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THE MEDICAL MISSIONARY



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

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

WHITNEY, Assistant Editor.

J. HANE & CO. CHICAGO

I Somersworth
The Missionary Herald X

VOL.

BATTLE CREEK., MICH., U. S. A., MAY, 1899.

NO. 5

Entered at the Post-office at Battle Creek, Mich., as second-class matter.

Shall We Slay to Eat?

To Eat, or Not to Eat

- HAM SANDWICHES,
- BEEFSTEAK,
- MUTTON CHOPS,
- PIG'S FEET,
- SAUSAGES,
- ROAST GOOSE,

And other things that have been murdered, or died of themselves, is the question which this little book undertakes to settle in a scientific way.

A brief and complete statement of the whole argument in behalf of



A Non-Flesh Diet.



The most thoroughgoing presentation of the subject that has ever been given to the public.

Illustrated in colors.

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GOOD HEALTH, = = = Battle Creek, Mich.

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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

EAST.	8	12	6	10	14	20	26
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atl'ntic Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.15	pm 12.01	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	7.50	12.50	2.42	7.25	6.43	5.00
Marshall.....		8.25	1.20	3.05	7.51	7.10	5.27
Albion.....	3.50	8.50	1.45	3.30	8.11	7.30	5.50
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.18		pm 4.13
Susp. Bridge.....					5.35		4.33
Niagara Falls.....					5.53		4.43
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				3.13	3.55		8.40
Syracuse.....				5.15	pm 12.00		10.45
Albany.....				9.05	4.20		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.15	8.84		7.40
Boston.....				3.00	11.35		10.34

WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30			pm 3.00		pm 6.00
New York.....		pm 1.00			6.00		am 12.10
Syracuse.....		8.45			am 2.10		pm 12.25
Rochester.....		10.55			4.15		pm 2.25
Buffalo.....		am 1.05			5.35		pm 3.50
Niagara Falls.....					6.18		4.32
Falls View.....					6.43		5.05
Detroit.....	pm 8.20	am 7.55	am 7.15		pm 12.40	pm 3.35	11.25
Ann Arbor.....	9.48	9.10	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.10	10.30	am 3.45	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.25	pm 12.08	5.00	3.60	9.08	3.00
Kalamazoo.....	1.40	pm 12.01	1.10	5.40	4.28	10.00	3.85
Niles.....	3.15	1.22	3.15		6.00		5.35
Michigan City.....	4.25	2.18	4.30		7.00		6.01
Chicago.....	6.30	3.55	6.35		8.55		7.50

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER,
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Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

No. 11, Mail and Express, to Chicago.....	LEAVE. 12.00 M.
No. 1, Chicago Express, to Chicago.....	9.00 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper.....	12.55 A. M.
No. 75, Mixed, to South Bend.....	7.30 A. M.
Nos. 11 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.	

EAST-BOUND FROM BATTLE CREEK.

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

E. H. HUGHES, A. G. P. & T. Agt., Chicago, Ill.	A. S. PARKER, Ticket Agent, Battle Creek.
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Co-workers with Christ.

THE heavy stone fitted into the door of the tomb hewn in the living rock shuts out the joy and beauty and stir of life. Behind it, helpless, dead, and fast yielding to corruption, lies what was once a man, tenderly loving and dearly beloved. Once the sisters who approach the tomb would have embraced him with affection; now they shrink from even the sight of the corruption behind the stone. But the Master has come. "Take ye away the stone," he says.

When this mightiest of Christ's miracles is wrought, and the still figure bound in its grave-clothes has stirred, and risen, and stands at the door of the tomb, Christ again speaks, "Loose him, and let him go."

One of the most beautiful features of the plan of salvation is the part that God permits man to act in the salvation of his fellow men. Over and over again have we seen in spiritual things the scene enacted at the grave of Lazarus. The work in our city missions gives, perhaps, the most forcible and impressive illustration, though no more real than some less striking experiences of the awakening of souls and the human factor in it. We have seen, so many times, men and women lying bound in chains worse than mere physical death, a bondage of which physical death is the truest type. The dearly beloved of his friends has become a mass of moral corruption and often a physical wreck, shunned and cast off even by those who have loved him and who now mourn for him. A heavy stone shuts him away. He has ruined himself, and they will not go to him. He has lost his self-respect, his courage, his strength

of will to do right, and can not go to them or to those who might help him. He is as helpless and as effectually barred from salvation as the dead man behind the door of Lazarus's tomb.

"Take ye away the stone." Christ could have commanded the stone to remove, and it would have obeyed his voice. He could have bidden the angels who were close by his side, to do this. At his bidding, invisible hands would have removed the stone. But it was to be taken away by human hands.—
"The Desire of Ages."

Here is one part of the lesson for the Christian worker. "Take ye away the stone." We are to do all we can to open the way, so that the voice of Christ may penetrate the ears of the souls dead in Satan's power. To be sure, his voice could have reached through the closed door of the sepulcher, and so, if there were no human helpers to share the blessing of the work, could he reach these souls. But to these human hands of ours has he left the task of taking away the stone.

Men have come into the city missions or dispensaries steeped in vice, and too far gone in intoxication to grasp an idea. Thorough medical treatment, clearing the brain, restoring to some degree the nerve balance, has served to remove the stone, so that the voice of invitation could be heard. Sometimes it is a burden of want and sorrow and dumb striving against life's troubles that deafens the ears to the Saviour's voice, and a Christian Help worker has rolled away the stone by timely ministrations. Anything which opens the way for the presentation of Christ's message of love, and prepares the empty heart to receive it, is our part in the soul's awakening.

Some one has said that no soul was ever saved without human aid. Whether this is literally true or not, the lesson of the scripture is clear enough, that to human hands is the "ministry of reconciliation" committed; and almost always it is true that there are stones to be removed which Christ bids us to take away, while he draws by his Spirit the hearts held fast behind them.

And then when they have responded and arisen to "come forth" to Christ, there is yet a work for human hands to do. The grave-clothes of old habits are to be "loosed." Sometimes Christ does this at once, and at one blow the bands of habit are broken. But far more often there is still something in which workers with Christ may share, a building up and strengthening of the "things that remain"—in the parlance of city missions, helping people to "get on their feet," to "straighten up." This is the hardest part, and the most trying to patience, the part in which we are most likely to fail. The work we can not do, Christ gladly does for us, but the work he can do through us he expects us to take up with him.

We have spoken of city missions as furnishing the most familiar and striking application of the lesson, but there is no department of soul saving where it does not apply. Every man has been made his brother's keeper to a degree which reaches even to the thoughts he has of him and the feelings he cherishes toward him. The very fact of the incarnation of the Christ shows that it is God's plan that men should be reached through humanity.

We are apt to forget that the work which God places in our hands is quite as much for our development as for his help or that of our fellows. There is nothing that will develop the image of Christ in man like his working for others. Perhaps we might go farther, and say that it is never developed without this means. God does not need our help, but we need to work with him, that our hearts and lives may be transformed into his likeness.

We set tasks for our little children, to teach them to work. If it were simply to get the work done, we might far better do it ourselves; but we bear with their bungling efforts for the sake of their growth. So God puts his delicate tasks, his precious work, into our hands, that we may grow thereby; and the only thing that saves it from utter failure is that he works with and through us, if we let him, supplementing and retouching till it represents his thought.

The thought of co-operation with God greatly modifies the feeling of sacrifice, a feeling of which

the Christian ought to be ashamed, and to which he will grow more and more a stranger as he shares more and more of the joy of his Lord in seeing souls saved. We can imagine the alacrity of the disciples as they sprang to undo the bands which still held Lazarus. They felt honored, no doubt, to be called to help in such a work. The Saviour said to them later, "Greater works than these shall ye do." In these greater works—the multiplication of the work he did on earth—it is our privilege to share—let us repeat it—our *privilege*, not a service to be wrung from us, not a sacrifice to be grudgingly made, but a privilege which we may well crave—an honor which we may accept with humblest gratitude.

E. H. W.

Representing Christ.

JOHN 17:6: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." In this prayer to his Father, Jesus says that his Father's name has been manifested unto the men who were given him. The Saviour says, "I have manifested thy name." This was Christ's mission to this sinful world. His first work at all times was that of manifesting the name of God to those with whom he came in contact. God's name can be manifested in the flesh only by so living the life of God in the flesh that the principles of the character of God will be discerned. So, in manifesting his Father's name to the world, Jesus manifested the Father's character to the world; in other words, he simply lived the life of God, in the flesh, on the earth.

As Christ was sent into the world to represent God's character, just so every Christian—every sinner saved by grace—is commissioned to represent Christ's character before the world. Because Christ, as a man, correctly represented the character of God to men, we, as Christians, are supplied with both the opportunity and the power to represent *in our lives* the principles of the life of Christ, which life was a manifestation or revelation of the character of God. Thus in representing Christ we represent God.

We become the sons of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:12.) We often hear it said that the Christian's first and most important work is that of

saving souls. While the salvation of the soul is one great end of the work of God, we must not lose sight of the fact that the means God has ordained to this end is the work which he has committed to us of representing or manifesting Christ to the world. This last must be considered as the Christian's first duty and privilege.

To represent Christ is the Christian's work; to save souls is God's work. God is fully able to do his work. God is always both willing and able to qualify us as Christians to do our work of representing Christ. We often hear certain lines of humanitarian and philanthropic work spoken of as "Christian work," and those engaged in such lines of work as "Christian workers," and it is while contemplating these various lines of organized work that many souls, redeemed from the bondage of sin, express a desire to enter the "Lord's work."

Now, reader, if you are not qualified to represent Christ to the world, you are not qualified to enter God's work; in fact, you would not be doing his work were you enlisted in any organized channel, however worthy the object or the aim of that work might be.

Without the true missionary spirit, without the mind of Christ in us, we are not prepared to do Christian work; that is, the work of the Christian, which is to represent Christ to the world. The Lord says, "Ye are my witnesses." Our conduct of life is a far more eloquent sermon than anything which can be said by word of mouth. On the other hand, any man, woman, or child who is living in such a way as to represent Christ, is qualified for God's work; yea, is now engaged in the very work of God, for the work of men for God is but to represent him aright before the world.

Thus it appears that it is the privilege of one and all who love the Lord to be engaged in his work; that is, so to live, think, eat, drink, and dress that in and through all these things the Father's name will be manifested, and it is after thus living a life according to principle that we shall be prepared to enjoy the reward of the faithful, and to show forth with undimmed glory the character of Him who has called us out of darkness into light. Thus our work, that of representing God, begun in time, will be continued throughout the ages of eternity.

W. S. SADLER.

LAMPS do not shine long without oil, nor faces without full reservoirs in the heart.

The Routine of Daily Life.

OUR lives often seem to us as if made up of a series of accidents or things that "just happen so;" but underneath all these there is a divine plan, and it is our privilege to see it involved in the various experiences through which we are passing day by day. There is no trial or circumstance whatever that comes to us but we ourselves would have chosen to have it so if we could view it from the same standpoint that we will eventually have the privilege of doing.

Young man or young woman, when you see your fond ambitions and hopes blasted, and the structure that you had erected, demolished, remember that in every case God's purpose is that something better shall take its place. In some parts of our country it is the custom to have condemned prisoners serve out their time making roads for the law-abiding citizens to travel over. Even so God has ordered that all the devices of the devil and his agents shall only serve to make our road more sure and direct to the eternal gates, as well as to the highest attainments of this life.

As God has prepared the entire oak in the making of the acorn, so when God has a work for men and women to do, he begins years beforehand to prepare them for it. "I girded thee though thou hast not known me." (Read Isa. 45: 1-5.)

Have you thoughts that you have scarcely dared to express, that perhaps some day God may use you to fill some important place? Do not smother these thoughts, for they may be of divine prompting. God is giving you a glimpse of the possibilities that are before you, and do not think for a moment that your humble environment and cramped position are keeping them from your grasp. This is but the school in which you are to learn the lessons which will fit you for a greater work. Instead of bewailing the limitations of your circumstances, seek to make the most of them. See that instead of souring and discouraging you, they develop in you strength and patience and sweetness of character, and the steadfast faith that you will need in more difficult places.

Joseph in the prison was in training for the exalted positions in which God afterward placed him. His experience is a lesson for us.

The world is full of sickness and trouble, and is fast becoming a pest-house of diseases. Medical missionaries will be needed everywhere; noble and consecrated lives will be needed to bear the cross.

So learn, wherever you are, the sweet lesson of supreme trust in God, that in the darkest hour, or at the moment when the most will be required at your hand, you will not fail.

DAVID PAULSON.

Opening of the New Training-School Class.

THE members of the new class of the Sanitarium Training-School for Missionary Nurses have been coming in from different States for the last few weeks, and the opening exercises were held in the chapel of the Sanitarium, May 4. The platform was beautifully decorated with flowers and growing plants, and the motto, "They shall all be taught of God," wrought in decorative design on the wall behind and over the pulpit above the shorter motto, "Loving Service." The Training-School faculty and others were on the platform, and the incoming class, to the number of one hundred and twenty, occupied the body of the house. Dr. Winegar, the head of the faculty, presided, and said a few words of cordial welcome to the new nurses. Elder A. J. Breed offered prayer. Elder A. T. Jones, Mrs. S. M. I. Henry, Professor Sutherland of the Battle Creek College, Elder Hibbard, Bible instructor of the Training-School, Mrs. L. E. Allison, and Dr. Paulson made brief addresses. Appropriate singing by the Sanitarium choir, both in solo and chorus, added to the interest. Some of the addresses we hope to reproduce more fully in our columns later. We give below a few of the thoughts presented. Elder Jones said in substance:—

If you do not put into this work all there is of you all the time, you will think that it is being made hard for you, and you will meet those who will tell you that you are having a hard time, but you must make up your mind that what they are saying is not so. This is no place for babies. I am telling you this because I want you to begin your work right. If you expect to work hard you will get what you expect, but if you expect an easy time you will be disappointed. Let me call your attention to a few words that I hope you will take as your motto: "My Father worketh hitherto, and I work." That is what Christ did; he led a busy life, and if we follow in his footsteps, we, too, shall work. The managers of this work have been here longer than you have, and can see better what is best for you to do. If you will look at things in that way, you will be happy day and night. You will go in and out singing all the time. Wherever we meet you, your faces will be lighted up with smiles.

Whatever you are called upon to do, do it with you might, and the Lord will bless you. Shut away all sentimental ideas if you intend to enjoy yourselves here. But don't forget your companion, "My Father worketh hitherto, and I work."

