working Women.

Under this title Annie McLean, in the Charities Review, gives some interesting facts which we here condense. Roughly estimated, Chicago employs in the down-town district twenty-five thousand women and girls, of whom eight thousand are without family ties in the city. Two thirds of this number receive under five dollars per week, and a third of these again under four dollars.

Chicago has seven undenominational or Protestant Homes and two Catholic Homes for such homeless working women, which accommodate in the aggregate eight hundred and forty-five of the eight thousand, at prices ranging from ten to fifteen cents a day to five and a half dollars a week, thus providing for one in ten of those absolutely without family ties.

Baltimore has nine homes, which provide for 392 girls and women. Seven homes are mentioned in Boston, with a capacity of between three and four hundred, besides the Hotel Benedict, under the auspices of the Salvation Army, which is a five-story building, and accommodates "a large number." Of Buffalo but one place is mentioned, the W. C. A., with rooms for eighty-five. Louisville, Ky., is said to have but one, with capacity for thirty guests.

Reports from New York make mention of sixteen homes. In seven of these there are aggregate accommodations for three hundred women. The capacity of the others is not given. There are three reported in Philadelphia, one of which has accommodations for two hundred and fifty, the other two about sixty each. Two are mentioned in San Francisco; one, with a capacity for seventy-six boarders, has received 524 girls during the year, from thirty-one States and thirty countries. Three are reported in St. Louis.

The paper does not attempt to speak for other than the representative cities of the United States. It assumes, however, that there is scarcely a city of any size in which the Women's Christian Association has not some home of the kind. These homes mentioned range in price from two dollars and fifty cents to five dollars and fifty cents per week. A very few are free to those who have nothing with which to pay. Those which offer board at low rates are "veritable virtue-saving stations."

There are thousands of working women who can obtain for honest work but from three to five dollars a week, and such homes are an imperative necessity to them. Those already existing, however, are totally inadequate to meet the need. It has been demonstrated that hotels can, if large enough, be maintained, and reasonable dividends realized.

Basing the estimate upon the figures given for Chicago, which are more complete than any of the others, we find that at most only three fourths of the working women and girls of the country have homes and family ties. Of the one fourth who are homeless and friendless in our cities, only one eighth, roughly estimated, are provided for in homes which are planned for their protection and development, and for the most part these can provide only for the better paid. What becomes of the rest of these, most of them young women?
Medical Missionary Experiences in India.

GEORGE P. EDWARDS.

Karmatar is a village of only two hundred and fifty or three hundred souls, but on every side are numerous villages ranging in size from one hundred to eight or ten hundred people. In all these villages the people have learned that there is a family of Sahiblog (white folks) living in Karmatar who love them and want to help them when they are in trouble. In some way they have received the impression that we are very skilful in the treatment of disease, and they come with unbounded confidence, walk, they are brought in a palanquin or on a rude ox-cart, provided they have pice enough to hire such a conveyance. Lacking this, patients are carried in the arms of friends or on a strong man's back.

Not long ago a woman came trudging in the heat for some distance carrying her sixteen-year-old boy astride her hip, a favorite and almost universal method of carrying children in India. The young man was fully as tall as his mother, and the poor woman was nearly exhausted when she reached our house. It was hard for the mother and hard for the boy, who was suffering from an attack of acute articular rheumatism, for every step his mother took caused excruciating pain in his dangling limbs. We were glad that we could give some relief.

In contrast with this is the case of the Ghatwalls and Zimmadars, who are the wealthy money lenders and land owners in the large village—sort of petty

Ox-cart, India.

many times expecting immediate relief from the most painful and distressing maladies. Early every morning a company of sick folks is collected on our veranda, waiting for treatment and instruction.

How blessed is the privilege of representing Christ among these benighted people! They come from villages far and near, most of them walking, for they are very poor, and can not afford any conveyance. But sometimes if they are too weak or too sick to
rajahs or kings. When any one in their families is sick, they send a palanquin, or palkee, as it is called here, and eight bearers, under the superintendence of a special messenger, a sort of private secretary to the rajah. If the distance is considerable, as it is sometimes the case, this captain of the expedition usually comes on horseback, decked out with as much regalia as a petty rajah in the Santal Hills can afford. Recently we have had quite a number of calls of this kind. All the poor who have collected on the veranda are first attended to. Then a short consultation is held with the rajah's captain to get the main points in regard to the case. Supplies—a place to deposit hat, toilet articles, lunch, books, papers, or other things he may wish to take with him. The top is slightly oval, and projects over the sides four or five inches all around. Sometimes in very hot weather a large umbrella made of strips of bamboo is placed over the palkee at one end, to give additional protection from the fierce rays of the sun. The bottom of the carriage is made of woven cane.

The palanquin is a favorite mode of conveyance among the better class of women in India. At times of weddings it is arrayed in a gorgeous manner. The interior may be decked with wreaths of fragrant blossoms and many-colored hangings of tinsel, silver, and gold. Dainty rugs and luxurious cushions add to the pleasure and comfort of the bride. Over it all is thrown an embroidered mantle of some thick, dark material which effectually secludes the occupant. Out from either end of the palkee projects a pole about four feet long, by means of which it is borne on the shoulders of four stalwart men. In the country, when the journey is long, there are usually six or eight bearers, who relieve one another.
The idea of riding about the country on the backs of one's fellow men is not pleasant, especially if one believes that all men are created equal. But when you see that the palkee walla enjoys his work, is strong, happy, and contented, and furthermore is usually well paid, it does not seem so bad.

They take up the palkee with the pole resting on their shoulders, two in front and two behind. The pace is a kind of jog-trot, four or five miles an hour. The leader keeps time by repeating in a nasal single-song monotone portions of his favorite shastras, and the man by his side echoes the same, while the two in the rear keep up a continual mumbling which sounds like several persons talking very earnestly in an undertone. All this keeps up the spirits of the human horses, and the rhythm is enjoyed by the traveler.

Not long ago I made a trip in this way to see a patient fourteen miles distant. Upon arrival at the bustee, or home, of the patient, a large embroidered Indian rug was thrown on the ground in front of the door. A chair, which was rather the worse for wear and probably the only one in the village, was placed on the rug, and I was invited to take a seat. Two attendants, one on either side, vigorously wielded a huge palm-leaf fan with handles four feet long resting on the ground. In a little while I was fairly cool, and the patient being notified of my arrival and prepared for examination, I went in to see him, followed by thirty or more eager friends and relatives curious to see what would be done, and anxious for the result.

Examination revealed a serious condition of the bowels, and I at once began to give thorough treatment. Water was quickly heated in an earthen vessel placed on three stones over a fire on the ground in the corner of the room near the bed. This is certainly a very convenient arrangement. It has the advantage of enabling one to keep the water hot as long as he likes. In giving fomentations here there is no particular necessity for observing the instructions usually given by teachers at the Battle Creek Sanitarium in regard to protecting the floor, for here there are no fine carpets or polished hardwood floors. The people of India live very close to nature, and as a general thing interpose no floors or carpets between their feet and mother earth; and during the summer nights the starry heavens is their only roof. The white man in India might take a lesson from this, and instead of shutting himself up in close rooms at night to breathe hot, stifling air, he might place his cot on the housetop or on the ground in the open, and enjoy the beauties of heaven above, breathe the cool night air, and awake in the morning refreshed and invigorated, and fortified to bear the trying heat of the day. We are enjoying this method here in the Santal Hills with decided advantage.

In other ways the life of the Hindu is remarkably simple; no feather-beds, no upholstered furniture, no elaborate cooking utensils or tableware. A wooden frame woven over with grass rope or covered with strips of boards serves as bed and chair; an earthen pot, costing less than one cent, and a wooden spoon constitute the cooking outfit. If it can be afforded, a brass dish instead of an earthen one is used. The stove is of mud or stone. A plate and cup of brass make up the tableware, and the ground is the table. The poorer classes use large leaves for plates. What a saving of work! The wardrobe of the average Hindu at this time of year is almost as simple as was that of Adam and Eve. Two or at most three articles of dress, not to mention the inevitable holy thread, is the extent of his covering. When his wealth accumulates beyond enough to buy these and his daily bread, it is usually stored up in the form of jewelry or hung in strings about the neck of his wife and children.

Meager and bare as is the house of the Hindu, yet it is preferable to the elaborate and extremely artificial surroundings of many civilized people. The very simplicity of his life commands admiration. From this it may be seen that unless the medical missionary takes supplies for treatments with him when he goes to see a patient, he will have to invent them after he gets there.

So it was when I went to see the son of the Zimmadar. I had occasion to use a certain surgical instrument which I had not brought. There was nothing in the village which could be used as a substitute. But I had a sharp pocket-knife, and a few minutes' whittling on a bamboo stick produced a fairly acceptable article. A large umbrella-shaped iron basin, such as is used for steaming rice preparatory to storing, served very well for a sitz bath, and a woman's sari was used for an abdominal bandage. After the treatments, I was shown into a side room near the cow stable,—the coolest room about the place,—and invited to rest a while, after which they would bring me food. The presence of a white man in the village was a very unusual thing, and many people crowded about, curious to see him and hear what he
would say. Here is the medical missionary's opportunity. Suffering has been relieved, prejudice overcome, confidence established, and now the people are ready to listen. The soil is prepared, and blessed is the man who knows how to sow the gospel seed.

In due time some milk was brought in a brass cup by the Zimmadar's son. It was fresh from the "sacred cow." Kneeling down before me, the young man very carefully strained the milk through a corner of his dhobi. This is the garment which the Hindus wear in folds about their hips and legs. It was not particularly clean, and when I saw what he was about to do, I raised my hand in protest, but it was too late. The mischief had been done. Not to injure their feelings I held my peace and drank the milk. As yet no untoward results have been seen.

In this connection I would suggest that all intending missionaries to foreign countries look well to their stomachs, especially if they expect to go to a tropical country. This is a matter of no little importance which only those who have lived under the conditions present in tropical lands can fully appreciate.

