BATTLE CREEK SANITARIUM

Acknowledged to be...

The Oldest and
Most Extensive
Sanitarium conducted on Rational Principles in the United States. It has the special advantages of an
Elevated
and Picturesque
Site.
And Remarkably Salubrious Surroundings.

The buildings are lighted by a 1700 light-plant Edison incandescent system. Safety
Hydraulic elevators. General parlor, 60 x
60 feet. Dining-room with a seating ca-
pacity of 500. Cuisine unsurpassed.

Artificial
Climate
For those needing special
conditions.

Baths of Every Description
The Institution affords facilities for Turkish, Russian, Electric, Vapor, and Water
Baths of all kinds, the Electric-Light Bath, and a large Swimming Bath.
All the conveniences of a first-class hotel. Incapable and offensive patients
not received. Trained Nurses of either sex furnished at reasonable rates.

Thoroughly Aseptic Surgical Wards and Operating Rooms.

Everything an Invalid Needs
Special Dietaries Prepared as Directed; Electricity in every form; Massage and
Swedish Movements by Trained Manipulators; Pneumatic and Vacuum Treatment;
Mechanical Appliances of All Sorts; Classified Dietaries; Unequaled Ventilation;
Perfect Sewerage.

A FINE GYMNASIUM with Trained Directors.
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**MICHIGAN CENTRAL**

"The Niagara Falls Route."

**GRAND TRUNK RAILWAY SYSTEM.**

*Time Card in Effect February 5, 1899.*

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

**WEST-BOUND FROM BATTLE CREEK.**

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A Severe Test Passed.

The graduating class of the American Medical Missionary College and the college itself, as well as the faculty and teachers, recently underwent a crucial test such as few colleges or students are ever subjected to.

The American Medical Missionary College was incorporated in Illinois, and is under the supervision of the State Board of Health of Illinois, a board which has been more active than any other body in the United States in introducing reforms in medical education, and raising the standard of medical study in the United States. This board has kept a sharp eye upon the development of the American Medical Missionary College, and has, from time to time, sent committees to investigate its work, its facilities, its teaching corps, etc., and has frequently expressed its hearty approval of the advantages afforded students for study, considered from a purely scientific standpoint. As a final test of efficiency of the work done, the board submitted the graduating class to an examination which the examining committee admitted was more rigorous and exacting than any class had ever been given before, acknowledging that their purpose was thoroughly to test the school and the efficiency of the instruction given, as well as the character of the work done by the students.

It is very gratifying, indeed, to all concerned that we are able to announce that the entire class of twenty-four passed this critical examination successfully, and with unusually high grades, so that the American Medical Missionary College to-day stands upon exactly the same footing as regards the status of its diplomas in the State of Illinois, the laws of which are fully as exacting as those of any State in the Union, as the best known and most highly endowed colleges in the United States.

The American Medical Missionary College is in no sense a cheap or superficial school. It is supplied with the best facilities for scientific teaching, and presents to its students a fuller and more thorough curriculum than any other medical school in the United States. There is no one educational institution in the world at which students can acquire so broad and thorough a knowledge of the science of dealing with the sick as at this college. This must necessarily be so for the reason that there is no physician upon whom graver responsibilities rest than fall upon the shoulders of the medical missionary. He is often obliged to deal with the most difficult cases, in which his reputation and even his own life, as well as that of his patient, may be at stake; and he is obliged to practice under the most perplexing circumstances, where ordinary facilities are not at hand, and without the benefit of the counsel of other experienced physicians. Nothing but the most thoroughgoing preparation can fit a person for work in this important and responsible field.

Sanitarium Notes.

The editor recently returned from the Boulder Sanitarium, and reports the institution filled to overflowing with patients. A special effort is being made to raise money to erect several cottages for the special treatment of consumption, or tuberculosis, in its various forms. This is a much-needed enterprise. It is desirable to raise twenty thousand dollars at once for this purpose. The Medical Mis-
The Medical Missionary Board holds ten thousand dollars which has been contributed with the understanding that at least as much more will be raised for this purpose.