The following is from Elder Hibbard's remarks:—

As I sat down here, I glanced back of the pulpit and saw the motto, "They shall all be taught of God." We are here in this institution for that purpose,—that God may teach us. There are two classes of people here,—those who have come here, perhaps, for the first time and those who have been here for some time. Now, how do you suppose these young people will look upon us who have been here a long time? what will they expect us to be?—They will expect us to be an example of what believers should be. I think they have a right to look at us in this way. Then let us be careful of our actions for we teach far more by our actions than by our words. I think there never was an institution where the discipline was founded wholly upon the word, as this one is.

Animals have to be held in by bits in order to keep them in their places, but man has a conscience to govern him. This institution encourages each individual to become self-reliant, not having to depend on stated rules for government. Why, we are brethren and sisters and should be governed by the Golden Rule. This plan will help individuals to develop character, and stand before God for what there is in them. They must learn to depend upon Christ for their strength, not to do things because others do them, but because God is the teacher. You do not have to wait two years to begin your missionary work, you do not have to wait until you finish your course, but before you go to bed you will have an opportunity to say something to cheer some one.

Summer Homes for Children.

MOST of our readers doubtless know of the home for children connected with our mission work in Chicago. It was a natural outgrowth of the mission work, especially that of the visiting nurses. There are day nurseries in different localities in Chicago where children are kept for a small sum while the mothers are at work, but they are returned to the mothers at night. These nurseries are a great help to mothers who are so situated that they can go and come with their children daily.

But our workers found many mothers and some fathers who needed a place to leave their children nights as well as days. An effort was made to provide such a place, first at the Training-School, and later in a building hired for the purpose. Miss Thekla Black, who has had considerable experience

and training in the care of young children, has charge of the home.

We should like, if space would permit, to tell the story with which the readers of the *Life Boat* are already familiar, of the growth of the work, almost without draft on the mission funds, of the evidences of a guiding and protecting Providence all the way.

Our object in speaking of this work at this time is to ask if any of our readers in country homes would like to take some of these children for a few weeks or months during the summer. The change from the city would be a benefit to the children, and a relief and rest to those who have taken care of them for the last two or three years. There are thirty-two children in the home, most of them under ten years of age, boys and girls. Who wants to share in the work? Address Miss Thekla Black, 2408 S. Park Ave., Chicago, Ill.

Summer School at the Sanitarium.

THE summer school which has been successfully conducted for the two summers past at the Sanitarium will open this year, July 3. We will give particulars in our next issue. Address, for circular with information, Sanitarium Training-School, Battle Creek, Mich.

World-Wide Notes.

Summer Class in Philanthropic Work.

The class conducted last summer in New York City under the auspices of the Charity Organization Society is to be repeated the coming summer, from June 19 to July 29. Last year it included students from fourteen universities and colleges, and workers in various lines of charity.

The work of the session will include lectures and addresses from various qualified persons, visits to charitable, educational, and reformatory institutions, and personal work in securing help for the needy under the auspices of the organized charities of the city. A course of reading is marked out for those who propose to enter the class. The class will be informally divided this year into junior and senior sections.

The required reading is Warner's "American Charities," Miss Richmond's "Friendly Visiting," and the report of the New York Charity Organization Society. The study of other reports, and such

books as Riis's "How the Other Half Lives," Wine's "Punishment and Reformation," and Wood's "English Social Movements" is recommended. No tuition is charged, but the students are expected to do work under the direction of the organization for a specified time during the session.

The program as laid out in the *Charities Review* for May is:—

First week: Study of the Principles of Charity Organization; second week: Child Saving; third week: Public Charities; fourth week: Medical Charities; fifth week: Municipal Charities; sixth week: Prison Reform. The program is a good one; the speakers, men and women of experience in their respective lines, and we are sure the session will be an interesting and profitable one.

Parsee Philanthropy.

The *Gospel in all Lands* says of the Parsees of India that some of them have not only made large fortunes, but have given munificently to various philanthropic enterprises. Sir James Jamsetjee Jeejeebhoy had given to public charities at the time of his death, in 1859, more than a million and a half dollars, and a considerably larger amount in private charity. A Parsee built a dam across the Banganga River, and thus brought a large territory under cultivation. Another established the Alexandria College for Parsee ladies. Still another has built hospitals, lunatic asylums, dispensaries, and many college buildings; and another has built on the water front at Colaba a sanitarium for the poorer Parsees, where about one thousand are treated every year; and the enumeration might go on indefinitely. Other instances of Parsee benevolence are also mentioned. This is from a people who have been reduced during the century from one hundred thousand to about eight thousand.

Schools in Porto Rico.

The school law to go into effect in Porto Rico, July 1, provides for three terms of school of three months each per year, free to persons between six and eighteen. Teachers are to be paid from thirty dollars per month in rural and auxiliary schools to seventy-five dollars to principals of graded schools. Text-books to be loaned free to pupils. School buildings are to be provided for by municipalities.

Results of Missionary Work in Malaysia.

R. W. MUNSON.

STRAITS SETTLEMENTS.

WE have now come to the last chapter of the story of missionary work in the Malay Archipelago. The first of the European nations to reach this part of the East was the Portuguese. Alfonzo de Albuquerque, then governor of the Portuguese possessions in the Orient, sailed from Cochin, India, in 1511, and after bombarding the town of Malacca for a few hours, sent an ultimatum to the sultan, Mohammed Shah, demanding full restitution for the damage done to a former Portuguese expedition under Diego Lopez de Sequeira, in 1508. Although the sultan was at first inclined to submit to the demands of Albuquerque, the opposition of the crown prince, Alladdin (afterward known as Ahmed Shah of Johore) and the proffered assistance of the king of Pahang, induced him to ignore the letter of the Portuguese general. After three weeks' unsuccessful parleying, Albuquerque landed his forces, consisting of eight hundred Europeans and six hundred Malabari soldiers, and attacked Malacca. The result of this battle was the surrender of the Malay sultan, after which the city was given up to pillage for three days.

Albuquerque began at once the construction of a strong fort, which remained until the present century, when it was blown up by the British, who secured possession of the territory from the Dutch, the latter having driven out the Portuguese.

In 1547 Francis Xavier, the famous Jesuit missionary, landed at Malacca after five years or more of apostolic labors in India. He devoted himself with untiring zeal to the Christianization of the natives, in which he was eminently successful, as he had been in India. He literally poured himself out, sparing neither strength nor time, seeking neither rest nor ease, in his consuming desire to win the pagan and Mohammedan races to Christianity. Everywhere he went, throughout the East, from Goa, on the west coast of India, to Japan, he achieved almost miraculous results in the mastery of the language and the conversion and baptism of the tens of thousands who seemed to be drawn by his remarkable personality and burning zeal, if not indeed, by the gracious influence of the Spirit of God, to forsake their heathen idols and become followers of the humble Nazarene.

Thus it was that the Roman Catholic Church first made its appearance upon this stage of action. Xavier proceeded to Japan, visiting various points on his journey, and after successful labors in Japan, was crossing over to the great Empire of China, his soul aflame with a consuming desire for a larger empire to conquer. Before reaching the mainland of Asia he was stricken down with fever on a little island off the coast near Canton, and died in 1552.

Some years ago I visited Malacca, and within the cloisters at the rear of the old church erected by Xavier I saw, affixed to the wall, a brass plate which says that Xavier's body laid in state on this spot while being borne to its final resting-place at Goa. Within the ruins of the old church are many graves in an excellent state of preservation, some of them dating back to the early years of the sixteenth century. The Roman Catholic missions have continued from that time to this, but the victorious conquests which marked those palmy days have long since vanished, and about the only traces that remain are a few Indian-Portuguese half-castes who keep up the forms of the Roman Catholic worship, and who are little, if any, better in their moral condition, and materially, positively inferior, to the Chinese and Malays who surround them. There is an active propaganda under the French Roman Catholic Church at Singapore, which seems to be making headway among the Chinese and the natives of India, but little can be said by the most impartial observer in praise of such missionary work. They conform to the heathen festival days, and so nearly approach the customs of pagan worship that it is very difficult to distinguish between them. By way of illustration, any traveler can see, if he takes the trouble to visit the French cathedral, the wax image of the dead Christ, and another of the Babe of Bethlehem, which are borne about the streets on certain great occasions, which, singularly enough, always fall on the chief religious festival days of the Chinese, Indian, and Mohammedan religions.

The Straits Chinese women know nothing of our Christian year, and date events principally by means of the great periodical feast-days, speaking of an event as having taken place so many moons after the Christians (Roman Catholics) carried their idol through the streets.

The first Protestant missionary agency to enter this field was the London Missionary Society, which was represented by Mr. Milne, who reached Macao, China, on the fourth of July, 1813. This being a Portuguese possession, the governor, at the instigation of the senate and priests, refused to allow Mr. Milne to remain, and he proceeded to Canton, his wife being allowed to stay with Mr. and Mrs. Morrison. Forbidden to stop at Macao by the intolerance of popery, and prevented from remaining at Canton by the jealousy of the Chinese authorities, it was thought desirable both by himself and Mr. Morrison that he should undertake a voyage to the principal settlements in the Malay archipelago. The object of this voyage was the distribution among the Chinese at these places of the New Testament and other books, the printing of which had just been completed by Mr. Milne, and Mr. Morrison was to observe the disposition of the people toward Christian teaching, and to ascertain the most eligible place for commencing those stations by which they hoped ultimately to accomplish the great purpose of their mission.

He went first to Batavia, and after visiting various points in Japan returned to China, arriving at Canton September 4, where he remained during the winter, studying the language with the valuable assistance which Mr. Milne was able to afford him. But as he could reside at Canton only occasionally, and was not allowed to remain at Macao, it was, after mature deliberation, deemed advisable to open a new station at Malacca, as a quiet, healthful, central place adjacent to China, and affording facilities for frequent intercourse, not only with Canton, but with Penang, Java, and other regions around.

Mr. and Mrs. Milne left China April 17, 1815, and after a tedious voyage of thirty-five days, reached Malacca, where they were kindly welcomed by the British resident, Major Farquhar, Malacca being now in the possession of the British. Mr. Milne opened a school in Malacca on the fifth of August of the same year, with five pupils. In June, 1817, Mr. Medhurst joined him, and toward the end of the year, Mr. Slater. So successful had been their work in the school, and so numerous were the Chinese, and so friendly were the Malays, that it was decided to establish a college, and on November 11, 1818, Major Farquhar laid the foundation-stone of the institution which for years was known as the Anglo-Chinese College. Late in this same year there arrived Messrs. Milton, Fleming, Beighton, and

Ince, and Mr. Milne was ably assisted in the College by Mr. Thomson, a native of Saxony.

From the first, Mr. Milne appears to have engaged extensively in literary work, for after composing and printing in the Chinese language a history of the life and doctrines of Jesus Christ, he commenced a monthly publication in Chinese, proceeding at the same time with the translation of the Scriptures into Chinese. While he imparted religious instruction to the church and in the school, he also held religious services in Chinese on Sunday.

Sometime during the year 1819, Mr. Medhurst moved from Malacca to Penang, an island some three hundred and fifty miles up the coast, originally known as the Prince-of-Wales Island, for the purpose of opening a mission there, and proceeded to establish two Chinese schools at Georgetown, one for boys and the other for girls, in which he soon collected about forty pupils. The Chinese gratuitously offered the temple of Ta-fuh-kung for a school-room, and the government promised to allow twenty dollars monthly for these schools, as well as ten dollars a month for a Malay school. In April of the same year Mr. Beighton left Malacca, and took up the Malay work in Penang, having remained long enough in Malacca to make himself acquainted with the Chinese language. During this year the Chinese books printed at the Malacca press amounted to about 43,000, exclusive of ten thousand of the *Chinese Magazine*. In the Malay language about 22,000 copies of tracts, and in English three thousand books and tracts were printed.

This year two Malays, a young man and his sister, renounced the Mohammedan faith, and openly professed their attachment to the Christian religion. Two of the younger sisters of the same family appeared to be under conviction, while several other Malays were candidates for baptism. While the work of the Society was progressing favorably in the Straits Settlements, Mr. Morrison was applying himself with unremitting labor in China to the compilation of his dictionary and the translation of the Scriptures, and in 1819 he was able to report to the directors of the Society that a complete version of the Old and New Testaments in the Chinese language had been already completed, without any interference from the Chinese authorities. The Gospels, the closing Epistles, and the book of Revelation were entirely Dr. Morrison's own translation, while the middle part of the volume was founded on the work of some unknown indi-

vidual whose manuscript, deposited in the British Museum, had been copied by Dr. Morrison before his departure from England. The Old Testament was the joint work of Messrs. Morrison and Milne, the historical parts and the book of Job having been translated by the latter. Separate portions of the work had been printed as the translation advanced, and the whole issued from the press after its completion.

In 1821, however, a native Christian printer, Leong Kung Fah was sent to Malacca with a staff of native workmen to commence the printing of an entire version of the Holy Scriptures in Chinese, which he was honored in being able to finish in May, 1823. It appears, therefore, that the first complete edition of the Chinese Bible was printed and published in the Straits Settlements. The year 1819 was remarkable not only for the completion of Morrison's translation of the Bible, but also for the commencement of missionary work in Singapore. Mr. Milton, who had studied for about a year in the Anglo-Chinese College at Malacca, and become acquainted with the rudiments of the Chinese language, was then enabled without further delay to commence his missionary labors. He also began the study of Malay, distributed Chinese and Malay tracts, and preached on Sunday to Europeans residing in the settlement.

The island of Singapore had been taken possession of by the English a few months before, but such were the advantages of its geographical position, and the confidence which the British character inspired, that before the close of the year the new settlement contained not fewer than five thousand inhabitants, of whom at least twenty-five hundred were Chinese. Mr. Milne received much encouragement from the British resident, who cheerfully made a grant of land for the use of the mission. The following year, 1820, a school was opened for Malay boys, and another for Chinese. A temporary building was erected, and services were held on Sundays in the Chinese language; and so the work, which was chiefly of an educational character, in the Straits Settlements—Penang, Malacca, and Singapore—moved along steadily for ten years with increasing prosperity.

In 1835, when Mr. Dyer arrived in Malacca, the depression which loss of health, mortality among the missionaries, and the limited success of their labors in making converts had occasioned, began to give way to feelings of encouragement and hope. During

that year eight adults were baptized, of whom two were students of the College. Four other students publicly renounced heathenism during the following year, and received baptism. The Chinese congregation amounted to two hundred and fifty, of whom nearly thirty had publicly professed their faith in Christ, and testified their sincerity by a uniform consistency of conduct. Nearly five hundred children, Malay and Chinese, were under Christian instruction. On the first Sunday in 1838, twenty-nine Chinese converts united with the mission families in partaking of the Lord's Supper. The number professing Christianity continued to increase, and in 1839 exceeded sixty.