Taking another look at my patient, I came out of the house to return home. Imagine my surprise when they told me the palanquin bearers had run away. In America fourteen miles would not be considered much of a walk, but in India, with a load of treatment apparatus and the thermometer standing at 120°, it was quite another thing. Presently my anxiety was relieved when I saw two fine, large, sacred oxen being yoked to a covered cart. Afterward I learned that the reason the bearers ran away was because the Zimmadar would give them no dinner. The oxen of India, like the people, are very slow. It took five hours to travel that fourteen miles. The moon was shining brightly high up in the heavens before I reached home. But it was a blessed season of meditation and communion with Him who sent me, and I was glad that I might work with him.

"O, HOW could I serve in the wards, if the hope of the world were a lie? How could I bear with the sights, the loathsome smells of disease, But that He said, 'Ye do it to me when ye do it to these'?"
The last missionary society which entered this field was that of the Methodist Episcopal Church. In 1885 Dr. (afterward Bishop) J. M. Thoburn, who had long had his mind drawn toward the Straits, started for Singapore in company with W. F. Oldham; Miss Batty and one other missionary took passage at Calcutta on one of the vessels of the British-India Steam Navigation Company, and cleared for the port of Rangoon, Burma, where a mission had been in progress for several years. There was a large "English" congregation composed chiefly of Eurasians, besides a large school for Eurasian and European girls, and a small mission to the Telugus. Evangelistic services were held in the church for a week, and when the interest was at its height, Dr. Thoburn told them of the burden that had been upon his heart for Singapore and the Straits Settlements, and that the party, when they left Calcutta, had only money enough to reach Rangoon, and appealed to them for contributions to assist them in planting a mission at Singapore. They responded liberally, and sufficient money was raised to pay the passage of the entire company to Singapore. They reached there early in the year, total strangers, and without any clearly defined plan of operations.

As the steamer was drawing up to the wharf, Dr. Thoburn, looking through his marine glasses, noticed among the crowd awaiting the arrival of the steamer, a gentleman with a blue ribbon upon his coat, and said to the other members of the party: "Well, there is a temperance man at any rate; perhaps he will render us some assistance." The gentleman referred to was Mr. Phillips, an elder in the Presbyterian church of Singapore, and a lay missionary, who for many years had been doing valiant service for Christ on his own responsibility, and largely at his own expense. It will be interesting to our readers to learn what brought him to the wharf. The night before, Mr. Phillips dreamed that he saw this particular vessel, bearing the identical name which belonged to the ship on which the missionaries were sailing, and saw upon the deck the same passengers composing the party, distinguishing even their form and features, and a deep impression was made upon his mind that he should go and meet them; and accordingly when he arose in the morning he made inquiries concerning the probable hour of arrival, and watched the signal staff upon the summit of Fort Canning Hill; when the flags were run up announcing the approach of the steamer, he went to the wharf, and as soon as these brethren stepped from the deck of the steamer, he approached them and gave them a hearty greeting, recognizing them as the persons he had seen in his night vision. He took them to his large and commodious home, entertaining them and rendering them every possible assistance in the mission on which they had come. The town hall was engaged, and services were announced through the papers and by other means, and a series of evangelistic meetings was begun which continued for several weeks. The result was the conversion of a number of people, the quickening of others, and a general awakening of interest in those Americans who had come to open mission work in this great city.

An English church was organized, consisting of a score or more of members, officers were elected, and support pledged for the pastor, W. F. Oldham. A concession of land was secured from the government not long afterward, a subscription paper was circulated, and most generous donations were made by the Europeans and even some members of the Chinese community toward the erection of a Christian church.

By this time Mr. Oldham, who was a graduate of the Boston University and a born educator, had so won the confidence of the Straits-born Chinese that they besought him to open a school for the education of their sons, and as proof of their interest they gave five thousand dollars for the erection of a school building. An additional grant of land was obtained adjacent to the church, under the brow of Fort Canning Hill, and a school building 33 x 60 ft. and two stories in height was erected. This was day-school, boarding-school, and mission house all combined in one.

Soon after my arrival at Singapore, in December, 1887, there were living in this building Dr. and Mrs.
RESULTS OF MISSIONARY WORK IN MALAYSIA.

Oldham, Miss Blackmore, the agent of the Woman's Foreign Missionary Society, Dr. and Mrs. West and their three children, two English teachers, twelve or fifteen Chinese boarders, Mrs. Munson and our little daughter, and myself. We had a community of interests, and received only what our necessities demanded. This school continued to increase in size and success until at the present time, after thirteen years, it has 580 pupils and fourteen teachers. The buildings have been extended until the day-school is now about four times its original size, with a frontage of one hundred feet, and includes a large chapel where the pupils assemble for devotional exercises every morning.

In 1888 it became necessary to purchase a property for the boarding department. A very fine place was secured adjacent to the grounds surrounding the government house, including several acres in area, and resting partly upon a side hill. This cost twelve thousand dollars, one half of which was contributed by the Chinese. The old building was torn down two years ago, and a new boarding-school building erected, costing nearly twenty thousand dollars, having accommodation for one hundred boarders. At the present time there are about fifty in the school. This school, like all other similar institutions in the Straits Settlements, receives government grants-in-aid, which last year amounted to nearly five thousand dollars. The balance of the expenses of the institution are obtained by a day-school fee of one dollar and a half a month in silver currency. Some idea can be formed of the prosperity of this institution beyond what has already been stated, when we learn that the entire value of the property belonging to the two departments of this institution amounts to forty thousand dollars, and that the total income for last year was eleven thousand two hundred and thirty dollars. One of the most gratifying facts connected with the work of this institution is its efficiency as a missionary agency. The Bible is taught with the greatest freedom, and the teachers seek in every way and at every opportunity to inculcate gospel truths and gospel principles, with the result that a great many of the pupils have already avowed their faith in Christ, and have confessed him either in baptism, or in an earnest, consistent Christian life. Many of them are restrained from being baptized by the unwillingness of their parents.

Dr. W. F. Oldham was the first principal of this institution. In September, 1889, his health broke down, and he was obliged to leave for America. He nominated the writer as his successor in the superintendency of the mission and the management of the schools. I came home on a furlough in March, 1892, and was succeeded in the school by C. E. Copeland, who has quite lately been principal of the high schools in Delaware, Ohio. He was followed by Rev. C. E. Kelso, who returned to this country last year, and is now preaching at Delray, near Detroit, Mich. This brother is also a graduate of Boston University, and a classmate of Dr. Oldham. Mr. Kelso was succeeded by Rev. John E. Banks, who continues to the present time as principal.
Rev. John R. Denyes is in charge of the boarding department.

As a result of the success of this institution, others have sprung up in other parts of the colony; one at Penang, five hundred miles up the coast of the Peninsula, has even finer buildings, if not so large a constituency, and has equally as prosperous an outlook as the parent school at Singapore. The Penang school was opened May 29, 1892. The first day only one boy came, but others followed, and soon the school was in full swing, gradually increasing its enrolment until to-day it is five hundred, with a staff of nine teachers, property valued at thirty-seven thousand dollars, and an income which last year amounted to nine thousand dollars. This school, like the one at Singapore, is conducted on strictly missionary lines. Two great reasons which account for the success of these schools, are, first, the liberalizing influences of this British colony, and the exceedingly high grade of work that is done in the schools. None but the very best teachers are employed, and these two schools always rank at or near the top in the judgment of the government inspectors.

Another school similar to these was opened at Ipoh, on the Peninsula, in November, 1895. This town being small and the constituency limited, the institution has necessarily been smaller. The number of pupils enrolled last year was one hundred and forty, and the number of teachers employed four; but its work has been even more aggressively missionary in its character than that of the other schools already mentioned. These institutions, together with the schools organized by the Woman’s Foreign Missionary Society, have had an almost unprecedented success, for it may be doubted whether any mission has ever been rewarded with such results in its educational work in so short a time as this mission in Malaysia, as they have not only achieved the success already indicated, but have stimulated many other enterprises which have formed a very important part of the missionary work done by the Methodists, but which have not appeared to the credit of these schools. One of the avenues opened to the missionaries as the result of the school work among the Chinese has been the opportunity of visiting the mothers and sisters of the schoolboys; for everywhere the name of the Anglo-Chinese school is an open-sesame to the visiting deaconesses. The value of this advantage will appear when it is known that other homes, where the missionary was entirely unknown, have been visited for years before the lady missionaries succeeded in winning the confidence of the native women, and receiving any encouragement that would lead them to hope that these Chinese women were really opening their hearts to the gospel.

As already stated, Dr. and Mrs. Oldham were the first missionaries to begin work in 1885. My wife and I reached the field, one of us in December of 1887, and the other in January, 1888. There also arrived in January Dr. B. F. West, who was followed the next year by Dr. H. L. E. Luering, a graduate of Heidelberg University, and W. H. Brewster, from America. Captain W. G. Shellabear, who was in charge of the submarine mines of Singapore, was an officer of the Royal Engineers of Her Majesty’s army. During his three-years’ station at Singapore, he learned the Malay language in order to be able to command the company of Malay marines who assisted him in his work, and being a Christian man, he interested himself in their spiritual welfare. Although a member of the Church of England, he resigned his position at the close of his commission, and identified himself with the Methodist Church in order to labor among the Malays. He has been eminently successful in the establishment of a printing-press, in the work of translating, and in the manufacture of Arabic type. The British and Foreign Bible Society honored him by appointing him one of a committee on the revision of the Malay Scriptures, which is now in progress.

In November, 1890, the machinery and plant which Captain Shellabear had purchased in England for the press was set up in a house on Selegie Road. The entire cost of the outfit, including paper and other materials, amounted to $1,250, which had been received chiefly in donations sent from America. This press, begun on a very small scale, has greatly developed in efficiency and capacity, until it now engages the time of two foreign missionaries and thirty-one assistants. The value of the plant at the present time is $11,750, and the total receipts for the last year were $7,500. They do a large amount of job work, but the bulk of their printing consists of tracts, Scripture portions, and religious publications. A very large part of their work has been done for the British and Foreign Bible Society, consisting of Scripture portions printed in the Arabic character. Among the important periodicals issued in Romanized Malay are the Malaysia Message and Emanuel, and recently an order has been received for printing a monthly paper for the Church of England congregations in the Straits Settlements. Dur-
ing the last year a fifth edition of a Malay hymnal containing seventy-four hymns has been issued.