On the opening of the treaty ports in China, it appeared to the directors of the Society, and the missionaries on the spot that the objects originally contemplated by the founders of the Chinese College at Malacca would best be accomplished by its removal to Hong-Kong. With this in view Dr. Legge, accompanied by some native Christians, left Malacca in the month of May, 1843. As Mr. Dyer had already moved to Singapore in March, 1842, this station was then finally abandoned by the London Missionary Society. From that time to the present, no resident missionary of any society has ever devoted himself to the evangelization of the natives of Malacca, though from time to time Chinese catechists have worked there under the direction of the colonial chaplains and missionaries at Singapore. The old College buildings have fallen into ruins, and are overgrown with jungle vegetation, and are a mournful reminder of those bright days when the gospel light shone so clearly in that historic city. With the exception of Mr. Wolfe's brief period of service, there appears to have been no L. M. S. missionary at Singapore from 1834 till the arrival of Messrs. John and Alexander Stronach, in 1838. The Chinese Christian printer, Leong Kung Fah, had, however, been for some time at this station laboring diligently among his countrymen.

In 1839, when the American Board of Congregational Foreign Missions removed all their men to China, Mr. Keasberry, who had been sent out by that society in 1837, was engaged to assist in the Malay department of the mission. In 1840 he opened a boarding-school for Malay children, and received fourteen pupils the first year. Mr. John Stronach was working with the celebrated *munshi* Abdullah on the revision of the Epistles in Malay.

(To be continued.)

How Iva and Martha Came to Us.

BY J. E. CALDWELL, M. D.

IVA was one of a triplet born about six years ago. All three of them were girls, and they looked so much alike that strangers were at a loss to tell them apart. Their mother was a New Zealand half-caste, and their father a Raratongan. The eldest had met with an accident by which she had lost the use of one foot. For a year before we saw her she had been helpless. Soon after I was called to treat her professionally, we brought her home that she might have the better care. We were unsuccessful in our efforts to save her life. Absorption of pus from the injured foot during more than a year had affected her kidneys, and finally, though the foot healed kindly after the operation for the removal of the dead bone, she continued to fade away, and her people took her home to die. All three of the babies had been given away—a custom very common among the natives. The eldest, now dead, had been adopted by Pa Ariki, the so-called king of Takitumu. While this little one was living with us, we became so strongly attached to her that it was indeed hard to see her go home to die.

But we had performed the part of parents to her in faith, and we shall expect to see her again in the resurrection.

Naturally we had a deep interest in the remaining sisters. Seeing them frequently, half-naked and dirty, on the streets of their village, growing up subject to all the evils of native households, Mrs. Caldwell was particularly impressed with a desire to make them her own. Twice we went to their village to ask for one or both of them, but both times we found the family absent. Finally, about two years after Tu died, a man whom we knew but slightly

came to our house, and begged us to take his child to educate, but stated that he had no money to pay for tuition. Imagine our surprise and delight when we learned that he was the foster-father of Ingamata, the second of the triplet. He knew nothing of our desire to obtain the child as our own. Fully persuaded that the Lord's providence was in it, we sought and easily obtained the approval of her own

parents, and adopted her at once, giving her the name Iva Caldwell. The native custom is for the family adopting a child to give it a new name. Without that, I doubt if native courts would recognize the right of the new parents to control the child.

Iva has been with us two months. She takes naturally and kindly to European ways, is quickly learning habits of obedience and tidiness, and fills a very large place in our hearts and our home, though she is but six years of age. A more good-natured and cheery little chatterbox one could not wish to have in the house. We find that the younger the children are when they come under our influence, the easier it is to impress

them and to turn their minds to that which is pure and good. Already we are encouraged to hope that this may be another star in the crown of the Master's rejoicing.

When Iva had been with us only four or five days, she was riding with us through her native village. Seeing some of her mates in their nude and semi-nude condition, she shouted out with apparent disgust, "E tamaiti etene" (Those children are heathen). No reward we may offer her seems to appeal so strongly to her mind as the thought that she may become Jesus' little girl.



A TRIPLET OF RARATONGANS.

One morning when I was very busy about the mission premises, a native whose sick child we had treated three years ago, came and asked me to go to Matavera to see his little child, who was sick. Upon asking him the nature of the sickness he said, "E maki puku" — sickness of swellings. I went with him at once, and found his little three-year-old girl crying from fright, and suffering from a series of deep abscesses on different parts of her body. One on her neck had already been opened. Five more were developing. Four of these went on to maturity, and finally discharged their contents through deep

forsaken look in her face. It was sad enough to touch a heart of stone. Pain, fear, and weakness from loss of rest had combined to carry her almost to the grave. It was two days before I considered the first operation justifiable. Succeeding that, three other incisions into the deep tissues were made, and the pus evacuated by gentle massage. She had no relish for native foods, and we often carried the little sufferer bread or "biscuit," as pilot bread is here called. This she liked very much.

Noting our care for the child, the parents expressed a desire to give her to us if she should recover. In an amount of excuses and explanations sufficient to dissuade them from their purpose. Finally, having sought the Lord in prayer, we decided that they would submit to certain conditions, and we would adopt her, understanding this as evidence that it was His desire that we should do so.

Among other things it was specified that we should have entire control of the child until she is of age, even though we should desire to remove her from her native land. The parents were to bring the child to our



THE RARATONGA MEDICAL MISSION.

incisions which I made. One was reduced by local treatment. We always use poultices to ripen these abscesses, which are very common among the natives. Occasionally, when treatment is begun early enough, with persistent applications of fomentations followed by cool bathing and as much massage as can be borne, we have caused extensive swellings to disappear.

This child was found in a low, dirty "food house." In most native houses there is but one room, the food being prepared in a shed a little way in the rear. When I arrived, they brought her into the "sleeping house," and spread a new mat for me. The child was very light in weight, though quite tall enough for one of her age, and she had such a sad,

house. Our one purpose in receiving these worse than homeless little ones is that they may be saved in Christ Jesus. Our observation has taught us to leave no loophole whereby the enemy may some day steal away all the time and labor bestowed upon them, by causing their return to their old surroundings. Hence, in adopting these children, now forty in number, we have in all cases taken every precaution allowed by the customs and laws of the country to secure to ourselves their complete control.

This little one, whom we call Martha, now only a week, has begun to grow stronger and more cheerful. At first she distrusted every one, and was afraid of every new thing. She was exceedingly strong-willed, and probably had not once in all her

life obeyed against her own will. It is the custom of native parents to coax their children until they lose patience, and then slap their hands or cuff their ears in a fit of anger, and then allow the children to have their own way. The child's mother used to try to frighten her into obedience by threatening to call me; and the day she was brought to our house, the mother, when we refused to let her steal away from the child, told her that if she cried I would cut her again. But her new mother has already completely won her confidence, and she now follows her around all day, fearing some harm may come to her if she is lost to sight but for a moment.

To separate these children from their relatives seems to be our only hope of saving them. In fact, we have little confidence in the reform even of adults in their old surroundings. The social habits and customs under which they are brought up are against them, however conscientious they may be.

Does some one ask what can be done for them? This is our plan: We wish to colonize some of them. I have the refusal of a piece of land sufficiently large for the purpose, remote from centers of population. We wish to make this the site of an asylum and industrial and Bible school for old and young. Those who really desire to renounce sin and Satan, will be invited to congregate there, both parents and children, and be taught daily. They can plant and grow their own food while they are daily directed to the

Fountain of life and light. Daily spiritual food is as necessary for their growth as it is for ours. There is this difference, however,—they have not learned to feed themselves. Even the few of them who know something of the love of God are starving, with the Bible in their hands. They have no regular hours for taking their physical food, but eat whenever they are hungry—if the food happens to be ready. Even so their spiritual food is taken, if at all, whenever some one masticates it for them, and feeds it to them in little bits. But if it is not at hand when they need it, they put it off, and do not eat of it.

The plan referred to means an outlay of money and consecrated service. But we read only a few days ago that "one soul is of more value in the sight of Heaven than a whole world of property and houses and lands or money." We have consecrated our poor lives to this work for these people, and have found it a blessed service. Who will join us, to aid in the enlargement of the plan proposed? Who will consecrate some of his money, that the enterprise may be established? All the money that we can spare from our living we shall gladly expend in this way; but it is not sufficient to start the work. We sincerely believe that precious souls can be saved by the means here outlined. Otherwise they will go down to death. May the Lord himself make the necessary appeal to the hearts and pockets of his people.

Opium from the Missionary's Standpoint.

THE missionary can not remain neutral on the opium question; he is brought face to face with the drug and its consequences daily, and I am bold to say that every true missionary, whether he be in India, Straits Settlements, or China, condemns it from his heart, and not only so, but fearlessly declares it to be one of the greatest obstacles to the spread of the gospel of the Lord Jesus Christ. The missionary does not view the opium traffic as the financier does, but in the light of eternity; for he sees that opium saps out of countless numbers of our fellow men all that the gospel can appeal to; namely, life and conscience. If any dare to doubt this, let him spend a time with me in visiting the many filthy opium dens of our own city of Singapore, and let us beseech each of the living skeletons that are found lying on the low benches amid all the indescribable scenes of opium horrors, "to be reconciled to God,"

and I am sure from my own personal experience that in nine dens out of twelve you will get nothing but a mere hollow laugh in reply to your offer of life.

Through the use of this terrible poison, men are robbed of every virtue that they ought naturally to possess. I have read in the columns of this very paper of parents' heartlessly bartering away their offspring to get opium, and in other Christian papers I have read of mothers' driving their daughters to lives of infamy for money to purchase opium, and of boys' strangling their younger brothers for the sake of some article of clothing which could be sold for opium. I know a family, the father of which, when converted, was an opium smoker; after severe exertions and help from God the poor fellow regained his manhood, but his son, a boy of thirteen years, fell a victim to opium, and his poor little body became skin and bones. Two missionaries (one a

medical man) decided to take the boy away, thinking that by so doing, temptation would be removed from him; but in spite of all the close watching, this boy on one or two occasions ran away, and each time was found after several days of hard searching in an opium den, lying with the men smoking. Having no money to buy opium, he would clean the pipes and prepare the opium for smoking, and for this the men would give him a smoke. I believe that to this day that boy is as bad as ever. The Scriptures have been used to warn him, missionaries have sought in every possible way to help him, but all without apparent avail; he ever seems to be in a dreamy mood, and the moment he sits down he becomes a listless heap. A young life wasted—and, so far, a lost soul.

Opium never goes alone, but is closely allied with those houses described by God in Proverbs 5, and it is against this tremendous bulwark of sin, steeled outside by opium and lined with every imaginable vice within, that the gospel bullet is to be fired. Does it ever penetrate? comes the anxious inquiry. Yes, praise the Lord, it does, and here we take courage; but it is a melancholy fact that only a small percentage of our Chinese Christians have been won from the ranks of opium smokers. Very rarely, indeed, can you find an opium smoker with sufficient conscience left to lead him to trust the Lord for his soul's salvation, and to give him the strength to relinquish the fascinating vice.

I have not found in Singapore *one* coolie house where opium was not used; all are more or less reeking with the fumes of this deadly drug, and in going from room to room in these large houses I have found that in rooms where opium was freely used I have had the least welcome. Many of the men know that the word of God condemns sin in every shape and form, and exhorts the sinner also to repentance, so they deliberately refuse to listen to the gospel because of their love for opium. In one room they would not even accept a small gospel tract, but asked me to leave at once, and the small lamp and pipe on the bed told plainly why they did not wish to listen.

Sometimes they will invite you to sit down and tell them of the gospel, and the precious word will touch a soft place in their hearts, and they will pour into your ears a sad, sad story,—how they were led astray by bad companions, and how they daily yearn to rid themselves of this injurious habit, but yet they are bound fast by cravings that pen will

ever fail to describe. Many of the old inveterate smokers will ridicule the gospel from first to last, saying, "You can not reconcile opium and the gospel."

Somewhere in the beginning of 1891 I stood with a fellow missionary at the foot of a large hill, on the outside of a Chinese city, speaking to a number of men about the goodness of God and of his salvation for the soul. While I was speaking, a young man came forward, and at a glance I could tell he was an opium smoker; he fixed his unnaturally bright eyes on me, and said, "Are you an Englishman?" I answered in the affirmative. "Then don't preach to us," said he, "because your men send the opium to China." This remark just closed my mouth, and the other men saw it, so picking up their loads they passed on, doubtless feeling proud that they had scored a victory over the foreigner and his doctrine.

A missionary writing from one of the northern provinces of China said that three hundred and fifty men and women had passed through his opium refuge, and that he could not guarantee that a *single one* of these had either become a Christian or had been permanently broken of the habit. Can the world wonder why Christians rise and unanimously condemn that which destroys both body and soul? This great fiend keeps ministers of the gospel in a perpetual state of anxiety and fear—they know in a measure the dread influence of opium outside the church, how it destroys and hardens the conscience, but much anxiety and fear is caused by many inside the church.

I know of some young men who were once bright in testimony and active in spreading abroad the gospel, but who, in a moment of weakness, fell; and although repeated efforts have been made, which caused great pain to the body, they have at last sunk beneath its fascinating power, and have become inveterate smokers. I met a poor rickisha coolie some time ago who was so thin and weak that he could scarcely draw his empty carriage. He told me that in China he had been baptized and received into fellowship and was happy in the knowledge of the true God, but on coming to the Straits he had been led astray, and now his present condition is truly wretched. There are some truly Christian Chinese who have once known the taste of opium, and our hearts are in constant dread lest these men should again fall under the power of that horrid drug, whose fumes fill many of our brethren's

quarters. If they absent themselves from one meeting only, we feel in duty bound, as servants of God, to visit them before the next meeting, and thus we are kept in constant warfare against that sin which doth so easily beset our Chinese brethren and friends.

I was once traveling along one of the Chinese rivers in a passenger junk closely packed with Chinese, and it being a wet day, I sought shelter under a wooden cover put up for that purpose. The fellow passenger next to me was a young man about twenty-two, I should say, and he had his opium pipe and lamp, preparing for a smoke. I entered into conversation with him, with one sole object, and that was to bring the gospel before him; and as I tried to speak of the Scriptures, he would again and again say, "Yes, it is all true."

"If that is so," I replied, "why don't you accept the gospel?"

The poor fellow looked in blank astonishment at me, and said, "I can not."

"Why?"

"I smoke opium."

"Give up the opium."

"Can not; have tried and failed."

I exhorted him to trust the Lord for strength, but before I had finished speaking he had dozed off into an opium stupor, and I got no further talk with him.

Space will not permit me to bring any more instances together, but I hope that what I have written will suffice to show the nature of the immense Goliath of opium, and we trust from our hearts that the cry of justice that is now being raised in England and elsewhere will be like unto the selection of the smooth stones from the brook, to be used of God to the slaying of the giant.—*The Malaysia Message.*

Among Our Exchanges.

The Sins of the Parents.

A sad and startling disclosure has been made by a Parisian scientist, yet it is one that will hardly astonish either Christian or scientist, since both necessarily believe that the sins of the fathers are often visited upon the children. Dr. Paul Garnier, of Paris, who has been making a special study of the children of drunkards, comes to this conclusion: "There is a flaw in the very nature of these young wretches that the psychologist sees clearly and notes with apprehension—the absence of affectionate emotion; when they do not become lunatics, they show insensibility and pitilessness." Here is a lesson of unusual power for all to ponder.—*The Message and Deaconess Advocate.*

Her Call Returned.

She hoped that she was doing lots of good. She would visit the poor in their own homes, and cheer them up. One time she called on a poor Jewish woman in Hester street, and, as was her wont, she immediately began a stereotyped set of questions, which she hurled at the woman.

"How old are you? How many children have you? Can you read? Does your husband drink?" etc., etc.

After about half an hour's talk, the philanthropic woman went away, and was driven to her home in Fifth avenue, leaving her card with her address at the

poor woman's home. A clergyman who did charitable work in that section called on the Hester-street woman a few days after the rich woman's visit. After some talk, she said to him:—

"I tinks I vill make von call."

"Well, my good woman, on whom do you intend to call?"

She named the would-be benefactress on Fifth avenue.

"But," said the clergyman, "do you know how to behave when you call on such a person?"

"Oh, yes!" she said. "I know how they behaves, und I behaves myself just like 'em."

She did call, and was ushered into the drawing-room. A few moments later the wealthy woman entered the apartment. As soon as she crossed the threshold, her visitor began:—

"How old be'es you? How many shildrens you had? Can you read pretty good? Does your husband drink some peer eferday? Does he peat you sometimes mit his fist?"

Then she turned sharply about, and holding up her ragged skirt, strode out of the house and down the avenue.—*Selected.*

The People of India.

There are 288,000,000 people in India. This is a population equal to that of Great Britain, France, Germany, Russia, Turkey proper, and the United

States combined. The great majority of the people are without the education which comes from books. These millions of India have been likened to a pyramid of which the sides and base and contents are the unlearned and lowly, and the apex the educated.

Of the learned there are two classes, partially, at least, distinct from each other: (1) Those familiar with the lore of the East; (2) those having a knowledge of English and Western learning. Those of the first class number, perhaps, twenty million, and those of the second some three or four million. These educated people constitute, as do the learned everywhere, the leaders of the people. As they are in the years to come, so will the masses be.—*J. C. R. Ewing, in the Canadian College Missionary.*

The Tarahumaris.

In the more inaccessible parts of the Sierra Madre Mountains, in Northern Mexico, live a curious people called the Tarahumaris. Many of them dwell in caves, but they have also small villages, all of which are situated about eight thousand feet above sea-level. The Tarahumaris are small in body, but possessed of much endurance. Their only food is maize, and they manufacture a drink called teshuin, from the same cereal. Their language is limited to about three hundred words, and they can not count beyond ten.—*Primary Education.*

Fuels Peculiar to Peru.

One of the fuels competing with coal in mining operations is called *yareta* by the natives. Its botanical name is *Bolax Glebaria*. This is a highly resinous plant, firm and compact, growing on the tops and sides of the mountains, cropping out from beneath the boulders, and spreading out into large "mounds," some of which are as much as twenty feet across. These mounds are broken up by means of chisel-headed bars, and the pieces are left to dry for three or four months. The labor is not great, and the cost of preparing it is merely nominal. It must be delivered during the dry season, which continues from May to November. Being of slow growth, *yareta* is becoming scarcer every year, and now costs, delivered at the amalgamation works, according to Dr. Bernard Hunt, who describes the plant and its uses, about \$8.40 per ton. At the same time a good quality of coal costs \$35 per ton, as it has to be transported from the railroads to the mines on the backs of mules or llamas.

Other fuels used in Peru are turf, costing \$4.8 per ton at the mines; petroleum shale, costing \$21.60; and *taquia* (llama chips), costing \$1.56 per ton. The petroleum shale is obtained at an altitude of eighteen thousand feet above sea-level, near Caylloma. This shale is in three beds, two feet apart, varying in thickness from one-half inch to two inches. The Peruvian turf is cut from marshy ground, and is more or less decomposed root-mat of a species of stiff moss. *Taquia* is collected from the corrals and pastures of the Indians, and its use as fuel is increasing.—*Bulletin American Republic January, 1899.*

The Moravian Missions.

The *Review of Missions* states: The Moravian Missionary Society, established in 1732, is the oldest society among the Protestant missions to the heathen. It has successful missions planted in five portions of the world.

Beginning more than one hundred and sixty years ago, in the West Indies, within fifteen years the society was bearing the gospel message to Negroes, Hottentots, Eskimos, Greenlanders, and North American Indians. Of late years missions have been established among the Mosquito Indians, and so greatly have these been blessed that they are now extended into Nicaragua. In 1849 a mission to the aborigines of Victoria was undertaken; there are now two congregations of native Christians, with schools. Recently a mission was begun among the numerous blacks in North Queensland, which already gives promise of abundant fruit. A home for lepers, opened at Jerusalem twenty-seven years ago, continues to be a source of increasing blessing to the bodies and souls of the suffering inmates. In Western Alaska the mission has been crowned with abundant blessing, and is now to be largely extended. The latest enterprise, begun in 1892, is the mission at Rungwe, E. C. Africa, among the poor slave-raided peoples inhabiting the districts north of Lake Nyassa. The work of education in some two hundred and fifty schools continues to be carried on with good results in the various mission fields. The entire annual expenditure for this vast missionary work is only seventy-two thousand pounds.—*The Christian and Missionary Alliance.*

Heathen Medicine.

The late Dr. Mackenzie, when in Hankow, was called to see a child that lay sick with bronchitis.

She was being fed on the stings of a scorpion. A man with dyspepsia was treated by having six needles thrust into his body at the pit of his stomach. A woman with asthma had her back beaten with a huge club to give her relief. As the fame of Mackenzie spread, it was no unusual thing for him to be called to bring dead people to life. On one occasion a man brought his demented son to be restored.—*Sel.*

Beginning of Christian Life.

It is well for us all to recognize how simply and quietly the Christian life sometimes begins. A thoughtful girl of sixteen years, living in the country at a distance from the church, which made attendance irregular, read the memoir of a Christian woman. On closing the volume she said to herself, "That was a beautiful life." After a little thought she added, "And I should like to live such a life." A few minutes later she kneeled down and said, "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman, honored and beloved, and widely known for her beautiful and devout character.—*Dr. G. B. F. Hallock.*

Paganism.

In a recent number of the Leipzig *Missionblatt*, it is stated that the queen of Nepal, in North India, recently committed suicide in horror at the disfigurement which an attack of smallpox had caused in her features. The king, who was passionately attached to her, first wreaked his vengeance on the physicians who had attended her in her illness, and cut off their noses and ears. Then he flew at higher game, and attacked the gods themselves. Out of the great temple he brought the idols, planted loaded cannon before them, and bade the gunners fire. In terror at the proposed blasphemy they refused; thereupon the king hanged several of them. The survivors then submitted, and the guns were fired, and the idols blown to pieces. What a picture of paganism!

A Missionary Family.

There is, perhaps, no more remarkable missionary genealogy than that of the late Mrs. Baker's family. In 1757 the elder Kohlhoff, a Danish Lutheran missionary, went out to Tanjore, and labored for thirty-three years. Before the close of his long career, in 1787, the younger Kohlhoff began his missionary life of fifty-seven years. His niece, the granddaughter

of the first Kohlhoff, married Henry Baker, C. M. S. missionary to Travancore, in 1818. Henry Baker died in 1867, after forty-nine years of missionary work. But his widow remained in the field until 1888—a missionary life of seventy years. She continued to teach till within a few days of her death. Her son and daughter-in-law spent thirty-five and fifty-three years respectively in the same field, and Miss Baker, who returns to Travancore this autumn, has already given thirty-two years of her life to the Lord's work there. Hers is a missionary genealogy extending over five generations and one hundred and forty-one years, while the collective missionary service of all the members of the family, including some whom we have not mentioned, amounts to considerably more than three hundred years.—*C. M. S. Gleaner.*

Missionaries to Moslems.

Students of missions are becoming more and more convinced of the necessity of studying with scientific precision and diligence, the problems of work both at home and abroad. One of the latest evidences of this is the appointment by the Church Missionary Society of a special order of missionaries to deal with "the toughest problem the Christian church is called on to face"—Mohammedanism. The Rev. A. E. Johnston, of Benares, is to start the mission, and others are asked to join him. With 57,000,000 of Moslems in India, Great Britain has a rare opportunity and a serious responsibility. The Indian *Standard* says:—

"It has been remarked lately that a movement seems to be going on among Mohammedans in India. There are signs of a stirring among those very dry bones. In Poona several young Mohammedans of culture have been approaching various of the missionaries to inquire about the truth. Some of these attend a Sunday Bible class in connection with the Presbyterian Church."—*The Missionary Review of the World.*

Condition of Women in India.

What's the matter with this country [India] is not in the least political, but an all-round entanglement of physical, social, and moral evils and corruptions, all more or less due to the unnatural treatment of women. So long as the system of infant marriage, the prohibition of the remarriage of widows, the lifelong imprisonment of wives in a worse than penal confinement, and the withholding

from them of any kind of education or treatment as rational beings continues, the country can not advance a step. Half of it is morally dead, and worse than dead. It is right here where the trouble is, and not in any political considerations whatsoever.—*Rudyard Kipling.*

The Home Investment Company.

"I propose," said the mother, in a family council, "that each of us invest twenty-five cents for the Lord."

"Capital!" was the father's reply.

"Glorious!" shouted Fred.

"That would be very nice!" exclaimed Jennie.

"I want twenty-five cents, too," said little Grace, only six years old.

Ralph, who was eight years old, also joined the company; so they started with \$1.50. The father, being a bookseller, invested his twenty-five cents in that business; the mother bought eight cents' worth of paper and wrote a story; she invested the other seventeen cents in hop yeast to sell to her friends.

Fred was taken into partnership by a kind old gentleman who made blacking. One day he broke a bottle of it, and ruined his sister's dress. Buying a new one cost within twelve cents of the \$3.25 to which the blacking business had increased his twenty-five cents. But he sold the remaining bottles, and soon had \$4 for his contribution.

Jennie spent her twenty-five cents in Saxony yarn, and crocheted edging for a skirt, for which she received \$1, which she invested in the same way, and increased it to \$4.

Ralph invested in eggs for a sitting hen that he had. She was stolen, and Ralph was bankrupt. The next day he weeded a neighbor's garden, and earned some money to start again. This time he got some journals from his father, and sold them to his friends; going on with this, he made \$2.50.

Grace made her father a shaving paper case, for which he paid her fifty cents.

At the end of the stated time the "Home Investment Company" reported as follows:—

Father, \$8.10; mother, \$7.29; Fred, \$4; Jennie, \$4; Ralph, \$2.50; Grace, 50 cents. Total, \$26.39.

Some such plan is within the reach of every family, and might teach the children not only business enterprise, but the blessedness of giving from their own store. Perhaps some of our readers would like to try it. *The Messenger.*

An Interesting Exhibition.

The British Medical Association, which met in Edinburgh in July, and the Edinburgh Medical Missionary Society conceived the idea of making at that time an exhibition of articles of missionary interest, illustrative of the work of medical missions in particular, and of the missionary enterprise in general.

Among the relics were David Livingstone's pocket Bible, with his autograph, loaned by his daughter, Mrs. A. L. Bruce; the Bible of William C. Burns, bearing his name and date, 1847. Mrs. Isabella Bird Bishop loaned curios collected in Japan, and Sir William Muir articles of Indian apparel; the surgeon-general of the Royal Infirmary of Edinburgh contributed articles from Egypt and the Soudan. Miss Tawse contributed an Indian poem supposed to be four thousand years old, written on palm leaves with an iron stylus, which was found in a temple in Rangoon, Burma, in 1853. There was an indescribable variety of articles from other lands. It was pan-denominational, pan-scientific, pan-missionary, and even pandemonial, and there were images of all sorts of gods, good and bad.—*Sel.*

Through Africa by Rail.

The "Cape-to-Cairo" railway, unlike our trans-continental roads and the great road which Russia is building across Asia, will not be constructed as a continuous road; it will consist of a succession of separate railroads with connected lines of steamboats. Already about fourteen hundred miles of road have been built from Cape Town to Buluwayo, and this section is being rapidly advanced so as to touch the southern end of Lake Tanganyika. When this is completed, the road-bed will be almost as long as that from New York to San Francisco. Lake Tanganyika will form part of the great highway. Above Lake Tanganyika the road will probably have to cross several hundred miles of German territory, or take a very circuitous route. This will bring it to Uganda, whence the great highway will be carried to the Mediterranean partly by rail and partly by river, the whole route covering a distance of not less than five thousand miles. This trunk-line will be re-enforced by a great number of branch roads, about ten of which have already been projected. When complete, the system will open up the entire continent, and the phrase, "Dark Continent," will become a misnomer.—*The Outlook.*

Indians of Colombia, South America.

SPEAKING of the natives, the Aruhaco Indians, "living in the heart of the beautiful, mist-covered Sierras," the *South American Messenger* says:—

"They have strange, pathetic customs. Within their dark, mud-roofed, bamboo huts sad scenes are enacted. In the mother's hut is always found the 'death-bed'—a corner fenced off by a row of stones, where the boys of the family are laid when they fall ill. There is no sound of children's laughter heard in their encampments, for the little ones, when but a few months old, are taken away to the 'children's mountain.' There they are left alone, all night at first, and after a while for whole days together, but no mother ever forgets to carry the customary supplies of food to their strange mountain nursery, to which none but an Indian could find the way.

"At the age of nine or ten the girls are brought down to the village by the 'mama' (the native doctor and teacher), who hands them over to an old woman to learn cooking and all else considered necessary for an Aruhaco woman to know, they being looked upon as nothing better than valuable animals.