The mission was first organized under the Missionary Society of the Methodist Church in February, 1889, and organized again as a missionary conference in April, 1893. Under the first form of government, like a Crown colony, the mission was managed by the home board. All the authority is vested in a superintendent, while a mission conference is directed by the bishop in charge of the field through the presiding elder, together with the majority vote in the various committees and the mission conference. The departments of the work that have been opened, besides the educational and press work, are a mission to the alien Chinese, or immigrant element, who form the transient portion of the population, and a mission to the Malays and the Malay-speaking Chinese. At the same time gospel work is carried on through the English Church among the soldiers in the garrison and the sailors in the harbor.

One of the most successful and best-managed departments of the entire mission has been that of the Woman's Foreign Missionary Society. The deaconesses who have represented this organization have invariably been not only talented and able women, but thoroughly consecrated and deeply spiritual, as well as untiring in their zeal, and the greatest success has attended their labors. The first agent of the Woman's Foreign Missionary Society, Miss Sophia Blackmore, arrived in Singapore from Sydney, Australia, in July, 1897, and with the exception of one year's home leave on account of her health, has continued to labor unceasingly at her post of duty. Her whole soul is in the work, and she has enlisted the other ladies who have labored with her for life. She is a true missionary, and brings every other interest into subserviency to the work of the mission. The same is true to a greater or less extent of the other ladies who have labored with her from time to time. Miss Blackmore is soon to visit the churches in this country.

It would be impossible for me, within the limits of this article, to give any adequate idea of the character and extent of the work that is being done among the native girls and women and young children of Singapore and Penang by these laborers. The statistics for last year, however, will be sufficient to indicate something of the extent of their work.

There were two missionaries, nineteen assistants, ten day-schools, 258 pupils, twenty-one Sunday-schools, 511 Sunday-school pupils, one deaconess home, valued at thirteen thousand dollars, and other property amounting to eight thousand dollars, in Singapore alone. In the Penang district there are one mission, six teachers, three day-schools, with a hundred pupils, and two Sunday-schools with ninety pupils. Besides the day-schools referred to, there is a deaconess home at Singapore, where some thirty-five or forty native girls, some of them orphans, are being trained up as Christian women. They are taught to sew, do general housework, and within the last year Mr. Shellabear, the presiding elder, has been teaching some of the older girls to use the typewriter. Work has been carried on in Singapore, Penang, and the Peninsula, among three dialects of the Chinese, and the Malay-speaking Chinese, the Tamils, the English, and the Eurasians, requiring the use of at least six languages, with very encouraging results, considering the length of time and the difficulties that have had to be overcome.

The statistics show 389 members, 205 probationers, and 650 adherents, about half of whom are Europeans and Eurasians. The experience of the Methodist missions in India warrants this mission in the Straits Settlements in expecting very large returns from the seed which they are now sowing in the young minds under their influence in the schools, and there is every reason to expect that this mission will hold the-leading place which it has taken among missionary agencies in this region. There are, all told, at present eleven principal missionaries, seven assistant missionaries, three deaconesses, nineteen assistants, or Bible workers and teachers, two ordained native ministers, fourteen unordained native ministers, six native teachers, three foreign teachers, and thirty-one other helpers. They had in 1898 a total of 1,220 day-school pupils, 1,449 Sunday-school pupils, and a total income from local sources of $40,254.

In 1891 an attempt was made to open a mission in British North Borneo among the Dyaks. Dr. J. C. Floyd, accompanied by Dr. H. L. E. Luering, sailed for Sandakan, and from there by small boats proceeded to Kimanis, but after a day's journey inland from Kimanis they met natives going to the coast who informed them that the tribes of the interior were at war with one another, and that it would be highly dangerous for them to go on; consequently they returned to the coast, where Dr. Luering spent the remainder of the year. The variable conditions made it necessary to abandon this enterprise, which was done at the following annual meeting, in February, 1892.
The Medical Missionary.

Little more need be said in connection with the work of this mission except that they have a bright future before them, and ever-increasing results may be expected under the leadership of that pioneer missionary, Bishop Thoburn, who for more than forty years has labored in India, Burma, and the Straits Settlements, and whose zeal carried him to the Philippines on the occasion of his last visit to Malaysia, early last year. While not authorized by the Missionary Society to establish a mission at Manila, when the experience connected with the opening of the Singapore work is remembered, it may be taken for granted that the year will not close before a missionary will be upon the ground ready to begin work. The energy and enterprise exhibited by this mission in India is a sufficient guarantee that the work of the Malaysia Mission Conference will be ably prosecuted in this new possession of the United States.

The British and Foreign Bible Society, one of the oldest and most efficient evangelizing agencies known, has for many years been laboring in this region of the world. As early as September, 1857, a local auxiliary was organized in Singapore, under the title, "The Singapore Ladies' Bible and Tract Society." In 1870, through the influence of Major C. H. Malan, who was treasurer of the local auxiliary, it was decided that the Society should devote its entire work to the distribution of the Scriptures as an auxiliary to the British and Foreign Bible Society. From that time to this the greatest zeal has been shown in the translation of the Scriptures into the various languages of the archipelago, and in the spread of the printed word throughout the length and breadth of this great island region, including the Peninsula, Sumatra, Java, Borneo, the Celebes, and even the Philippines; but the attempt which was made to introduce the Scriptures into the last-named group proved a failure on account of the extreme bigotry and hatred of the priesthood. The agents sent to those islands were Mr. Alonzo Lallave, a converted priest, and Francisco de Paulo Castello, both of them Spaniards. They were poisoned, and the former died. The other, owing to the vigor of youth, survived the danger, but was imprisoned for several months and finally expelled from the islands,—and all because they were selling the Scriptures to the natives.

There can be seen upon the shelves of the Bible Society at Singapore, Scripture portions printed in more than eighty different languages, and others are continually being added to the number. The Bible Society agent, or colporteur, resembles the itinerating preachers of the Methodist Church in the early history of this country. They travel throughout the length and breadth of the land, are self-sacrificing to the last degree, and are devoted to the glorious mission of spreading the Word of God among these races of the Orient. The venerable agent of the British and Foreign Bible Society at Singapore, Mr. John Haffenden, has been for nearly fifty years a dweller in the region which he now represents, and has had many interesting and some exciting experiences.

If a history could be written of the labors of all the brethren who have toiled for the last ten years in Malaysia, it would make a thrilling story, but suffice it to say that they have done noble work in preparing the way for the missionary of the cross.

Another body of Christians, small in number, but very zealous in missionary labors in this field, are the "Brethren," more commonly known as the "Plymouth Brethren," chiefly from England. They have missionaries at Singapore, Penang, Malacca, and at several points on the Malay Peninsula. They labor among the English and the Chinese, and have enjoyed a fair degree of success. In January, 1891, when the writer was in India attending the annual conference, which was held at Moradabad, he invited Dr. J. L. Phillips, secretary of the Indian Sunday-school Union, to visit the Straits Settlements, which he did after a period of four years. His visit aroused fresh interest in organized effort for the increase of Christian work for children. An auxiliary was organized, and so much enthusiasm was shown that there was a marked increase in the number of Sunday-schools, and none of the bodies represented in the new organization were more energetic in this respect than the Methodist mission. The writer is unable to state at this writing to what extent this agency has been continued, but can say that the Methodist mission at least, together with the Presbyterian Society, have a very high appreciation of the importance of Christian work for the young.

I have been strongly tempted in the course of these articles to indulge more largely than I have permitted myself to do, in the incidental side of missionary work, but I have contented myself with simply giving the historical outline, with here and there an incident that would illustrate the drift of the work as well as its depth. I hope at some future time to prepare an article, or a series of articles, on the Philippines.
A Tibetan Village and a Christian Service.

I was only a stranger there. Language and people were alike strange. Recognition of the name of Jesus and some familiar hymn tunes was the limit of my acquaintance, if a certain common touch in which the world is kin be not included.

The place is twelve days west from Yachow, West China, among the mountains of Chinese Tibet, some twelve thousand feet above sea-level. Since leaving the lower lands the whole aspect of the country has undergone an entire change. The orderly, well-kept fields of the Chinese farmer have wholly disappeared, and their place is taken by mild upland grazing tracts, surrounded by lofty, snow-covered peaks. The houses are no longer the gable-ended, tile-covered constructions characteristic of every Szchuan landscape, and the Chinese village street, with crowding and noise and smell and inquisitiveness, is left behind and below. Amplitude is here the most striking feature in everything but food, and sometimes in dress.

The houses are generally scattered and are entirely unlike anything seen before. Square in form, with flat roofs covered with beaten mud to a depth of half a foot or more, narrow slits of windows in the thick stone walls, and a narrow doorway in the lowest story, Tibetan houses look like medieval castles on a small scale—built for defense and self-preservation. Even when the houses are gathered into a small village, each one retains its own independence and is placed with a due disregard to the convenience of the neighbors. The uniform feature in a Chinese village is the street, common to all, and the assembly-room for the community. The lack of a Tibetan village is a street. Corners, alleys, doorways, are there in abundance. The puzzle always is to find the street.

Around these cattle-like houses are scattered numerous herds of long-haired oxen called ya or yak, flocks of sheep and goats, and the indispensable ponies; for, like certain districts in the Western States, no one ever walks if riding is possible, and riding is never impossible, even up the corkscrew paths leading to the mountain summit. The houses are all constructed with a view of sheltering the cattle in safety, because cattle are the national riches. A man's wealth consists of cattle and sheep; a woman's, of personal ornaments of silver and gold, though the men are as fond of tricks of ornament as are the women, yet wealth lies in live stock. Thus the lower story of the house is the family purse. Here all the cattle are collected at night, the heavy narrow door is shut, the big, deep-chested dogs are untethered, and the family retires to the living-rooms, which are built on the roof of the first story.

The plan is to leave an opening through this lower roof and build the living-rooms around it, leaving sufficient space for a footway all around. Above this second story, on the flat roof is the stack-yard, where grain and hay and straw are stored for winter use. Here, also, is the additional bedroom for use when guests come. In such a case the family form as many sleeping-rooms as are needed for the guests, turn out upon the roof, and sleep among the stacks, or under the open shed that usually bounds one side of the wall.