"In one point, however, they are better off than their brothers, for should they early be attacked by fatal illness, they are permitted to die naturally. Should a boy fall sick, he is laid on the 'death-bed' in his mother's hut. All that follows is dread-inspiring, and from the first hour he must share his mother's fears. Over the bed hangs a rope, ever in his sight, which he knows will be used to strangle him should death seem near. The witch doctor is at once called in, and sits a day and a night by the boy's side, singing a weird song, and rattling sacred dust and pebbles in a gourd to charm the evil spirits away. The mother, as she ministers to her sick boy, has none other to trust in, and strangely solemn to both must sound the words of the doctor, as when rising to leave, he says, addressing himself to the mother: 'Your boy is suffering for the sins of his father or of one of his ancestors; if the sin is great, I can not heal him. We shall see this evening.'

"If during the long hours of the day, while mother and son are in suspense, neighbors should come in to sympathize, or talk, or try to say a word of comfort to the sick boy about the happy country of brave men which his soul may soon enter, he

knows he must be strangled by his mother's hand to be allowed an entrance there. Perhaps as the women talk with the anxious mother, and tell of the sons they sorrowfully strangled, and how they passed away, the doctor returns.

"Should the witch doctor now say that the sins of father or ancestor have been too great to admit of recovery, the mother's hands, which until now have tenderly soothed her darling's pain, must strangle him! Only so, has she been taught, will his spirit have happiness in the great beyond; were she to hesitate and shrink from the terrible ordeal and let her boy die in peace, she and all her friends would think of him as having to remain in the land of death, suffering great tortures throughout his spirit life. So at the cost of anguish to herself her child's happiness must be secured. Have we suffered even a little of the anguish that mother suffers, that we may lead one soul to the Giver of true happiness and liberty?

"The strict morality and rigid honesty of these Aruhacos have surprised many a traveler, some of whom have left attractive objects, as a test, upon the pathway to be traversed by the Indians, but in every case the articles have been restored to them.

"The hearts of these people can be won by affection, but they never forget an injury. This phase in their character has almost entirely protected them from corrupt forms of Christianity. Keenly remembering the cruelties practised by friars in the past in their endeavors to force their religion upon them, they look to-day with suspicious dislike on all Roman Catholic teachers.

"The land inhabited by the Aruhacos is comparatively healthy, and the expense of living among them is slight. There is at least one missionary station, Barranquilla, where any missionaries to these Indians would find a welcome on their journey forward, and where supplies might be stored and letters addressed. The door of entrance with the gospel message is indeed wide open. Who will volunteer to enter it? The Presbyterian Church of America has been working for some time in Colombia."

SYDNEY SMITH did not hold missions in very high esteem, but this suggestion of his, pertaining thereto, is sound, nevertheless: "Yes! you will find people ready enough to act the 'good Samaritan' without the oil and the twopence."

OUR MEDICAL MISSIONS.

Notes and Personals.

THE opening exercises of the spring class of the Nurses' Training-School were held May 4, in the Sanitarium chapel. We give a fuller report of the exercises in another column. The class numbers about one hundred and twenty members.

About half the new nurses' class have gone to Chicago to spend the first months of their course at the Training-School there. Mrs. L. A. Allison accompanies them as matron and instructor in city mission work, a place for which years of experience have eminently qualified her.

Dr. W. S. Butterbaugh, of the Colorado Sanitarium, recently spent a few weeks at the Battle Creek institution, and has now gone to Galveston, Tex., in answer to a call from the work opening up there. Just before leaving, he married Miss Nellie Mc Pheeters, a nurse from the College View Sanitarium, who had been attending the School of Hygienic Cookery here. We wish Dr. and Mrs. Butterbaugh a happy and useful future.

The Junior medical class is now in Chicago, under the direction of Dr. F. M. Rossiter.

Mr. and Mrs. E. M. Iliff, who have recently been connected with the Star of Hope Mission in Chicago, have gone to Brooklyn, N. Y., to connect with the medical mission there.

Dr. Mary C. Heilesen, formerly of the Sanitarium faculty, is, we are informed, at Council Bluffs, Ia., where she is planning to take the State examination preparatory to practise in that State.

Louis F. Passebois, of the Sanitarium School of Hygienic Cookery, and his wife, Anna Prince Passebois, a member of the nurses' training-class, sailed

for Europe, May 10. Brother Passebois was at the Staten Island Sanitarium last summer, and connected with the Brooklyn Medical Mission last winter, where he did efficient work not only in the restaurant, but in the gospel services and in personal soul-saving work. He is a native of France, but came to this country six years ago. They will probably work in France.

H. L. Keeler and wife, *nee* Mamie Holland, both members of the Sanitarium Nurses' Training-School, have gone to Des Moines, Ia., to connect with the growing work at that place.

Misses Stella Tefft and Janie Harrison have gone to Chattanooga, Tenn., to engage in self-supporting missionary work as visiting nurses.

Misses Gertrude Pierce and Ada Hartley have gone to Toledo, O., to assist in the work of the Lighthouse Medical Mission.

Two young men of the School of Hygienic Cookery, Brother Hollingsworth and Brother N. L. Osborn, have gone in answer to pressing calls to fill places as cooks in the Helping Hand Mission, Milwaukee, and the Workingmen's Home, Topeka, Kan.

Miss Alice Nathie goes to College View to give the present medical matron, Miss Jennie Williams, an opportunity for needed rest.

Misses May Kelley and Belle Shryock have gone to Milwaukee, Wis., as self-supporting missionary nurses.

Miss Ada Crowthers, a medical matron from the Battle Creek Sanitarium, was recently called home to Kansas by the sudden death of her mother. She had intended to go home a week later to visit her friends before leaving for Australia.

The Health Extension Campaign.

THE work of extending to others the good news of present salvation from the ills and woes to which the human family is subject, either from its own perverted inclinations or from inherited tendencies, is fast making its way in the prominent towns and

cities of this country. During the past winter we have been endeavoring to send out trained workers from the Sanitarium to meet and converse with people from house to house, and to create an interest in the principles of rational living. These workers have met with marked success in every town they have visited, and have organized Schools of

Health where already many have received instruction as to how they may obtain and maintain health.

The work of interesting the masses in their bodily welfare may be a great means of so elevating their ideal of life as to make way for the greater truths of the soul. When we realize that this present body is the soul-temple, and that Christ died just as much for our corporeal being as for our spiritual, surely we can do no greater work in this wilderness of disease, degeneracy, and death than to "cry aloud, spare not," and tell the "people their transgression, and the house of Jacob their sins," that perchance some may hear and heed that cry, and be saved from the evils of a misspent life of intemperance and indulgence.

How many times we have been exhorted to "work in Christ's lines." How other did he spend the greater part of his time than in personal contact with the people? and in what way may our lives be better spent than in "deeds of living service" for those who are yearning for light on true living? To be well born is a felicity which few nowadays enjoy, but to live well is a duty which devolves upon each for his own advancement and for the good of humanity at large.

At present we have organized workers not only in the principal towns of Michigan, but in several of the leading cities of the surrounding States, who are going from house to house interesting the people in healthful living. As an interest is created, parlor talks on dietetics, food economics, care of the body, healthful cookery, healthful dress, hydrotherapy, physical culture, how to be strong, and kindred subjects are given, and when the interest is sufficient to demand it, cooking-schools are held with companies of from twenty-five to thirty, where facts regarding the preparation of food, proper food combinations, food for the sick, etc., are considered. The plan is to conduct schools of limited membership so that each pupil may come in personal contact with the instructor, and in that way be able to ask questions, receive proper counsel, and thus be enabled to understand thoroughly every step in order to make practical use of the instruction received.

To be an American is proverbially to be a chronic dyspeptic, and in the hurried rush of business life more are now succumbing because of improper food at meal-time than from the strain of work. Work of itself harms no man; the inability of the stomach to work may result most disastrously. If external

cleanliness is next to godliness, how much more scrupulous should we be in the matter of internal cleanliness. Man looks upon and comes in contact with the external, but God looks at the inward man, and may see more than the corrupt heart to be remedied. Man clings as tenaciously to his physical sins as to any others; and until disease insists upon his ceasing to violate natural laws pertaining to eating, drinking, and dressing, he never realizes his need of a physical savior. God has placed investigative science as a faithful sentinel to warn us of any digression in personal hygiene or domestic sanitation; and those who have a knowledge of the correct principles, he sends forth, as he did John the Baptist, to give a certain message that the crooked shall be made straight and transgressed laws shall be complied with.

Schools of Health should now be held in every community, that the people who live until the twentieth century may so conduct their physical lives that those who enter upon the new era may be able to meet and cope with the questions which the day may bring. Those who see the light of these closing days of the nineteenth century may be the very ones who will have to deal with the momentous questions of the next, and we owe to them all the physical well-being and mental clearness that physical righteousness can insure.

Each mail brings fresh requests for help in this line. The present campaign is only the beginning of what we hope to accomplish each season. Men of influence and wealth are giving it their support and hearty co-operation. People are beginning to learn that to keep this soul-temple pure and undefiled is as much a religious act as to pray that our moral sins may be forgiven. We hope to see this work in operation in every city from New York to San Francisco, and from St. Paul to New Orleans. We solicit correspondence with any who may be interested, and shall be glad to be of service to those who have inquiries to make.

Address MEDICAL MISSIONARY.

H. B. FARNSWORTH.

SOME one has energetically said, "If business men did their own business as they do that of the churches, they would be paupers; but if they carried on the business of the church as they do their own, they would conquer the world in a generation."—*Selected.*

Our Missionary Sanitariums.

Sanitarium Hospital.

A pleasant feature of the Hospital during the spring was a series of Bible studies held every evening at the solicitation of the patients. They were looked forward to eagerly, and the animated conversations regarding them showed how much they were appreciated. The patients gathered in wheel-chairs and in easy chairs to feed spiritually on the Word, while the physical life was being built up.

Miss — came a few weeks ago, feeble and emaciated from severe digestive troubles. She has made good improvement. Her face is filling out, and the scales show a decided gain in weight, and the gain in spirits keeps pace with it.

Mrs. — was suffering with acute inflammatory rheumatism, the result of digestive troubles. A predisposing factor was a nervous condition induced by overwork. She suffered severely for some time, and was almost helpless for weeks, but is coming out of it beautifully. She walks a little already, and is regaining the use of her hands and arms. Talking with a patient who was just leaving, she said with satisfaction, "I have gotten a great deal of help from being here, not only from the treatment, but from the associations here."

The condition of Mrs. — was hopeless as to complete recovery. She improved a good deal under treatment, however, and thus found considerable relief. The Lord completed the work, and she went home feeling well, and a happy woman, indeed.

In the case of little —, Pott's disease of the spine was greatly feared. She has been under treatment for some months, and recently left, looking well and rosy, had gained ten or fifteen pounds, and could carry herself as straight as any other child.

Mrs. — was here five weeks. She had suffered from a complication of ailments. She left very much better physically, and of much better courage spiritually, delighted beyond measure at certain evidences of improvement. She may return later for surgical treatment.

Miss — has been here but a few weeks. She was suffering when she came from the result of an injury and from nervous troubles. She is improving, but her gain has been slow, yet she is pleased that if the physical gain has not been as rapid as she could wish, she has had an excellent experience spiritually, and is happier than she has been for months.

Free Surgical Work.

During the last month there have been twenty-seven operations, twenty-one of which were free.

Among those of the free cases was that of a little colored girl who was suffering severely from tuberculosis of the arm. While her ultimate recovery is not assured, surgical treatment was the only hope of relief, and she is being made as comfortable as possible.

Another case was that of a middle-aged woman who came here suffering a great deal of pain; her life was almost unendurable. She received great relief from the operation, remaining in the Hospital less than two weeks.

Another is the case of a young woman who has suffered a great deal. The prospect of her recovery seemed very slight, as she had previously undergone two quite serious surgical operations elsewhere, and was again in a critical condition. The operation was a very serious one, but she endured it well, and the possibilities of her ultimate recovery are now very good indeed.

Another case is that of a man who has been suffering intensely for a year or more. The operation afforded relief from pain, but the nature of his case was such that complete recovery could not be expected. While making no open profession of Christ, he became very desirous to know more of the truth as it is in Jesus, and went away of good courage, considering his physical condition.

College View (Neb.) Sanitarium.

During the past year the work at the Sanitarium at College View has grown rapidly. At present we have not a vacant room.

Our bath-rooms and surgical ward are still in the original building, which we now call the Hospital. The operating-room is light and neat, and adjoining

it is a room where physicians and nurses meet for prayer before operations.

We believe that God has always protected the patients, for they have been committed to his care before the administration of the anesthetics. He has never permitted loss of life in the operating-room.

A short distance from the Hospital is the gentleman's dormitory, called North Hall. The Sanitarium is using all of the north half of this building, and temporary partitions have been placed through the center. The Sanitarium kitchens and dining-rooms are in the basement, and are pleasant and commodious.

Worship for patients and helpers is held in the gymnasium every morning. Elder J. W. Adams has been chaplain for several months, and a good interest has been manifested by the patients in all the services. Many discouraged souls have received spiritual help and comfort; and some set free from the chains of Satan are now rejoicing in the freedom of Christ.

There is a good interest among the patients with reference to diet and hygienic cooking.

As Lincoln is but forty minutes' ride from the

Sanitarium, it has become popular for parties to ride out to visit the institution. Several times prominent people have brought out a party of their friends for dinner, and in every case they have gone away expressing themselves surprised and delighted with the variety of wholesome foods that we furnish.

A short time ago, by their own proposition, seventy ladies of the Woman's Club came out to dinner, and all seemed much pleased. One intelligent gentleman said during a conversation about the various foods and their good properties, "We have been hearing great things about your diet out here, but I am surprised. This is a revelation!"

When we see people thus reaching out for instruction, it arouses us to the fact that the knowledge that God has so graciously given us is just what people are dying for, and to withhold it is criminal. We must not forget that although these good things are common to us, thousands know nothing of them.

At present we have twenty-two trained nurses,—a noble little army; eleven have had one year's training at College View, and seven are from Battle Creek. The remainder are to be graduated from our training-school in June.

JENNIE WILLIAMS, *Matron.*

Our City Missions.

Salt Lake City, Utah.

The mission is prosecuting its work of providing cheap lodgings, good food, and the gospel for the poor. There have not been so many remarkable cases, but from the regular patronage at the lunch-counter and the attendance at the meetings we all feel that the mission is, to many souls, like the shadow of a great rock in a weary land. A great encouragement to the board has been the fact that under the management of Brother and Sister David Quinn it has been self-supporting from the start.

Sister Angeline Rowland, of Boulder, Colo., has been in the city since the holidays, nursing and giving treatments.

There is a great demand among the Mormons for health literature. The people like the natural methods of treating disease. Some of them recommend vegetarianism. They frequent the mission, and take part, though as a rule there is a marked line between them and the "Gentiles."

Mrs. Hansen is to give a few lessons in rational

treatments, at a hospital. Some of the best physicians in the city are appreciating the work of the nurses. The natural hot springs draw many invalids to the city in the winter. In the summer, tourists flock to Salt Lake.

The mission workers occupy a convenient and centrally located building. They earnestly desire to open treatment-rooms by fall, at least. Such rooms are frequently asked for.

Brother and Sister R. D. Quinn have recently been called to take charge of mission work in Butte, Mont. Brother and Sister S. J. Whitney are expected soon to re-enforce the mission, making five Sanitarium trained nurses in all in Salt Lake City.

L. F. HANSEN.

St. Paul, Minn.

This mission reports advance. It began in a small way, and with a determination not to run in debt. The dormitory now contains fifty-five beds. The lunch-room has been remodeled since the opening,

and besides the penny lunch-counter, there are five tables for four persons each, at which lunches are served for those desiring regular meals at better prices. Everything is kept scrupulously neat, and is bright and cheery. A good work is being done. The mission is thus far meeting its running expenses, but the workers earnestly desire the prayers of God's people.

Brother C. L. Emerson, who has been in charge of the mission, has been called to another field, and Brother George St. Clair is now in charge.

Medical Mission, Denver, Colo.

This mission gives the following summary for April:—

Patients treated.....	91
Surgical cases.....	9
Office treatments.....	20
Bath-room treatments.....	466
Surgical dressings.....	49
Medical calls outside.....	10
Obstetrical cases.....	1
Lodgings, paid.....	432
Lodgings, free.....	829
Free baths.....	100
Lunches, paid.....	1,858
Free lunches.....	731
Sermons, meetings, etc.....	126

Visits.....	24
Periodicals distributed.....	1,934
Bible readings held.....	9
Letters received.....	60

Lincoln City Mission, Lincoln, Neb.

Report for March and April, 1899.

Meals served.....	2,895
Meals served free.....	1,649
Free baths.....	90
Free treatments.....	109
Missionary visits.....	65
Garments distributed.....	148
Gospel meetings.....	22
Sunday-schools.....	9
Beds, free.....	55

J. A. SKINNER.

THE Haven of Rest Mission, Fort Worth, Tex., opened a lunch-counter early in April, and the Lord has blessed wonderfully in the move. The interest and attendance at the mission continue to increase, and many souls are converted.

THE Kansas City Mission closed the last of April for the summer. The accommodations have been too small for the crowds that have flocked in during the winter.

Medical Missionary Work in South Africa.

OUR party arrived in South Africa the fore part of last October. Since then we have been at work most of the time in Cape Town and Claremont. My work has been almost solely auditing the accounts of our different institutions and teaching bookkeeping. Some five weeks since I went to Bloemfontein, the capital of the Orange Free State, to do some work in this line. While there, we got a good experience in healthful living. As the weather was very hot in that latitude (about eight hundred miles north of Cape Town), we took special precaution in regard to diet,—boiled all the drinking water, and lived on a diet of graham bread, nut butter, and fresh ripe fruit. The result was a surprise to me. I found I could labor hard at the auditing work through the day, and in addition put in four hours of severe study, and not suffer inconvenience from the work or heat. A single burner oil-stove was

just the thing to boil the water, and could be carried in a satchel. A few cans of nut butter completed the outfit.

We would call the attention of those who contemplate going to a hot climate to work, to this fact: if you can provide yourself with boiled water, nut butter, good bread, and fruit, you will have a perfect diet.

The medical missionary work is opening up wonderfully in Africa. There is a large party going to Matabeleland from here this week. A large tract of land has been donated to them by one of the brethren here for use in medical missionary work.

Sister Amelia Webster has gone to Natal to canvass for "Home Hand-Book" and the *South African Sentinel*. Sister Webster has been restored to health and strength, and is able to work eleven hours a day besides teaching classes morning and evening.

The work in Natal was begun some seven years ago by Brethren D. Groenewald and Landsman, and in 1896 was continued by Sister Howard.

The work in Kimberley has been a success the past year, and plans are laid for pushing the benevolent work there this present year.

The sanitarium in Claremont has a good patron-



CLAREMONT COLLEGE AND DORMITORY.

age. The new part has just been completed, and thrown open to the public. It more than doubles the capacity of the institution, and is already well filled with patients.

The college is in a prosperous condition. There are eight teachers, and one hundred pupils. There has been a strong effort made to have all the work of the college based upon correct principles, and the result has been highly gratifying. The students enter heartily into the plans of the school, and the blessing of the Lord has attended the movement. The Bible is made the main study, and every Friday it is made a specialty. On that day the history class studies Bible history, the Bible class studies the Sabbath-school lesson, and the arithmetic class makes calculations from Bible chronology.

The different departments of manual training have been divided among the teachers, each teacher making a specialty of one certain line. Brother Hayton has charge of the carpenter and broom-making department, Brother Ruble

of the printing-office, Professor Shaw of the farm and garden, Miss Amadon of the dressmaking, Mrs. Hayton of the laundry, and Mrs. Shaw of the cooking and housekeeping. The outlook for the

industrial work is quite encouraging. Contracts with outside parties have been secured which furnish job work for the carpenter-shop, at remunerative rates, such as making step-ladders, window-frames, etc. This will enable many young men to pay their way through college, and at the same time learn the use of tools. A printing-press has been set up, and the conference paper, *The Visitor*, is already being published, both the typesetting and the press work being done by the students. Machinery and material for a broom factory have been received. The garden has been a source of encouragement. As the soil was only a poor white sand, some thought it would not pay to till it, but the work was undertaken

in faith, and the result is that a good crop has been secured this season, and much good done to the students by the outdoor work. In the cooking line also, a good work has been done; girls who had never learned to do such things at home have learned to make good bread without soda or baking-



THE CARPENTER-SHOP.

powder, and have gone home filled with enthusiasm for healthful cookery. The laundry and dressmaking departments also show satisfactory results. Nearly all the housework, laundry, and cooking for the large family in the college are done



SEWING CLASS.

by the students, no cook being employed and only one helper.

It is evident from present indications that there is a great work to be done by this school, and the principles now being taught and carried out will be blessed of the Lord to the good of all those who come under their influence. J. V. WILLSON.

India.

WE are beginning to get settled in our work. Our time has been very fully occupied from the time of our arrival. Our house is a small house (for this part of the country) about one mile from No. 7 Esplanade, but very pleasant and comfortable. We have had it filled as rapidly as we could get it fitted up, so now we have five patients, besides one lady staying with her daughter, who is a patient. The surgical ward is also in this house. Dr. Place has been kept very busy since he opened his little hospital here on Wellesly street.

We are all well and happy in our new field. There is much hard work to do, and while we have a great abundance of native assistance, of course they can not do the vigorous work which our American workers do.

We find Europeans as greatly in need of help and instruction as the natives, and so far our work has been almost entirely among the Europeans and

Eurians. They are willing to take medicine, but as soon as anything is said about living on two, or even three, meals a day, they look amazed, and when it comes to vegetarianism, they say, "Impossible!" However, we are proving to them by actual experience that we can live well, and our patients really seem to enjoy the food. Our surgical patients have not had a taste of meat or its broth, and they have gained strength with astonishing rapidity. The first operation was performed a month ago, and now the patient is walking all around the house, and seems real strong. The second was performed one week ago, and the patient is getting along very nicely. We know that it is because the Lord is working, and we trust that we can daily be in the place where he can work through us.

One patient in the house is a gentleman who had been taking treatment of Dr. Place before we came, and was anxious to know more of our way of living. He is going to London soon, and is planning to take his wife to Basel, Switzerland, where she can learn how to cook and live healthfully.

One of our other patients is a nervous case with stomach trouble, which is probably one great cause of her nervousness. She has been here only a few days. Another is a lady with stomach and pelvic trouble. Besides these, there are other patients taking treatment at the Esplanade, which keeps all the nurses busy.

The work has been growing steadily from month to month. We hope soon to have it entirely self-supporting, and in some way to open up work for the natives. OLIVE G. INGERSOLL, M. D.

Cuba's Present Need.

THAT there is one time more opportune than another for the spread of the gospel in each nation is evident from the account of its introduction into Ethiopia, as recorded in Acts 8:29, and into Europe. (See Acts 16:7-13.) The last text cited shows that God sometimes restrains his servants from entering a needy field that they may enter a more needy one, or one the influence of which will be more largely felt. And to-day, as we trace the entrance of the gospel into various lands, we can see God's wisdom and his guiding hand.

God made no mistake when he called Israel to be his peculiar people, and made them the depositories of his truth. Neither did he make a mistake when

he gave the message of the third angel of Revelation 14 to the Anglo-Saxon race. Now, shall we, like the Jews, bury our talent and hide our light under a bushel? or shall we go forth in the strength of Israel's God, laying broad plans, and believing God will give wisdom and grace to carry them out, presenting the promise, "My word shall not return unto me void"?

Just now, when the recent war has turned the eyes of the world to this fair island, and when the sway of Rome is temporarily checked, seems an opportune time for the entrance of the last message. Many of the more intelligent, as well as the common people, are dissatisfied with empty form on the one hand, and trickery and intrigue on the other, and are hungering for they know not what. The message of forgiveness, peace, love, and a soon-coming Saviour is the only thing that can satisfy that longing. The efforts recently put forth by Protestants here have already borne a rich harvest. Just now, while gratitude fills the hearts of the Cubans for their deliverance from Spanish oppression, is the time to enter their homes with the gospel of full and complete salvation.

Another reason for immediate action is that this is the nearest Spanish-speaking country, and as Spanish is spoken in every country from the United States to the South Pole, this might prove a good recruiting ground, so to speak; that is, converts from here would, so far as language is concerned, be prepared to enter every South American country. The cost of transporting workers to this country is small, and I believe more might come on a self-supporting basis than to most countries. The climate is mild, and the soil fertile, and capable of producing nearly every kind of tropical and semitropical fruit and vegetable. This is quite an inducement to our farmer brethren who desire to live and teach the truth in a land of moral darkness.

Having spent four months in Matanzas, I wish to speak of this place in particular. I think it a typical Cuban town. At present it may be called a city of widows and orphans—needy ones, too! The population is thirty-seven thousand, being fifteen thousand less than before the war. The United States has supplied four hundred and thirty tons of rations since I came here, to meet the present want, but the future is yet to be provided for. The few schools are in the hands of Catholics. Recently several kindergartens and primary schools have been started by Americans. One orphanage is in operation, with

twenty-four inmates, and another is contemplated soon. Not only Americans, but the more wealthy Cubans are much interested in this work, and are giving financial aid. Every kind of work is needed here, and I pray that these words may move some heart to dedicate his life service to God's needy ones here. America furnishes no better place for a sanitarium than is found on an elevation near Matanzas. Two bath-houses here have fine springs from which the water flows in large quantities. The extremes in temperature for four months, including the cold wave, have been from 57° to 86°, the average being 77° F.

C. L. BURLINGAME.

Mexico.

DEAR FELLOW LABORERS: Our Christian Help work for last month consisted of two hundred missionary visits, and one hundred and three treatments to the poor, with wonderful success in every case. We have many friends among these poor people already.

Last Sabbath Brother Fattebert and I went out into the country about ten or twelve miles, and spent twelve hours in visiting and helping the sick. We are making arrangements to travel from village to village, giving treatments to the poor and gaining their love, then showing them the love of Christ. The best way to give people the gospel is by house-to-house, hand-to-hand, and heart-to-heart work.

The only thing that troubles us is the lack of money. But we know the Lord will provide our outfit, else he would not have put this burden for this people upon us. Three of us, U. C. Fattebert, my wife, and I, expect to start the first of May on a trip of one or two months, then continue the trips until there is no longer any need, or until we see more pressing demands elsewhere.

Your brother in the work,
FRANCIS M. MONNING.

Hawaiian Islands.

MISS BERTHA BARTHOLOMEW writes from Honolulu of her journey thither. On the train she met quite a number of people who were anxious to know more of our health and medical missionary work. One man, learning that there was a Sanitarium nurse on the train, asked many questions. Others became interested, and she soon found herself talking to

quite an audience, who listened attentively and asked questions. The gentleman mentioned had been much interested in healthful living, and had already made considerable advance in dietetic reform.

Reaching San Francisco, the party found themselves in a part of the city which impressed them as much worse than anything they had ever known in Chicago, where vice flaunts its temptations unabashed. Five saloons faced the hotel where they stopped, and young women, otherwise attractive in appearance, frequented them, coming out hideously, staggeringly drunk. Tired as she was, our nurse could not rest, but went out to see if some soul might possibly be turned from the evil. Even some of the bartenders were touched, but only time will tell whether the seed fell upon good ground. If she had not been destined for another work, she felt that she must have stayed where the need seemed so great.

On the ship she found two young women who had smuggled themselves aboard, in search, they said, of work. They promised to return home, and lead better lives. They have since returned to this country.

The workers have been very closely occupied since their arrival at the Sanitarium, and need still more help. They hope later to be able to visit among the people.

Sweden.

BROTHER CHARLES KAHLSTROM writes from the Bethesda Mission, Gothenburg, Sweden, that the Lord is with them, and they see his guiding hand from day to day. A request came one day from a family in a distant part of the city, asking Brother Kahlstrom to visit a sick child. They had learned of his medical missionary work from some meetings they had attended. He visited them, and advised them to call a physician, but they declined to do so, and insisted on his prescribing, which he finally did,

instructing the mother how to give the treatment. The child recovered, but another child similarly ill at the same time, and who was depending on medicine for a cure, died. Soon after this the father of the first child met with a serious accident, and came to the mission to have his wound dressed, instead of going to the factory surgeon. He asked many questions on Bible subjects. He and his wife had been thinking along these lines since the visit of Brother Kahlstrom to the sick child. The wife had resolved to obey God, and the husband was deeply interested in spiritual things.

Brother Kahlstrom adds, "The experience I had in Battle Creek, and especially in Chicago, is worth more than gold to me now. There is a great work to be done in this country, and what is most needed is a Spirit-filled, practical Christian life. My earnest prayer to the Lord from day to day is that I may be filled with the Holy Ghost, and thus be a true witness for the truth as it is in Jesus. Please remember me and the work in Sweden in your prayers."