A Tibetan's bed never gives him any trouble, provided there be a space to lie down, when he simply unfastens the girdle that binds the long, buttonless robe to his loins, slips his arm from the loose sleeves, and his clothes become his bed, in such cases, mattress, covering, and all. If the ground be hard, he hunts around for the pad that usually goes beneath the horse's saddle, and puts that as a shield beneath him, but no more. Air and freedom they must have. They are as thoroughly un-Chinese in this as in much else.

Think of a Christian service in a dark, ample room on this second story. Time, Sunday morning; audience, four women, ten men, and some children, with now and then a suspicious dog. I could hardly be counted as audience, seeing that the preacher's words were wholly unintelligible; however, I looked on and took notes. The meeting commenced in the orthodox way, with a hymn sung to a simple Swedish air. The singing was led, or engulfed rather, by an accordion; the choir consisted of the missionary, whose voice was not robust that morning, aided by a Tibetan helper, whose singing much resembled that of a bumblebee in an empty room.

A few introductory remarks, as was afterward explained to me, set forth the nature of the proceedings to those who never before had attended such a gathering. A Tibetan copy of the Gospels was then produced, and the missionary proceeded to explain and enforce the teaching of the life of Jesus, giving much attention to the fact of the resurrection.

As I sat in the shadow of the farthest corner of the room, a study of those brown, attractive faces, and
Among Our Exchanges.

Service on the Kongo.

Dr. Sims, of Stanley Pool on the Kongo, has had a notable experience. Probably there is no other white man living who has passed through twenty attacks of that scourge of the east and west coasts of Africa, hematuric fever, and, so far as outward appearances are concerned, the doctor bears himself more vigorously and looks in better health than when he returned to the Kongo seven years ago. He has been in mission service on the Kongo for sixteen years.

A great deal of blessing, he says, attends a medical missionary or any other missionary, on the Kongo, if he is only in earnest. One young man who went to the field twenty years ago has now two thousand souls whom he has been privileged to receive into the church of Christ. Another in fourteen years has gathered in about one thousand. Another who was originally a sailor, a Scandinavian, has received hundreds.—Medical Missions at Home and Abroad.

Worship in Africa.

In the African kingdom of Dahomey there is a temple of serpents, where the priests keep and feed over one thousand reptiles of all shapes and sizes. To the enlightened mind how hideous and loathsome this spectacle must be; but we are told that the
among our exchanges.

unregenerate heart is a den of every unclean beast,
and how hideous a spectacle must this be to the pure
eyes of God and his angels.—Christian and Mis-

sionaries for Africa.

For Africa every missionary should be spiritual,
practical, and industrial. Nothing is wanted in
Africa more than practical women and practical
men,—women who can sew, and cook, and nurse,
and men who can carpenter and smith, and till the
soil. All this should be accomplished hand in hand
with the natives. Every missionary should be well
acquainted with these necessities to our life, and in
Africa, above any other land, the natives will receive
spiritual teaching through the practical, and are will-
ing to learn the arts of agriculture, printing, engi-
neering, etc. For these arts a steady education is
needed, and ye would soon have the gratification of
finding the natives becoming attached to their teach-
ers, heathen habits being more quickly dispelled,
houses and farms originating, and the blot of Africa
—the slave trade—undermined.

Robert Moffatt went to South Africa with the gos-
pel and the plow, and this gave cultivation to the
people of the Barotze. Bishop Crowthers, a native
African, taught the people a simple form of boot-
making and the working of the water-mill. Others
have initiated for a trade the profitable growing of
coffee for the market, and on coffee farms the organ-
ized body of natives have their Sunday-school and
daily reading of the Bible. As the two hands must
work together, so the spiritual and the practical are
necessary in the kingdom of God.—Christian and
Missionary Alliance.

Social Customs in Africa.

Mrs. Harris, writing to Regions Beyond from Ikau
on the Kongo, gives the following spirited account
of social customs there:—

"It is terrible to see how downtrodden are the
women around here. Only yesterday (and such
things occur daily) I came across a woman crying in
great pain, from a severe thrashing inflicted by her
husband for not having prepared him what he con-
sidered a proper quantity of food. The men stand-
ing by indignantly asked me if my husband would
not thrash me if I did not give him plenty of food.

"On being told that our elenge (custom) in Europe
was for the husband to provide for the wife, they at

once said, 'Your custom is not good.' It is a
strange thing to them that English wives are not
bought and sold, and if under any circumstances a
Kongo obtains a wife ompampa (for nothing), he
continually taunts her with some such remark as,
'You are no good—I had you for nothing.' Doubtless they think we English wives are little
good because we are not bought.

"One of the most amusing incidents I have met
with in this connection was when I inquired as to
the reason of a certain chief allowing one of his finger
nails to grow to such a length as almost to resem-
ble a claw. I was informed that this was the weapon
with which he scratched his wives if they did not
work to his satisfaction. As he suited the action to
the word in a very convincing manner, one could
not refrain from laughing. It pleased me very
much to hear that a little while ago one of his
wives cut the nail in question while he was asleep.
I presumed she had been the victim of some ugly
scratches. But doubtless the nail-cutting palaver
brought down more than scratches on her unfortu-
unate head."

Original Expression of Old Truths.

Some of the expressions of converted natives are
remarkable for their aptness and originality and the
spirit of devotion which they breathe. "O Lord,"
said one in darkest Africa who was wrestling for
souls, "we have only the bare line; thou hast the
hook."

Another prays, "O Yesu, come with thy brush,
and sweep the sin out of my heart; come with thy
soap and water, and cleanse me." "We are not full
of the words of God yet," declares an audience,
almost as one man, trying to hold the missionary
when he would pass to another village.

Overworked Missionaries.

Dr. Luther Gulick well says of overwork of mis-
sionaries:—

Usefulness upon the field depends largely upon
staying power. How misdirected the consecration
that allows one, in the first four years of missionary
life, to get into a condition where efficiency for the
balance of one's life is diminished! The winning
of the world is a campaign, not a skirmish. Superficial
loyalty leads to thoughtless rush; deep, abiding loy-
alty leads to the holding of one's self steadily in hand,
so that the maximum of efficiency may be secured.
The second takes more and deeper consecration than the first. To give one's self for Christ in one enthusiastic onset is easy, as compared to living steadily and strongly from year to year for him. What more pathetic sight than that of a devoted missionary removed from service in the prime of usefulness, and relegated to a life of continued struggle with nervous disease. "A mysterious dispensation of God's providence?"—Not at all; overwork, overworry, lack of vacation, lack of home life,—all conditions at variance with God's will,—and so God removed him. Symptoms of overwork are badges of dishonor. Many seem to be proud of them, as of scars received in honorable combat. They are rather the marks of parental discipline. May the time soon come when we shall be as ashamed of violating physical as moral laws. To take care of one's self, year after year, is prosaic. People admire those who forget themselves, and rush in, overwork, and break down. "Such devotion!" "Such self-sacrifice!" they say. In reality these missionaries did not have enough devotion to do the harder thing,—to live simply and truly before God every day.—Missionary Review.

The Bible.

Most foreigners prefer an English version of the Scriptures to one in their own tongue, if they know only a few words of English. The good old English version appears to convey more power and meaning to them than their own version of the Bible. This has been the case with Koreans, Japanese, Portuguese, Spanish. Perhaps a seed from the Word of God will thus get lodged in a cleft of the rock in their hearts, and grow and bring forth fruit to eternal life.—C. E. M.

He Didn't Want to Go There.

It is stated that the Spanish compelled the Cubans to submit to baptism, and then despatched them at once, to keep them from becoming apostates. A native chief opposed the Dons, and was tied to a stake, and fagots were heaped about him. A monk held a crucifix to his lips and talked to him about the beatitudes of the Christian faith. "Be sorry for your sins, that you may go to heaven." "Where is heaven, and will there be any Spaniards there?" The monk replied, "Yes, a great many." The chief said, "Then let me go somewhere else."—Rev. Archibald McLean.

How They Treat Twins in Africa.

Miss Slessor, a Scotch missionary who has been twenty-four years in Africa, has herself saved the lives of over fifty twins. When twins are born, they are at once taken from the mother, and if no one intercedes, they are taken by the feet and head and have their backs broken across a native woman's knee, in the same manner as one would break a stick. The bodies are then placed in an earthenware receptacle, and taken to the bush, where they are devoured by flies, insects, or animals. Sometimes the little victims are put into these receptacles alive, and are then eaten alive in the same way. The mother becomes an outcast. If she does not at once take her own life, she has to flee to the bush. If she ventures near the town or village, she must see that she does not remain on the path when any other native is coming. Her presence, according to their superstition, would defile the place for others. She must not drink from the same spring, must not even touch anything belonging to her own relations.

Heathen Medicine.

Dr. Willard Parker used to say, "Medical missions are clinical Christianity." "The first thing an embryonic Chinese medical student does is to commit to memory the three hundred places in the body where skewers may be driven through with safety. Some of these so-called safe places are through the abdomen and lungs! Suppuration is treated by dabs of tar-plaster. A favorite remedy for anemia is a jelly made from the bones of a man recently killed. A criminal execution is largely attended by practitioners to obtain this valuable ingredient. Ophthalmia is still treated in some parts of China with a lotion of boiled monkey's feet, pork, and alcohol. In Korea the bones of a tiger are considered a specific for cowardice. A strong tiger-bone soup will make a hero of the most arrant coward. They argue thus: The tiger is very strong; his bones are the strongest part of him; therefore a soup of his bones will be pre-eminently strengthening. Superstition is paramount. In China charms are worn to expel evil spirits; gongs are beaten and firecrackers ignited. Imagine the state of mind of one sick unto death surrounded by a crowd who are vieing with one another as to how much noise they can make to frighten away the demon causing the illness. Cruelty is practised. In Arabia, an ingenious expedient for relieving a patient is to burn holes with
AMONG OUR EXCHANGES.

red-hot irons "to let the disease out." Dr. Hall gives an account of a visit to a child by a Korean physician who first made some pyramids of brown powder and set them on the chest and ignited them until the skin became raw. Then he thrust a long needle through each foot and the palms of the little hands and into the thumb-joints and through the baby's lips. Imagine, if you can, the agonizing screams of the child while this barbarous and useless treatment was being practised."—The China Medical Missionary Journal.

Languages in Africa.

In an interesting article in the Missionary Review of the World, and written by C. T. Wilson, of London, the following statement is made regarding the simplifying of the many tongues around the stations of the Church Missionary Society:

"South of the equator from Zanzibar right across to the Atlantic, very many languages are found. Some three hundred years ago Arab traders from the Persian Gulf settled at the coast, adopted Swahili, the local language, retaining a knowledge of Arabic chiefly to enable them to understand the Koran (much as the Hellenistic Jews of our Lord's time adopted Greek, only keeping up Hebrew in order to read the Old Testament). Gradually penetrating into the interior, these traders carried with them a knowledge of Swahili, and wherever they settled, some natives of the locality learned it. Now right across Africa, in nearly every town and large village, whatever be the local language, some can be found who can speak it. About fifty years ago Christian missionaries came to the east coast of Africa, learned this language, reduced it to writing, and translated parts of the Bible into it. When we went out to Uganda in 1876, we learned it at the coast and on the way up, and then when we arrived at our destination, before knowing a word of the language of the country, we were able at once to carry on active missionary work.

Manners and Customs of the Marquesans.

The Marquesans belong to the same race as the Tahitians,—the Maori family. They are usually tall and well-made, but less dark than the Tahitians. They make a practise of rubbing their skins with the sap of a certain root, which after a time gives them a pale yellow complexion.

Their features are generally very pleasant when not disfigured by tattooing. This barbarous custom flourishes exceedingly in the Marquesas.

They say that if the police left the island, the horrible orgies of the past would be revived at once. They took care to tell us that we French were a great encumbrance to them; they even said this lately to the governor, because he interdicted the supply of rum. Poor people, miserable because they can not devour one another, and drink themselves to death!

The depopulation is really alarming. In ten years the numbers have sunk from six thousand to thirty-five hundred. A village will return seventeen deaths for the year, and not one birth; another is a mere collection of empty huts. Everywhere the deaths exceed the births. Children are becoming very scarce; most households have none. And when they have, the poor children take after their parents! Family life does not exist. Adoption is widely practised in the Marquesas, as in the Society Islands. Neighbors make presents of their children to each other. This state of things has long existed, and it seems no efforts to remedy it have succeeded. It is evidently an inherent habit of the race.

The women certainly have not the charm of the Tahitians, nor their habits of cleanliness. They go about in sordid rags, except on Sunday, when gorgeous bonnets and gowns are brought out to show off at church—Catholic or Protestant. The younger women no longer tattoo themselves; but one often sees old hags covered with these barbaric designs.—Regions Beyond.

A CHRISTIAN'S prime duty is to be a gentleman. Courtesy is the first element in Christian work, anyway, and no man ever learns it or practises it without pains or attention.—W. H. Wilson, in the Intercollegian.

Formosa.

Formosa was opened up largely by the work of medical missionaries. Dr. G. L. Mackay, of the Canadian Presbyterian mission, was the first missionary to North Formosa, and the first to build a hospital there. At first he had almost to compel his patients to come to him. During fourteen years of service he extracted twenty-one thousand teeth in his hospital and on tours, and by this simple operation he has won his way to the hearts of thousands of people.—The Double Cross and Medical Missionary Record.
OUR MEDICAL MISSIONS.

Notes and Personals.

The Summer School at the Sanitarium is holding an interesting session. Representatives of various States, from the Lakes to Texas, are present, to the number of one hundred and fifty.

Dr. J. H. Kellogg is to attend the Chautauqua Assemblies held at Boulder, Colo., and Winnebago, Wis., both of which he is to address in connection with Schools of Health.

Drs. David and Mary W. Paulson remain for the present connected with the Medical Missionary Training-School in Chicago.

Dr. H. E. Brighouse, so efficiently connected with the work in Chicago for several years, returns soon to the Pacific Coast.

Dr. William L. Thompson, of the American Board Mission in South East Africa, recently visited the Sanitarium.

Dr. H. W. Schwartz, of Sendai, Japan, and family are guests of the Sanitarium.

Miss Sarah Street, missionary of the Woman's Board of the American Episcopal Church, the North West Provinces, India, is spending the summer at the Sanitarium, and has given several interesting addresses.

Miss S. R. Holderman, who spent some time as a nurse of the Red Cross in Cuba, is spending a few weeks in the Sanitarium family, and attending the session of the Summer School.

We learn with sincere regret that the Steele Home for Colored Children was partially destroyed by fire August 2. Mrs. Steele left Chattanooga in the morning of that day for Battle Creek, and the telegram announcing her loss followed her the next day. Mrs. Steele's many friends will sympathize with her in the event. It is the second time that the buildings devoted to her work for destitute colored children have been destroyed in this manner since the erection of the first building in 1884.

A farm lying near Ottawa, in Illinois, and owned by Mr. Peddicord, was a year ago willed by the owner to Dr. Kellogg for use in the mission work in Chicago. It was felt at the time to be in direct answer to the prayers of the workers who had sorely felt the need of such a place out of the city for men who wanted to begin life anew. The will was contested, but the matter has recently been settled as the testator designed, and the farm will soon be opened for the purpose indicated.

Dr. Martin Mortenson, of the University of Michigan, class of '99, left for New York Thursday evening, August 3, to sail for Europe, where he is to connect with Dr. J. C. Ottosen at the Skodsborg Sanitarium. Dr. Mortenson was a fully qualified and efficient nurse before he took up the medical course which he has recently completed. He carries with him the best wishes of the large circle of friends which has gathered about him during the years of his connection with the Sanitarium.

Dr. A. J. Hoenes is under appointment for the German field. Dr. and Mrs. Hoenes are both German, and are eminently fitted for this work. Dr. Hoenes leaves an excellent and lucrative practise to answer the call.

Other foreign appointments are still pending. Several of those who begin work at home do so with the intention of entering foreign fields later, as the way shall open. Meantime they will be gaining valuable experience here.

The following appointments have thus far been made of the recent graduates of the A. M. M. C.:—

Dr. Calvin O. Prince to the South Lancaster Sanitarium.

Dr. L. J. Otis goes to Spokane, Washington.

Dr. S. S. Edwards is expected to take up the instruction in the natural sciences in Battle Creek College.

Dr. I. A. Dunlap has been called to the Upper Columbia Conference, Walla Walla, Washington, where, in addition to practical work, he is expected to teach the natural sciences in the College at that place.

Dr. Paul Ellwanger, on his return from a visit
to his home, is expected to connect with the rescue work at the farm in Illinois.

Dr. John F. Morse is retained in connection with the A. M. M. C. as instructor in biology; Dr. F. J. Otis in bacteriology; Dr. W. R. Simmons as assistant in chemistry; Dr. A. Q. Shryock, assistant in histology, and Dr. Evelene Helman as assistant in obstetrics and gynecology. Drs. Dudley Fulton, G. W. Thomason, and Martin Keller, who for three years were students at the A. M. M. C., but whose last year was spent at Jefferson Medical College, Philadelphia, are retained as assistants in nervous diseases, anatomy, and physiology, in connection with their work at the Sanitarium.

The members of the Medical Missionary Conference spoken of elsewhere in this number were recently invited to spend an evening with Elder A. T. Jones and family. All who were still present in the city gladly accepted the invitation, and passed a very pleasant evening with music, vocal and instrumental, and social converse. Elder F. J. Hutchins, of the Bay Islands, was also in the company, and gave an account of the islands and the needs and opportunities for medical missionary work there.

Drs. W. B. Holden, Jean H. Whitney, and Evelene Helman attended a School of Health held in connection with a Chautauqua Assembly at Havana, Ill., from August 7 to 10.

Miss Millie Johnson, a nurse from the Honolulu Sanitarium, is spending the summer with relatives in Minnesota for recuperation before returning to her work.

Miss Fannie Smith and Mr. Clarence Ball have gone as nurses to the South Lancaster (Mass.) Sanitarium.

N. L. Osborne, a student from the Sanitarium School of Hygienic Cookery, now connected as cook with one of our city missions, writes thus in a personal letter of his experiences at the mission:

"I am getting a grand experience here, not only in cooking but in mission work as well. I would not take a summer's wages for it."

Dr. R. B. Ingersoll writes from Darjeeling, India, that he and his wife, Dr. Olive P. Ingersoll, are in the mountains in charge of patients who have been sent up from Calcutta. A small sanitarium has been organized. Dr. Place remains in Calcutta at the treatment-rooms there.

Mr. and Mrs. Charles Kahlstrom write that they are making a few weeks' visit on the island of Gotland in the Baltic Sea. They write of finding plenty to do every day, visiting the poor, and giving treatment to the sick. They are both grateful to be permitted a place among the Lord's workers.

Brother Louis Passebois writes from the Institut Sanitaire, Basel, Switzerland, that he and his wife were gladly welcomed. He has started cooking-classes with the nurses, and is holding Bible studies on the subject of health. He expects to attend the French camp-meeting in August, and will hold himself ready for whatever may come next.

Drs. Abbie M. Winegar, Jean H. Whitney, and Evelene Helman are to assist in the School of Health to be held at Winnebago, Wis., August 11 to 19, conducting the several departments of dress, physical culture, and hygienic cookery.

Miss Madge Rogers, who has been at work in the South for several years, has returned to the Sanitarium for rest and treatment for an injured hand.

A Worker’s Prayer.

LORD, speak to me, that I may speak
In living echoes of thy tone:
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock and strong in thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

—Frances Ridley Havergal.
Practical Suggestions.

True it is that medical missionaries have no abiding city here, and this fact, coupled with the one that their money is not more abundant than their homes are permanent, makes it important that very strict economy be practised. In view of frequent moving from place to place, it is not wise to have on hand much expensive furniture. Perhaps a few ideas which have materialized in my little medical missionary home will be interesting.