Mrs. Kahlstrom is also a graduate from the Battle Creek Sanitarium Training-School. Miss Lotten Lundquist, who came from Sweden several years ago to get her nurse's training here, has since returned.

Brother Kahlstrom sends the following report for the quarter ending March 31:—

Days of work.....	90
Days of Christian Help work.....	30
Professional visits.....	202
Missionary visits.....	217
Treatments given.....	175
Free treatments.....	105
Gospel conversations.....	180
Public meetings.....	84
Cottage meetings.....	64
Conversions reported.....	9
Pages of reading-matter distributed.....	2,982
Garments distributed.....	10

The Good Samaritan.

Some Cases in which Water Treatment can be Successfully Employed.

The wide range of effects which water is capable of producing when applied to the body makes it a remedy of inestimable value. Its value is due to its ability to communicate heat to or abstract it from the

body. Its specific heat is high, being about two tenths of a degree higher than that of the body. For every degree or fraction of a degree above or below the temperature of the skin, water has a different action; the greater the difference in temperature of the skin and the water employed for the relief of a disorder, the greater will be the effects produced. The variety

of effects which may be produced by this universal remedy is much greater than those of any known drug. When judiciously used, it gives the best of results; but when used by one not familiar with the various effects it is capable of producing, considerable harm may be done.

Water is said to be —

Very cold at from 32° to 55° F.

Cold at from 55° to 65°.

Cool at from 65° to 80°.

Tepid at from 80° to 92°.

Warm or neutral at from 92° to 98°.

Hot at from 98° to 104°.

Very hot at 104° and above.

In cases of nosebleed, an application of very cold water by means of a compress or ice to the back of the neck, gives satisfactory results.

When bleeding from the lungs takes place, apply very cold compresses or ice to the chest, and fomentations between the shoulders, so placed as to cover a distance of two or three inches above and below the most prominent vertebræ in this region. These fomentations should be of short duration. The sympathetic nerves which supply the vessels of the lungs leave the spinal cord in this region, consequently applications to this part readily modify the size of the blood-vessels in the lungs.

When bleeding from the stomach occurs, very cold applications may be made directly to the mucous membrane by means of swallowing small bits of ice; very cold compresses placed over the stomach, and renewed frequently, also give satisfactory results.

When there is bleeding from an injured surface, as in the case of a cut, an application of ice, or an ice-cold compress directly to the part will effectually control the bleeding, provided no large vessels have

been severed. In case the applications can not be made directly to the bleeding part, the same applications placed over the trunk of the main artery supplying the part will cause the smaller vessels to contract, and thus lessen the amount of blood escaping. Hot applications are also serviceable in controlling bleeding, but they must be hot (104° F. or above), or the bleeding will be increased instead of diminished. Wherever hot water can be applied directly to the bleeding surface, good results are obtainable.

When increased activity of the heart and increased circulation are desired, fomentations over the heart, or the application of large hot compresses over the whole trunk, or alternate hot and cold applications to the spine between the shoulders, hot-water drinking, and hot-water injections are found to be excellent. This form of treatment for bringing about increased action of a flagging heart, far surpasses the results obtained by drug medication for the same purpose. In apoplexy, there is an escape of blood from some of the vessels of the brain, which, not being able to escape, accumulates and presses on the delicate brain structure, giving rise to paralysis, etc. In this condition it is necessary, if possible, to relieve the congested brain, and this is best done by thoroughly wetting the hair with ice-cold water, and then applying the ice-cap. At the same time keep the lower extremities hot, so as to determine the blood to them.

In case of fainting, a condition in which there is a lack of blood in the brain, a little cold water sprinkled on the face at once stimulates the heart to greater activity, thus supplying the brain with the needed blood. Cold water sprinkled on the chest also stimulates the heart to greater activity.

CHAS. E. STEWART, M. D.

(To be continued.)

Christian Help Work.

Christian Help Work During the Summer.

WITH the approach of the summer months there is usually a relaxation of effort on the part of Christian Help workers and those who are engaged in the work of relieving the poor and caring for the sick. While it is true that there is not the amount of suffering and want that we find in the winter, the souls of perishing men and women are just as desti-

tute as ever. The gospel is needed just as much in warm weather as in cold. The time and means required to provide fuel, clothing, etc., which were a necessity in the winter, can now be very profitably directed into other channels of work. While the warm weather presents obstacles to some phases of so-called Christian Help work, it certainly works no real hardship to the Christian Help worker, — to the one who is engaged in carrying the gospel of grace and of health from house to house.

The summer season offers a most excellent opportunity to become acquainted—to visit from house to house. The Saviour illustrated how this “good Samaritan” work should be carried on. Jesus worked in the summer as well as in the winter. Let every reader of the MEDICAL MISSIONARY plan to make this summer one of his most active experiences in the work of God for the saving of souls. Let us have the spirit to work which Paul had. He says, “Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears.” (Acts 20: 31.) We may be assured that our adversary will take no vacation during the summer. Let us, therefore, with the whole armor girded on, watch for souls as they who must give an account.

While much more might be said regarding openings for missionary work during the summer, such as open-air work, street meetings, lawn gatherings, etc., our limited space will not permit further consideration of these topics here.

We ask every Christian who reads these lines prayerfully to consider his work for the coming summer, and lay plans to carry forward Christian Help work with increased energy and consecration.

The temporary, or immediate, needs of the poor are not the same in summer as in winter, but these things are only secondary considerations when compared with the saving of the soul. Let us realize more fully that we, as Christian Help workers, are under obligation *every day in the year* to prove faithful in our work of representing the Saviour to the fallen world. Faithfulness on our part will insure success, not only in our work, but in God’s work, whose work is the salvation of souls. Let us so live and work this present summer that we may stand as faithful guide-boards pointing the sinner, as did John the Baptist, to “the Lamb of God that taketh away the sin of the world.” John 1: 29.

W. S. SADLER.

Band Notes.

THE band at Calistoga, Cal., reports more work than its members can attend to.

In a recent communication from Washington, D. C., we learn that there are eight Christian Help bands in that city. We hope to obtain reports from them soon.

South Monterey, Mich.—Our band is small, but we are trying to help all we can.

Meauwataka, Mich.—Our work has been thankfully received, and we trust that the seed sown will bear much fruit. All seem to be thoroughly in earnest.

Louisville, Ky.—One brother devotes his time to work among the poor, hunting up the worthy families, and bringing them into our regular weekly meeting. The time is spent in sewing for those in need of clothing. Fifty families have in this way been supplied with food, fuel, and clothing. Gospel meetings are held every evening at the mission. Two men have quit the use of tobacco, and one man and his wife are keeping the Sabbath as a result of the efforts put forth here.

Cheswold, Del.—Some time ago one of our Christian Help workers reported a needy case, and six of the helpers went to visit the family. A local preacher, who had a wife and six children, had been sick eight days, unable to walk. He had lain three days on his back, and could not turn over on account of the intense pain. His wife had gone to town to purchase something for the sick husband and the children, and on her return home she found us there. She had about three pounds of flour. We first had a season of prayer with the man, and gave his case to Jesus, who healeth all our diseases, and then we applied fomentations. In a few minutes the pain left him, and he fell asleep. The workers went home and returned next morning, carrying some provisions with them. They found the man sitting up reading his Bible. It is wonderful what a good fomentation in the name of Jesus will do.

The leader of the band at Bowling Green, Ky., writes that a spiritualist medium with whom he had been holding Bible readings, states that she has been enabled by these studies to live closer to God than she could while she was under the control of the spirits, which have nearly stopped troubling her. She lived with her sister, whose husband died about a year ago. She was continually annoyed by what professed to be the spirit of the dead husband visiting her, and which frightened the children. This has also nearly ceased.

The interest in the Bible work is still manifest. The leader says, "I am trying to awaken an interest in floriculture among the children this season."

Hart, Mich.—We are getting awakened, in a measure, to the work around us, and the need of doing more. There is a deep interest shown in mothers' meetings. One earnest young mother who attended our first Christian Help band meeting asked me why we did not start mothers' meetings, and expressed herself as very anxious to know how to train her little boy aright.

Scipio, Mich.—This band is composed of members of various denominations. All are very much interested in the work.

Findlay, O.—Our work has for the most part been such that we can not now see the results, but the work is pressing forward, and the workers find that the more they do for others, the more of the Spirit of Christ they have.

Galena, Kan.—The members of this band have made quilts and sold them to get means to help the poor, have made clothing to give to the needy, and have also furnished them with food and fuel, watched with the sick, cleaned up their homes, and administered to their spiritual needs as well. They have also sent comforters, sheets, pillow-cases, and towels to the mission at Topeka.

Relief Department.

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

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

Summary of Monthly Reports of Christian Help Bands.

LOCATION.	No. of Visits.	Hours of Work.	Persons Given Medical Care or other Assistance.	No. Treatments Given.	No. Mothers' Meetings Held.	Gospel Conversations Held.	No. Garments Distributed.	Baskets of Food Distributed.	Total No. Cases under Observation.	No. Children in Classes.	No. Patients brought to Physician's Attention.	Pages Reading Matter Distributed.	Donations.
Albany, Mo.	6	90		1		6			4	2	1	50	
Millington, Md.	6	63	4			5	55	2				4,572	
Carthage, Mo.	2	8					4	5	5			700	\$1.00
Bowling Green, Ky.	113		6		3	82		2	40				.45
Wilson and Newfane, N. Y.	3	59	5	5		2	3				2	2,596	
Parkersburg, W. Va.	11	2	3	1		13			1			1,090	
Chesaning, Mich.	15						20		4			1,432	
Hart, Mich.	8		3			1	6		4			1,389	.89
Vineland, N. J.	27	15	1				17	5	4				
Calistoga, Cal.	50	16	5		1	9	27	7	11		5	2,500	.90
Boulder, Colo.	12	43					64	2				72	.10
Louisville, Ky.	289	417	95	6		380	266	233	14	7		10,088	26.90
Denver, Colo.	109			5		205		2				302	4.35
Nevada, Mo.	39	60		40		16	37						
Ft. Collins, Colo.	30	25	5	20			15		4				.40
New York, N. Y.	23		8			2	63	4	8		1	400	8.86
Allegan, Mich.	73	61				14	19	2				211	5.68
Ola, Mich.	55	10	5	1		3	5	3	17				6.08
Shelby, Mich.	31	48			2	55	15					764	.55
Randolph, N. Y.	26	69	19	8		35	31	29	17		3	2,912	10.50
Bunker Hill, Mich.		40					55						.95
Lake View, Mich.	33	163	9	2		90	78	12	15	25	3	1,501	.10
Bushnell, Mich.	2			1		4	5					1,066	1.00
Totals	963	1,188	168	90	6	922	785	308	144	34	16	31,645	68.71

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.

Nos. 580 and 581 are two sisters living in Pennsylvania, whose parents are living, but the father has very poor health. The older one is eight years of age, with red curly hair and black eyes, and is considered pretty. The other is five years old, has light curly hair and blue eyes, and presents a good appearance. They are both good children and have good health.

A mother who adopted a little motherless girl of four, deserted by her father, writes thus after a year and a half's experience with the child:—

Thinking that you would be pleased to hear from the child, No. 425, that we have taken through your kindness, I will write you of her. She came to us Sept. 12, 1897. She has not been sick since we have had her, is full of life and activity, and ever on the alert to see what is going on. It is hard work for her to walk quietly along; she has to give a hop, skip, and jump, too. I tell her that she can not keep still except when asleep. She is quick to learn, and sees and hears like a child of older years.

I have never seen a more affectionate child, loving and caressing us, and wishing these in return. She often says to me, "You are the best woman that ever was." She is a part of our home life now, and I can but feel that the Lord's hand is in her coming to us.

Contributions to the International Medical Missionary and Benevolent Association.

Maintenance Fund.

J. D. Anderson, 30c; Mrs. Alma Allen, 50c; Jacob P. Arnbrecht, \$2.00; H. Boram, 2.00; A. W. Butcher, 3.00; Mrs. H. Bowman, 25c; Jennie Bowman, 25c; Emma Bowman, 10c; Ella Blodgett, 2.70; S. J. Bostwick, 1.50; S. J. Bostwick (J. W. H.), 1.50; Annie Brown, 2.00; Elizabeth Brown, 2.00; Lewis Brown, 50c; Henry Brown, 25c; S. S. Bartley, 2.11; Peter Borg, 1.65; Mrs. Frank Bruff, 20c; Mrs. Hazel Bruff, 5c; Mr. Belle and family, 50c; Perry Black, 5.00; Chas. Chamberlain, 5.00; Mrs. M. W. Cooley, 1.00; Chas. Cobey, 1.00; C. Christian, 50c; C. Christian (J. W. H.), 50c; Mrs. H. J. Caldon, 1.00; L. Clark, 1.00; Daniel Crowemette, 25c; Libbie Castle, 25c; L.