When beginning housekeeping, one thing much desired, but not always obtainable because of expense, is an easy chair. To make a good substitute, saw a sugar barrel half way round the bulge, then slanting to the top in the form of chair arms. It really begins to look like a chair, but there is more to be done. Take one of the hoops which you have preserved whole, open its joint, and tack it inside the tub, perhaps an inch below where the sawing was done. At the back of this a strong slat may be put across to form a support for an upright board, 9 x 30 in., to lean against, and be fastened to the top of the barrel. With some inch boards fashion a seat to cover the whole open top of the tub, and your chair is ready to cushion and drape as you may choose.

A health food flour barrel cut in much the same fashion, and treated to a coat of light paint to keep the wood from soaking water makes a good sitz-bath tub, which in emergency may also be used as a wash-tub. A galvanized half-bushel measure makes a fair-sized wash-boiler and a very nice foot- or leg-foot bath tub.

A common spring cot may be made into a very respectable lounge by sawing off the head and foot pieces, staining the woodwork, and hiding the mattress with a pretty cover and valance to match. If used as a bed, the clothes should be aired for a few hours, when they may be rolled or folded into a case like a mattress cover, and utilized as a pillow. If the springs sag, a few slats may be put across. Camp-stools may be constructed from strips of hard-wood and pieces of strong cloth. A dime's worth of paint will add to the appearance of such articles.

A shallow berry crate or health food box, with a rope handle at each end, makes a good clothes-basket. A nail keg, lined with paper, is a nice place in which to keep a sack of flour. By ripping the upper part of the sack seam the top may be turned over the edge of the keg, thus being out of the way of the flour dipper.

My secretary is made of a folding sewing-table set across the corner of the room with two strawberry-crates set upright and side by side on it, for book shelves. A drapery of blue lawn completes the whole. The waste-basket is a small pasteboard gingersnap barrel. Some pretty cambric pockets tacked to a board make a handy paper-rack.

Unbleached muslin, costing four or five cents a yard, makes good partitions when needed. For trimmings, old muslin may be dyed in strong washing blue to look quite presentable. If a blackboard is needed, secure a framed oyster sign, and paint it. Almost any colored paint may be used by adding lampblack and a little turpentine. A large paper envelope fastened to the wall so that the mouth end is open, makes a handy scrap-bag.

To save sweeping or picking up fragments, do your work over newspapers, then roll and burn them.

If gas or gasoline is used to iron by, cover the flat irons with an old stew-pan to economize fuel. An ordinary twenty-five-cent steamer, set over a five-cent pan to match, will cook a large quantity or variety of food. If the size of the family demand it, a second steamer may be set over the first. A spoon egg-beater makes also a good batter whip. A “malted nuts” bottle can be used for a rolling-pin.

Two milk crocks, one inverted over the other, make an excellent receptacle for bread dough. These or two dish-pans are also convenient for storing bread. A portable oven, set on the shelf of your gas stove with a kerosene lamp under it, raises the bread well in cold weather. A broad board or the cover from a health food box makes a nice kneading board if a cleat be put on each end to make it firm.

Use a box instead of a chair for a wash-bench. Turn up the edge of a piece of one-fourth inch mesh wire cloth. Bind the rough portion with folded strips of tin, which may be fastened with bits of wire or narrow strips of tin. You have now a convenient utensil for baking unfermented breads and making zwieback. It will be an economy of space if it is made to fit the oven. A pair of five- or ten-cent shears seem necessary in the home of a real economist if for no other purpose than for cutting paste-board and tin. A pair of pincers that can be bought for the same price are equally useful.

Many useful things may be made of tin cans. Open them on the soldered ends. Melt off the other end for covers, soap slabs, etc. Cut one across the
PRACTICAL SUGGESTIONS.

middle, and notch the edge like a saw. This will
saw crackers, zwieback, etc., in suitable sizes for
serving with soup. The cans may be used for stor­
ing many things, though judgment must be used not
to contaminate any food. Cut in proper shape, a
good flour scoop is the result. Make small nail
holes in a suitable piece of tin, curve it, and fasten
on a thin, narrow board for a grater. Nothing
removes char from overbaked bread so nicely. By
making a few nail holes in a straightened can side,
smoothing off the roughness by rubbing on a brick,
and cutting in skimmer shape one can save a nickel
or a dime on this convenient article. Turn up the
edges of the can side, and it makes a good crumb
tray. Use a small napkin or a piece of tissue-paper
in place of a brush.

MRS. D. A. FITCH.

A Personal Experience.

It is our privilege as well as duty to learn
lessons of Christ from our daily work, and what
blessedness there is in work when this is realized!

When I first came to the Sanitarium to take the
nurses’ course, I was set at work in the laundry,
sorting and folding sheets. “That is simple
work,” some might say, “and what did you learn
from that?” Some of the bath sheets, when we
were crowded with work, were dried on the bars
without ironing, while most of them were put through
the mangle, and came out very nice and smooth.

One morning I put some of the unironed sheets
with those which were ironed. I was admiring the
nice even pile when all at once it parted at the
unironed sheets, and slid both ways. Even so, I
thought, is it with our character if we have one weak
spot. Unless made strong through Christ, we shall
fall clear to the bottom. It did not prevent the pile
from falling to put the smooth sheets at the top and
bottom. “As a wise master builder I have laid the
foundation and another buildeth thereon; but let
every man take heed how he buildeth thereupon.”

Christ is the foundation and supplies the material,
but allows us to do the building. If we build “gold,
silver, and precious stones,” leaving out the “wood,
hay, and stubble,” our work shall abide and we
shall receive our reward. 1 Cor. 3:11–14. Day
by day are we building our house. What kind of
material are we choosing?

I stayed in the laundry for some months, continu­
ing to learn truths from my daily work until the Lord
saw fit to change it. I went to the blanket room in
the bath-room, the walls of which are lined with
boxes where each patient keeps her bath supplies.
It was necessary to dry the fomentation cloths and
sheets, and then, when dry, to place each roll in its
respective box. It was quite a task to remember
the names and numbers, and keep the things care­
fully separated. The first month I was happy and
contented. But the work was trying, and after two
months I began to think there was not much in it,
and that I ought to be put at more important work.
I had been here more than five months, and thought
it was time I was learning something. Jesus intended
I should learn important lessons there, but I had
closed the door, and was complaining against him.
And I found plenty to help me on in this way,
pitying me for having to stay “cooped up,” as they
used to say.

Just a word here about helping others to see Christ
in everything. Don’t help Satan along by discourag­
ing any one. We make the road hard for others
when we pity them because of their circumstances.
Let us rather help them to rise above them and be­
hold Christ. I became alarmed at myself as I no­
longer had the peace of Christ, and realized that I
was far from him. I began to seek God, and he
showed me my sinful condition, and took me back
close to him again. Then I was happy in my work,
for he said to me plainly, “Be ye clean that bear the
vessels of the Lord.” I shall never forget the weight
of guilt that left me when I surrendered to Christ
and was willing to be used anywhere if only he
would make me clean that I might bear his vessels.
I knew that the supplies I was handling were “ves­
sels” of his, and that through their use there was
healing, and ever after that, when I gave out the
blankets there arose a prayer that his blessing would
 go with them.

At that time I consecrated myself to Christ as
never before, and told him that if he wanted me in
other work he would have to put me there, as I
would never ask to be changed. And while the work
was still wearing and trying, I am thankful for the
experience and lessons I learned while there. It
has ever since proved a blessing to me.

A month later my work was changed; but I have
learned the lesson, and love my work, finding true
joy in doing it. I know that Jesus watches over his
own, and will withhold “no good thing” from me
so long as I trust him. He teaches me daily and I
praise him for such revelations of his saving and
guiding power.

ANGIE THOMPSON.
Our Missionary Sanitariums.

The Sanitarium Hospital.

A more perfect summer for both well and sick people than the present has rarely passed over the Sanitarium. To be sure, artificial heat for cold days and artificial breezes for warm ones, flowers indoors and out, the splash of fountains and the play of hose over the lawns in dry weather, minimizes all these irregularities of the weather when they exist, and one is almost unconscious of them here; but this year the cool days have come just when the heat began to seem too much, and the rains have kept the dust well laid and the foliage well washed and green, the sunshine has been abundant, and all things, even the sick people, for the most part, have thriven.

The Hospital lawn has been peopled all summer with patients in wheel-chairs, on cots, camp-chairs, and rustic seats. Even meetings and dinners have not called them all indoors, since the dinners could be carried to them on trays and the meetings have followed them out, and day after day has heard the voice of song and prayer and praise floating up through the trees.

Washington Avenue is being paved, and the electric car track is being relaid, so the street is torn up to its very foundations; but the brick for the paving is piled high along the walks, forming a screen which hides the turmoil beyond, and over which the sound of pick and shovel does not annoy the groups under the trees.

Just over the way, on the College campus, the city fire department has established a branch station, a neat brick building whose open front shows the glittering engine and hose-cart, and at night pours a flood of light across from its brilliant lights.

Not all the experiences are of sunshine, however. Mrs. ——— came, thinking she had only some functional disturbances that could be promptly relieved by treatment. Examination, both physical and microscopical, speedily established the fact that she was another of the long line of victims of tuberculosis that have taken warning too late, and she soon returned home. The treatment during her short stay added somewhat to her comfort, and the home prescription, if followed out, will help her so far as help is possible.

Our Missionary Sanitariums.
Mr. —— came in a hopeless condition with malignant disease of the stomach. All was done for his relief that was possible, and he was pointed to the Saviour as his only hope. He laid hold upon him as an anchor, and correspondence since his return testifies to his spiritual growth. How blessed a thing it is that when heart and flesh fail, these sinking souls can be pointed to the Eternal Refuge.

Another interesting case is that of a man who had been ill for six months. When he came, he was taking an incredible amount of drugs of various kinds for his ailments, and using tobacco. Of course the use of drugs was promptly discontinued; he has laid aside tobacco, and is studying the laws of health and applying them to himself. It is hardly necessary to say that he is making a good recovery, and is enthusiastic over his new discoveries.

The number of operations during the month were eighty-four, of which fifty were free.

The Chicago Mission.

The Life Boat.

We have been having some wonderful meetings. There are several good conversions every week, and many hands raised for prayer.

One man who had been brought up a Christian drifted away, and gradually became addicted to the use of tobacco and whisky. The first night he asked us to pray that he might overcome these habits; he gained the victory over these besetments the next day.

While out with the Gospel Wagon recently, I noticed an old gentleman taking hold of a blind woman's arm, standing near the wagon. When we moved on, they followed the wagon. When I went to the mission in the evening, they were there. They told me they had followed the wagon to make sure of finding the mission. It is wonderful to note the change in their faces since they have accepted Christ, and as we listen to their joyful testimonies, it cheers us on the way.

Night before last —— spoke, and a good interest was manifested. There is something about the story of a redeemed man which touches the hearts of sinners. Any one can see that something has happened to him, and that God has wrought a change in his life. This all appeals to the worst of sinners.

The workers all are having good experiences. One evening there were thirty testimonies in about sixteen minutes. It was a pleasure to us to hear one of the old converts say that it thrilled his heart with joy whenever he stepped into the mission, and he felt lost whenever he could not attend the meetings.

The Maternity.

The work here is making more progress than for some time past. The workers are full of hope and courage. The matron says:

While on my way to the Workingmen's Home the other evening, accompanied by one of the nurses, before I was aware of it I had hold of a woman's arm who was passing along the street. I began to talk to her of her soul, and soon found that she was a woman from one of the questionable resorts of Chicago. She said she thought she would be happier if she had more money. She told me before I left her, however, that she would surrender herself if she had a place to which she might go.

The Training-School.

A Sunday-school has been started at the Life Boat Mission. Fifty children attended the first Sunday. During the week some one visited them, and stopped their coming, but forty much more satisfactory children came the next week. They are a class of children upon whom we can depend better, not attending any other school. It is also planned to have a Sunday-school at the Training-School for those who can not go to the Life Boat Mission. The workers are hoping to start also a kindergarten soon.

One of the workers says:

Last week was one of varied incidents. I had a talk with several business men, and was impressed with the utter lack of knowledge the people possess in regard to caring for their health. I was talking with a business man yesterday, who is a moderate drinker, but never gets
intoxicated. I tried to show him the evils of even moderate drinking. He promised to come again to talk more on the subject. Many such opportunities have presented themselves.

A GENTLEMAN connected with the Bureau of Associated Charities called this last week to look over the Workingmen's Home. When we came to the chapel, he looked around in amazement, and asked me if there were Christian men in the house. I told him that we have a meeting every day in the chapel, and many had been saved there. I also told him that we had an average attendance of thirty men all winter long. He did not want to leave the chapel, and said he felt like helping us to fix it up better, and make it more attractive.

Mississippi.

MISS ANNIE KNIGHT writes: —

I have been having a good experience in the work this month, and the Lord has richly blessed me all along. My school has been excellent all the time; every pupil seems so eager to learn all that can be learned, and the parents have all been very much pleased, too.

Since I wrote you last, there has been plenty of rain; in fact there was so much that some think the crops are one third less than they would have been. There is something strange about the climate here; it seems that no two years are ever alike, and the people are so perplexed over it that they are afraid to venture out in anything.

I am sorry that the school building is not going to be built now, since I shall be here all the time. All are anxious for me to stay, because they know me. I have never seen children improve so rapidly as these have.

Miss Knight has been holding cooking-schools, doing Christian Help work, etc., besides teaching the children.

A Large Southern City.

WHEN I first arrived in the city, I was very much disappointed because I did not see any openings, but when we are led of God, he is able to open up the way for us. We had good success from the beginning, especially in caring for the sick. Two of the leading physicians have sent patients for treatment, and the people in general show great interest in our work. We find them hungry for instruction, as their present manner of living is very unsatisfactory to them.

I have gone to physicians when their offices were full of patients, yet they received me kindly, and took time to ask all manner of questions. I have had opportunity to talk with men of all sorts, bartenders, criminals, and others, and it is surprising to see how their hearts may be touched.

The Lord has blessed us along other lines of work. A physician sent for me, and said he had been treating a man for several months, but he could not get him to sleep. We went to give him treatment, and in a short time there was marked improvement. The doctor was very much pleased with the result.

Another physician sent for me to come to his office. One of his patients had visited mineral springs, and tried everything, in vain, to get relief from sciatica. When I first began treating him, he could not bear to be touched, but after one week's treatment he was noticeably better.

We believe that our success is due to following Christ's methods of working,—first healing the physical infirmities of those who come among us; then, as their minds become clearer, impressing the truths of a higher life, and leaving them with this message, "Go, sin no more, lest a worse thing come upon thee."

On account of lack of helpers, we have not been able to do much along the line of mission work.

Galveston is quite a center for vessels from all parts of the world, and consequently is a very needy field; but I am sorry to say that there is not a single mission in the whole city; even the Salvation Army has disbanded. We believe the Lord will open the way to carry on this work as it ought to be done. Surely the Lord has blessed us in many ways, and I have faith that there are still further blessings in store for us.

H. MENKLE.

Japan.

BROTHER W. C. GRAINGER writes from Tokio, Japan, of the need of some means to propagate the principles of healthful living among the people of that country.

There is need of such a work here for both foreigners and natives. High living in these Eastern countries is more harmful even than in America.
The foreigners, many of them, are suffering the effects of it, and realize that something must be done for them, or they will have to abandon the field.

As for the natives, there is nothing of the animal or vegetable kingdom capable of being eaten, that they do not eat. I speak of the middle and lower classes. I know nothing about the habits of the higher classes; in appearance they are more feeble than the lower classes.

Of vegetable foods, rice is about the only thing they cook sufficiently. Everything else is eaten raw, half cooked, or pickled. The consumption of flesh-meats is small when compared with the amount consumed in America, but is rapidly increasing. The native doctors, I have been told, encourage the people to eat flesh as a means of improving their health. Among animals pork takes the lead as an article of food, because it is much cheaper than beef. Of aquatic creatures they eat everything.

Here is a good field for health and temperance work. What can be done for it?

JAPAN — INDIA.

India.

A letter recently received from Mrs. Kate Lawrence Brown, from Naini Tal, N. W. P., speaks of a lady with whom she has become acquainted, and who has accepted the “gospel of health.”

Two weeks ago she left Naini Tal for another station about thirty miles away, to take charge of a large boarding-house, for she is a widow with two little boys to support, and this is what she writes me: “I intend to continue being a vegetarian. I think my cook must fancy me a very strange person. He had a joint of mutton for me when I arrived, but I had him return the meat. I told him that I do not eat meat. He wondered what I should eat, and said so.”

Another friend whom I have not met since my return to India, but with whom I correspond, after speaking of her enjoyment in using our health foods, says: “My health has been excellent all the time. I have only two meals a day, breakfast and dinner. I never think of chota hanari or tiffin now, and find it an excellent plan. I would not go back to the old way for anything.” This lady has been a missionary in this country for about eighteen years, and formerly ate four times a day, as is the custom of Europeans in India.

We made a discovery last week of another custom among the Brahmins, the highest caste Hindus. We have some men who take me when I go any great distance in my work. They have been in our employ for about six weeks, and Mr. Brown thought it was time he was making them a neighborly call, and accordingly went one evening to see them. He found them cooking their meal for the day, or rather night (for the natives usually eat at about eleven or twelve o’clock at night). He noticed from their manner toward the latter part of his call that they were displeased about something. What it was he could not tell, as they speak a hill language, and Mr. Brown speaks Oryia. We afterward learned from a native Christian that their food was defiled because Mr. Brown had entered the room while the food was being cooked, and on this account they would not eat it, but threw it away, though they had probably had no warm food that day, and could have no more until they could go to the bazaar, about a mile away, to buy and cook on the morrow. Such is the ignorance and superstition of the people. We had learned previously that to touch anything would defile it in their estimation; but that the mere fact of entering the room while the food was being prepared would do the same was a revelation to us.

Mrs. Place, in a personal letter, gives the following descriptive bit, which will interest our readers:

I am sitting in a cane chair of Chinese manufacture on one end of the veranda. We have a street here in Calcutta, called Bentick Street, which is almost entirely devoted to Chinese shoe shops and chair manufactories. Instead of laundry men, as most of them are in America, the Chinese here are shoemakers; and they do very good work, too. They measure your foot, and make you a pair of shoes which fit, for three or four rupees ($1.00 or $1.25), entirely equal to those for which you would have to pay six or seven rupees in the English shops. I have never had a pair made yet, as I never think of the importance of having a pair made; but others in the mission patronize these shops.

As I write I am looking out on the beautiful green maidan in front of me; the little pond in the foreground with its silvery surface broken by the merry raindrops, and the brown people hurrying hither and thither, to and fro, with umbrellas and without umbrellas; just now the big drove of Indian cows, which, by the way, are mostly white, meekly wending their way down the road toward their maidan pasture; and the gray-collared crows sitting very erect on the telegraph poles, the trees, and the corners of the roofs—all very grateful for the rain, but trying to evade it as much as possible. And there goes a coolie past the house, with only his loin cloth on, panting along through the warm, fast-falling rain.

The hot, dusty season is over, and we are glad. It will still be warm, but very rainy now for two or three months. "Up country," as we say of localities farther inland, it is even more welcome than here in Calcutta, for it is so
THE MEDICAL MISSIONARY.

much drier there. A letter received yesterday from one of our lady patients who has just recovered health, and has gone up to Naini Tal, says that as she was speeding along through the country on the train, sometime after sunset and along through the night, the hot wind came in at every crevice like a breath from a furnace. The rain, as well as the sunshine, is a great blessing all over India, in its season. All the works of God lift up grateful hands and hearts in praise.

Our Nayan Babu will soon be in America, whither he has gone to pursue his medical studies. His going has greatly crippled us for help. Dr. Place had to send up to Karmartar for Brother Edwards. Mono Babu is in Darjeeling with Dr. Ingersoll. Up there we have two houses which have been quite filled with members of our family and patients, and although some return to Calcutta now, as the rains begin, there are still some patients left who require Mono's attention, and Mono is himself trying to get rid of the "miserable malarial microbes," which do not seem to thrive very well in that high altitude. Miss Whites, who has been up there for ten weeks, came down day before yesterday, and in a short time Miss Green will go up, as she greatly needs the change. She has stood the heat better than she did last year, though, as also have I.