L. Cushing, 50c; Mrs. L. M. Condon, 1.00; C. T. Caviness and family, 1.00; C. T. Caviness and family (J. W. H.), 1.00; Sarah A. Cupp, 74c; E. F. Cochrane, 69c; W. T. Davis, 25.00; Mrs. S. E. Dodge, 25c; J. L. De Graw, 1.00; Jas. DuBois, 10.00; Thos. A. Dunham, 12.00; Jenny Evans, 50c; Mrs. A. M. Evans, 2.00; E. C. Eddy, 1.00; E. C. Eddy (J. W. H.), 1.00; Fred W. Elrich, 5.00; a friend, 3.00; a friend, 20c; friends in Sidney, N. Y., 1.75; friends in Greenleaf, Kan., 4.25; a friend, 6.00; a friend, 30c; a friend, 25.00; a friend, 10.00; a friend, 40c; a friend, 1.00; a friend, 1.24; a friend, 2.50; a friend, 2.50; John R. Fisher, 1.00; Mrs. Mary D. Gildersleeve, 1.00; Martha Green, 50c; A. E. Gober, 30; Mrs. L. M. Gowen, 1.00; Johnnie Goodnough, 30c; Mrs. F. D. Hare, 3.00; Alva, Walter, and Gussie Hogan, 1.18; Mrs. Judas P. Hull, 3.60; Sarah J. Hines, 1.00; Mrs. Phebe Hamp, 1.40; Mrs. Harriet Hopkins, 50c; Mrs. Harriet Hopkins (J. W. H.), 50c; C. Hale, 1.00; A. J. Hartung, 2.85; A. M. Hills, 10.00; Mrs. Hannah Hughes, 1.00; Lovina Howe, 1.00; Conrad Hingerly, 50c; Martha Hingerly 1.00; G. C. Howard, 1.04; Mrs. C. Harrington, 1.00; W. F. Heacock and wife, 2.00; Lea, Dora, and Ernest Hart, 30c; J. M. Jacobs, 25c; Mrs. Geo. J. James, 2.00; Peter Jensen, 5.00; W. C. Kellogg, 25c; E. H. King, 1.00; Truman Kibbe and wife, 5.00; Catherine Lantz, 25c; H. O. Lantz, 25c; J. L. Locke, 2.00; Mrs. C. L. Linnell, 50c; John F. Luyster, 1.00; W. H. Lashier and wife, 1.00; Mabel Lashier, 15c; Mamie Lashier, 10c; Ida Lashier, 10c; W. H. Lashier and wife (J. W. H.), 1.00; A. J. Ladeau and family, 2.30; Nettie F. Landus, 1.00; M. A. Miller, 1.00; John Mc Kelvey and family, 1.00; Elesta Moore, 50c; T. E. Morey, 50c; A. Morey, 50c; Mrs. Zella Matthews, 1.00; W. R. Matthews, 1.42; Mrs. M. M. Mills, 2.00; Mrs. T. C. McDonel, 10c; Nettie Munro, 1.00; Oscar Olmstead, 50c; Wm. Penniman, 35c; Mrs. A. D. Parker, 1.00; D. H. Pickering and family, 1.00; Mrs. Kate T. Rogers, 2.00; Master Fern Runcorn, 25c; C. A. Rood, 2.00; Mrs. M. M. Raymond, 5.00; Mrs. J. M. Sampson, 1.00; Mrs. J. H. Seager, 1.00; P. A. Symonds, 35.00; Sanitarium, Battle Creek, Mich., Christian Help Bands, 2.00; S. M. Stewart, 2.00; Henry Sleight, 3.06; Mary A. Shaff, 1.00; Margaret Scott, 2.00; Geo. W. Spies, 1.00; Miss Sophie Saxild, 5.00; Jennie Sheridan, 1.00; M. Thatcher, 10c; Mrs. M. Thatcher, 20c; Amos and M. A. Titus, 50c; Andrew Thornton, 86c; M. A. Taylor, 2.00; D. B. Voorheis, 30c; M. Van Niman, 25c; M. Van Niman (J. W. H.), 25c; Mrs. Mary M. Witt, 50c; Grace P. Wood, 50c; Mrs. S. A. Wheeler, 75c; Bertha Wilson, 1.00; Mrs. S. M. Wolvert, 1.00; John Ziegler, 60c; John Ziegler (J. W. H.), 60c; unknown friend, clothing; Gros & Son, one box oranges.

Alabama.— Birmingham Sabbath-school, \$1.85; Selma Sabbath-school, 68c.

California.— San Diego Sabbath-school, \$6.50.

Colorado.— Fruita Sabbath-school, \$2.18; Pueblo church, 8.61.

Georgia.— Macon Sabbath-school, \$4.

Illinois.— Chicago Medical Missionary Training-School Sabbath-school, \$8.32; East Alton Sabbath-school, 53c; Forest Sabbath-school, 1.00.

Indiana.— Connersville church, \$2.00; Etna Green church, 2.14; Fort Wayne Sabbath-school, 1.65; Fremont Sabbath-school, 1.00; Homer church, 4.00; Lyons Sabbath-school, 80c; Logansport Sabbath-school, 1.16;

Mechanicsburg church, 2.85; Mt. Zion church, 1.45; Noblesville church, 1.33; Priam Sabbath-school, 1.15; Pulaski Sabbath-school, 1.32; Terre Haute Sabbath-school, 3.11.

Indian Territory.—Mussogee Sabbath-school, \$1.00.

Iowa.—Dubuque Sabbath-school, \$4.00; La Claire Sabbath-school, 80c; Valley Creek church, 1.04.

Kansas.—Bern church, \$2.05; Colony Sabbath-school, 95c; Harrington church, 9.00; Hillsboro church, 7.20; Holton Sabbath-school, 2.23; Lebanon church, 6.61; Laurence Sabbath-school, 25c; Otis Sabbath-school, 6.45.

Kentucky.—Covington church, \$1.25; Lexington church, 1.86.

Louisiana.—Marthasville Sabbath-school, 20c; Welsh Sabbath-school, \$3.02.

Manitoba.—Morden church, \$2.00.

Michigan.—Augusta Sabbath-school, \$4.00; Battle Creek Sanitarium Sabbath-school, 5.52; Clare Sabbath-school, 2.00; Chase Sabbath-school, 1.36; Cleon church, 50c; Cedar Lake Sabbath-school, 3.68; Denver Sabbath-school, 2.49; Detroit church, 10.65; Jackson church, 1.86; Quincy Sabbath-school, 2.10; St. Louis church, 4.54; Watrousville church, 1.20; Westphal Sabbath-school, 1.78.

Minnesota.—Clotho Sabbath-school, \$1.21; St. Paul church, 7.00; Villard Sabbath-school, 3.25.

Mississippi.—Burnsville church, \$2.50.

Nebraska.—Allison church, \$2.89; Diamondale Sabbath-school, 2.81; Dunbar church, 5.54; Nebraska City Sabbath-school, 3.79; Sarouville church, 4.45; South Auburn Sabbath-school, 50c.

New Jersey.—Branchville Sabbath-school, \$3.25; Plainfield Sabbath-school, 1.00; Salem church, 1.69.

New Mexico.—Farmington church, \$1.62.

New York.—Munda church, \$1.76; North Collins Sabbath-school, 16c; Sing Sing Sabbath-school, 2.00; Spring Brook Sabbath-school, 3.25.

North Carolina.—Hildebran Sabbath-school, \$5.00; Newlight Sabbath-school, 90c; Reidsville Sabbath-school, 2.00.

North Dakota.—Foreman Sabbath-school, \$1.40; Tes-sendee church, 6.00.

Oklahoma.—Enid church, \$1.25; Enid Sabbath-school, 1.17; Keene Sabbath-school, 2.07.

Ontario.—Toronto Sabbath-school, \$2.45.

Oregon.—Kerby Sabbath-school, 30c; Tillimook Sabbath-school, \$2.75.

Pennsylvania.—Meadville Sabbath-school, \$2.61; Philadelphia Sabbath-school, 5.93; Spartansburg Sabbath-school, 40c.

South Carolina.—Charleston Sabbath-school, 20c.

Tennessee.—Graysville church, \$8.10; Knoxville Sabbath-school, 5.00.

Texas.—Austin church, \$2.22; Brenham Sabbath-school, 1.00; Dennison church, 70c; Hutto Sabbath-school, 7.40; Sister Grove Sabbath-school, 1.25.

Vermont.—Sutton Sabbath-school, \$2.79.

Virginia.—Mt. Williams church, 45c.

Washington.—Kern Sabbath-school, 26c.

Wisconsin.—Appin Sabbath-school, \$2.00; Grand Rapids church, 4.00; Nealsville Sabbath-school, 1.12; O'Clair Sabbath-school, 50c; One Hundred Mile Grove church, 10.00; Omro Sabbath school, 1.26; Richland City Sabbath-school, 68c; Welcome church, 1.00.

Total, \$610.11.

Chicago Medical Mission.

L. E. Cox, \$1.00; Dr. J. M. Craig, 3.00; Mrs. Jennie Casey, 50c; Anna M. Dubert, 1.50; Dr. J. H. Kellogg, 10.00; W. H. Lashier, 2.00; J. Lindstrom, 75c; S. M. Lewis, 1.00; Mrs. E. C. Millard, 1.00; G. H. Murphy, 1.00; J. R. Ogden, 1.00; Mrs. A. G. Olsen, 1.00; Mrs. Ruanna Peck, 50c; Dr. David Paulson, 5.00; N. W. Paulson, 5.00; Dr. H. F. Rand, 6.00; Miss Sophie Sax-ild, 5.00; A. G. Swedberg, 75c; Ruth Selleck, 50c.

Total, \$46.50.

Missionary Acre Fund.

Anthony Allen, \$18.00; Jas. Black, 6.00; Herbert Campbell, 40c; A. J. De Vinney, 13.00; O. E. and L. A. Gibson, 65c; Joseph Hagmann, 1.95; W. F. Manchester, 3.75; Mrs. H. Parker, 50c; F. Rasmussen, 3.34; James Summerton, 2.37; Wm. H. Twinning, 8.18.

Total, \$58.14.

Star of Hope Mission, Chicago.

Mrs. Arthur Kellogg, \$1.00.
Total, \$1.00.

Newsboys' Home Fund, Chicago.

Dr. Chas. E. Stewart, \$5.00.
Total, \$5.00.

Cooranbong Sanitarium, Australia.

W. T. Davis, \$50.00; Arvid Johnson, 5.50.
Total, \$55.50.

Leper Fund.

C. L. Castle, \$1.00; Mrs. J. M. Sylvester, 1.00.
Total, \$2.00.

Samoa Islands.

F. Rasmussen, \$3.33.
Total, \$3.33.

Honolulu Sanitarium, H. I.

S. S. Merrell, \$125.00.
Total, \$125.00.

Tonga Island Mission.

F. Rasmussen, \$3.33.
Total, \$3.33.

Skodsborg Sanitarium, Denmark.

Elsie Martinson, \$10.00.
Total, \$10.00.

General Fund.

Dr. J. E. Caldwell, \$25.00.
Total, \$25.00.

Grand Total, \$918.26.

Missionary Notes.

A KOREAN prince is taking a postgraduate course at Princeton University.

* *

THREE missionaries, English, German, French, were murdered in China in November.

* *

A BUSINESS Men's Association in Central church, Rochester, N. Y., has paid down a thousand dollars to support a missionary in the Philippines.—*Woman's Work for Woman.*

* *

FOR ten years two sisters in Edinburgh, one a teacher and one a milliner, have supported a sister who is a missionary. They are perhaps making as much self-denial in giving as she has made in going. The *three* are missionaries.

* *

In every heathen village on the Garo Hills of Assam, a house is set apart for all the young men of the village, and they live there together until they are married and set up homes for themselves.—*Assembly Herald.*

* *

DR. GRIFFITH JOHN, in a conference address, stated that he had been a missionary for forty-three years, and if he could multiply these years by ten he would give all for China.

* *

THERE are fifty-seven Jewish synagogues in Italy, some of which count among the most beautiful productions of architecture in the country. Seven out of the sixty-five rabbis have received the title of knighthood.—*Christian and Missionary Alliance.*

* *

THE English Consul in Peking, China, says that on the way from Peking to Shanghai he found a Jewish colony, but their religion was a mixture of Mohammedanism and Confucianism, with Jewish customs predominating.

* *

DRS. E. AND A. NEVE, of Kashmir, have performed twelve hundred operations on the eye in a single year. In Great Britain there is one doctor for seven hundred people. In Kashinir there is only one for 250,000.—*Edinburgh Quarterly Paper.*

* *

A CHINESE pastor, of Los Angeles, Cal., is about to start a paper in the Chinese language to further the interests of missions among the Chinese on the Pacific Coast. For this purpose he has procured 250,000 type, which represent 11,000 different characters, and require that number of separate boxes in which to keep them.

It is very significant that since the Presbyterians began to make a special effort to induce their Christian Endeavor societies to adopt and support individual foreign missionaries, the sum given has steadily increased year by year.

* *

Two homes for the children of Presbyterian foreign missionaries are found in Wooster, O., and for five years have been doing a beneficent work. Boys and girls to the number of thirty-two are now cared for, coming from China, India, Siam, and Mexico.

* *

AT the Tuskegee Normal Industrial Institute provision has already been made for the training of a number of students from Cuba and Porto Rico in academic, industrial, and religious branches. Already a number of students are at Tuskegee, and more will be admitted as soon as funds are secured for their expenses.—*The Missionary Review of the World.*

* *

THE *New York Observer* says: "We know members of the Episcopal Church who resort regularly to the confessional, who believe in the change of the wafer into the actual body of Christ, who pay idolatrous worship to the altar, and practise all the genuflections and invocations to the Virgin which a devout Romanist would do, and who are training children to the same performance."

* *

THE Jewish colonies in Argentina are holding on their way, though not in overflourishing circumstances. They need not be regarded as dismal failures, or with despair, although much disappointment has been experienced, and matters have not come up to expectation. Such schemes are always great experiments, and demand the utmost patience and caution.—*Jewish Intelligence.*

* *

A THEATER in Atlanta, Ga., has been leased by two Mormon elders, and dedicated as a Mormon temple. The elders have made no converts so far, and say they do not wish them. They claim that they merely wish to disseminate Mormon doctrines, and to show that Mormons are not polygamists. They announce that no collection will be taken up, as a wealthy elder in Salt Lake City is meeting all expenses.—*The Assembly Herald.*

* *

CALCUTTA has the largest number of college students of any city in the world. The University of Calcutta examines over ten thousand students annually, the first- and third-year men not being counted. There are twenty-four colleges, and seventy-four high schools. At least twenty thousand more have been students, and are accessible through the English tongue. The great majority of all the students, representing 100,000,000 people, are trained at Calcutta.—*The Missionary Review of the World.*

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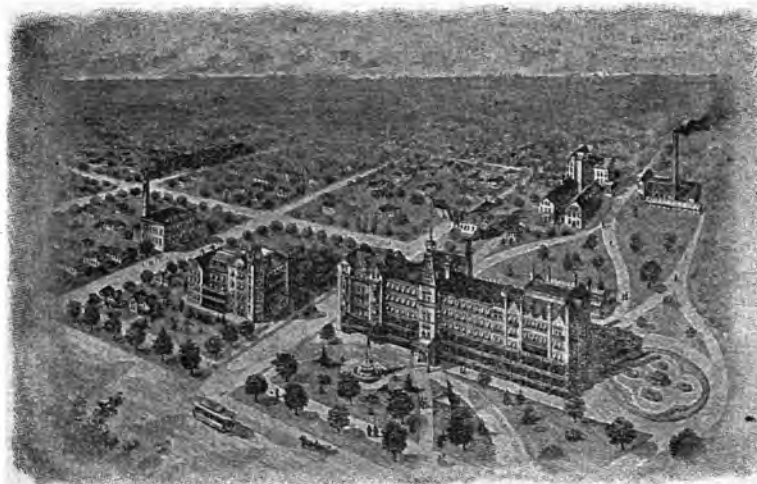
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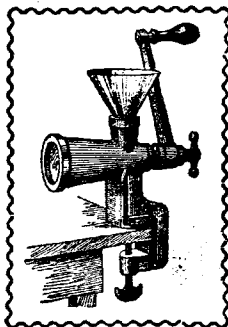
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