We were so glad to hear that more nurses and more teachers are coming. But we are like some children — we want more nurses. The growing work needs them.

The Good Samaritan.

The Prevention of Consumption.

The rapidity with which this disease is gaining a foothold on the human race makes it imperative that prompt and thorough measures be adopted to prevent its rapid spread, and to cure, so far as possible, those who are suffering from it. The disease is the result of a specific germ which was discovered several years ago by Dr. Koch of Berlin, and is the cause of one seventh of all deaths due to disease.

The human body, when in a condition of health, is amenable to the ravages of disease-germs; it is only when it is in a condition of ill health that germs find a favorable opportunity to grow and multiply at the expense of the body. Realizing this to be a fact, the necessity of keeping one's self in a condition of health is readily recognized.

Every community has its consumptives, both animals and men, as a result of which the germs are widely scattered. The consumptive expectorates in the street or road; the sputum dries, is readily scattered by the wind, and these particles are inhaled by the inhabitants. Those whose system is in a weakened condition afford good soil for disease-germs, particularly those of tuberculosis. This explains the terrible fatality of consumption in such a large number of cases.

The great question with those who are healthy is, "How may we keep healthy?" and with those who are ill, "How may we regain health?" To the first question we would answer, "Give proper attention to hygienic surroundings; see that there is no filth about, for germs thrive in filth. See that the home is well ventilated. Get plenty of outdoor exercise, and drink in all the sunlight to be had. Take a cool sponge bath every morning, followed by vigorous friction with a rough towel, until a good reaction is obtained. Eat only clean and wholesome articles of food, avoiding those articles which are likely to contain the germs of tuberculosis; such as, meat, milk, and butter."

The domestic animals are so extensively diseased at the present time that it is very unsafe to use their flesh as food. If milk must be used, sterilize it thoroughly by keeping it at a temperature of 187° F. for at least half an hour. Even then it is not considered perfectly safe food, for the poison produced by the growth of the tubercle bacilli in the animal body produces a poison which is disseminated through all parts of the diseased animal, and is not destroyed by heat. While this poison of itself will not bring on the disease, it plays its part in lowering the vitality of the body, so that when disease-germs enter, they find a suitable soil in which to grow. Foods which will sustain and nourish the body, and which are clean and healthful in every respect, are abundantly supplied in fruits, grains, and nuts. By taking proper precautions with respect to methods of living and the care of our bodies, the vital forces can be kept in such a condition of vigor that even though disease-germs invade the body, they will have no power over it.

To the second question we reply: "Adhere closely to the same principles which will keep one in health." This, in the majority of cases, will assist the natural forces to gain the ascendency over the disease forces, and a gradual return to health will be the result.

In case of consumption, great care must be exer-
vised to destroy the sputum promptly. The patient should never expectorate on the floor or into a handkerchief, but the sputum should be received into a receptacle made for the purpose, and then destroyed by burning. The room in which a consumptive is confined should be dusted with damp cloths, using some disinfecting solution. Consumptives should sleep alone. Rooms vacated by a consumptive should at once be thoroughly disinfected. This can be done by burning in the room three pounds of sulphur to every thousand cubic feet of air space. The walls and furniture should afterward be wiped off with some disinfecting solution.

When one learns that consumption has a hold on him, he should not give up in despair, but should at once do all in his power to prevent the progress of the disease. In many cases this can be done by moving to a higher altitude, preferably to Colorado or Mexico. Here a considerable number regain their usual health, for the disease is not an incurable one.

The question of the prevention of tuberculosis is a momentous one, and should be carefully considered by all who have the interest of their fellow beings at heart.

C. E. Stewart, M. D.

Relief Department.

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

Nos. 558 and 559 are two girls aged respectively thirteen and ten years, whose father is dead, and the mother, whose home is in Iowa, is not able to support them, and wishes them placed in good Christian homes. The older one has blue eyes and brown hair, and the younger one has gray eyes and golden-brown curls.

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

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

No. 554 is a little boy nine years old whose parents are both dead. He has blue eyes and dark hair.

Contributions to the International Medical Missionary and Benevolent Association.

Maintenance Fund.

Chas. M. Chamberlain, $5.00; John Crandall, 1.66; Mrs. Minnie Clark, 3.00; unknown friends, 3.00; Miss Huldah Fornlund, 50c; R. P. Hagberg, 1.00; Catherine C. Hearn, 50c; Ann E. Kain, 1.00; K. O. Matterand, 1.18; Mr. Langford, 11.00; Mrs. Hattie Peavy, 93c; Mrs. Page, 60c; Mr. and Mrs. Richard Smith and children, 5.44; Mrs. Weatherby, 5.00.

California Sabbath-school Association.—$325.84.

Georgia.—Alpharetta Sabbath-school, 50c.

Indiana Sabbath-school Association.—$11.53.

Kansas Tract Society.—$17.35.

Massachusetts.—Vineyard Haven Sabbath-school, $3.00.

Maine Tract Society.—$1.05.

Missouri Tract Society.—$100.00.

Minnesota Conference.—$401.00.

Nebraska Tract Society.—$107.05.

Total, $1,006.78.

Missionary Acre Fund.

G. W. and M. P. Ames and Benton Gabriel, $5.00; F. H. Eversmeir, 6.25; Ethel L. Gibson, 1.10; Chas. Gronemier, 5.00; L. W. and M. E. Jacobs, 10.40; J. D. McCoy, 5.18; S. D. Smith, 6.00; C. O. Williams, 1.00.

Total, $39.93.

Chicago Medical Mission.

Dr. J. M. Craig, 5.00; Mrs. E. E. Millard, 1.00; G. H. Murphy, 1.00; J. R. Ogden, 1.00; Dr. D. Paulson, 5.00; N. W. Paulson, 1.00; Dr. H. F. Rand, 5.00; Dr. C. E. Stewart, 5.00; Miss Ruth Selleck, 50c; Dr. Abbie M. Winegar, 3.00.

Total, $29.50.

Lepper Fund.

Mrs. W. B. Edwards, 5.00; G. W. Thorn, 50c.

Total, $5.50.

Brooklyn Medical Mission.

John Happi, $100.00.

Grand total, $1,179.71.
Missionary Notes.

There are 3,250 lepers helped by the missions to lepers in India.

* * *

From one single town in India, we are told, there are sent out seventy thousand missionaries each year to encourage the worship of idols.

Lord Kitchener has, it is said, withdrawn his objection to the early opening of mission work at Khartoum. The Church Missionary Society will now go on with its plans, which include the planting of a medical mission there.

* * *

The number of lepers in Palestine is estimated at between two and three hundred. The one institution to meet the need of these is the Moravian Leper House in Jerusalem, with accommodations for forty-five patients.

* * *

The Peruvian Congress has within two years legalized the civil ceremony of marriage. This change is due to the energy of Dr. Hood, the missionary of the Methodist Church of the United States, working in Lima in connection with the liberal native citizens.

* * *

The China Inland Mission has eighteen physicians and sixty-nine trained nurses, seven hospitals, twenty-one dispensaries, and forty-eight opium refugees, a sadly inadequate force, says China's Millions, for the needs of the mission workers and the many millions with whom the missionaries come in touch.

* * *

The Church Missionary Society has forty-one medical stations, with fifty-eight physicians, two of whom are natives — one of these in Palestine, and one in India. These aggregate 1,325 beds, and treated last year 10,879 in-patients and 592,285 out-patients. The Society has also twenty trained nurses in the foreign field.

* * *

The Presbyterian Mission in Korea was established fourteen years ago. During the last year, 1,153 members were received, and three thousand catechumens were enrolled. In Pyeong Yang district alone the people built during the year forty-four houses of worship. The total church membership is now 2,079.

* * *

The Baptist Missionary Union gives in its last report twenty-five medical missionaries out of a total of four hundred and fifty-nine missionaries. Of these eleven are in Burma, one in Assam, two in India, eight in China, none in Japan where it has fifty-two other missionaries, men and women, and three in Africa.

Protestant missions in India and China claim four million converts, the work being carried on by nine thousand missionaries.

* * *

The Roman Catholic Church has seventy thousand missionaries at work among its 3,500,000 converts in China and India, the result of three hundred years' work.

* * *

On the 520,317 little widows in Mysore, 3,554 are under ten years of age, and 20,000 under fifteen. The last census taken in the presidency of Madras showed that there were 23,938 little girls under four years of age, and 142,606 between the ages of five and nine who were married.—Woman's Missionary Friend.

* * *

It is said that at the present rate of raising money in America for missions, it would take four years to raise as much as is spent in one year in the same country for chewing-gum! A few years ago it was estimated that the United States spent $22,000,000 a year for chewing-gum, and only $8,000,000 for foreign missions.—The Christian and Missionary Alliance.

* * *

On July 11, the General Committee of the C. M. S. approved a scheme whereby they take over much work and many of the workers of the Society for Promoting Female Education in the East, commonly known as the F. E. S. Among the mission work thus transferred is a medical mission at Multan, in the Punjab, which is worked by Dr. Winifred Eger.—Mercy and Truth.

* * *

The Mission to Lepers in India and the East is in its twenty-fifth year. At the close of the fifth year it had only one asylum of its own, and had supported three controlled by other societies. It had no accommodation for the untainted children of lepers. Now it has twenty-one asylums, supports more or less fully eleven others, and has fourteen homes for the children of lepers.

* * *

In answer to Bishop Thoburn's appeal for a dozen single young men to re-enforce the Indian Missions of the Methodist Episcopal Church, more than double the number have volunteered, and the twelve asked for will be selected by the Board at New York, and sent out at the beginning of the cold season. The plan is to distribute them among the six conferences, two to each, to remain single for four years; receiving a self-support salary of about three hundred dollars per annum for their services in English pastoral or educational work. If fully approved after the four years of testing, they will be recognized as full missionaries.
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