The Nebraska Sanitarium is prospering gloriously, as it has almost from its very beginning. The north dormitory of Union College has been leased for twenty years, and is already occupied. New treatment-rooms are being fitted up in the neat and commodious building, a new heating plant has been introduced, and an elevator is to be put in. This will soon be one of the best-equipped institutions in the country. The Nebraska Sanitarium has always maintained the highest standard in relation to diet and dietetic reform, and there is no disposition to lower the standard.

The friends of medical missionary work in Iowa have generously contributed the means necessary for the erection of a fine building in Des Moines, which will be wholly devoted to sanitarium and medical missionary purposes. The building is nearly completed, and will be dedicated next month, when a fine corps of physicians and nurses will be installed, and the same good work begun that is carried forward in so many other places. Brother and Sister Johnson, who have won so excellent a reputation for themselves and for sanitarium treatment by their successful work in Des Moines for several years back, will connect with the institution.

Quite a number of Battle Creek Sanitarium physicians are taking short leaves of absence just now to attend camp-meetings and various other large gatherings where an opportunity is afforded for the presentation of the gospel of health.

Gleanings by the Way.

The Indiana camp-meeting was held at Alexandria, in the very heart of the gas belt. Gas pipes were laid over the ground, and the large pavilion was well lighted by jets. All the necessary cooking was done by natural gas, which was a wonderful convenience.

The meeting was held in a grove, the beautiful trees affording shade for almost every tent. About a thousand people were encamped on the grounds. Everything was kept in a neat and sanitary condition.

Deep interest was manifested in all phases of the medical missionary work. A club of one hundred Life Boats was ordered to be used in the gospel work. Suggestions were given in regard to enlarging the Gospel Mission in Indianapolis.

Brother and Sister Mann are conducting treatment-rooms at Fort Wayne, and laboring for the advancement of the health principles as the Lord opens the way.

The local camp-meeting at Waukesha, Wis., was a rich spiritual feast. There are a large number of medical missionaries at work in Wisconsin, and the Lord has wonderfully blessed their efforts. Dr. Kellogg, in passing through from the Wisconsin Chautauqua, stopped off at Waukesha, and gave one lecture upon the physical deterioration of the human race and the remedy, which was much appreciated by all, and we trust the good seed sown will bear a bountiful harvest.

The Illinois camp-meeting was held at Peoria, on a beautiful prominence known as the Peoria Heights, which years ago was declared by Father Marquette to be the most beautiful spot his eyes had beheld in all his long wanderings. A deep interest was manifested in the medical missionary work and the health principles.

Brother Sadler and I held numerous “cottage” tent meetings on the camp-ground, which were well attended. In these little meetings the people felt free to ask questions, and we believe that the Lord blessed this effort.

During the past year the Lord has signally blessed the labors of Brother and Sister R. B. Craig in this city. Many of the most influential citizens are deeply interested in the health truths. The mission has been a beacon of light which has opened to many a poor wanderer the way to the cross. It is the only mission in the city that is modeled after the plan of the Workingmen’s Home in Chicago. While Brother Craig has not had immediate charge of the work, he has given such help as his other duties would allow.

Quite a number of the young people in attendance at the meeting signified their desire to take up the training that will fit them to help humanity both physically and spiritually.

At Lake Bluff, already well-known as a place where many camp-meetings and conventions have been held, a large company of men and women who are leading out in various reformatory movements,
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held a convention. One day was set aside as "Vegetarian Day," and Dr. Kellogg had been invited to give an address in both the forenoon and the afternoon sessions, but on account of the great pressure of other duties, he invited Dr. Holden and me to use the time. We were deeply impressed with the earnestness that these influential people manifested in the great truths of right living. When we saw how enthusiastic these vegetarians were in reference to the one point of vegetarianism, we could not but feel conscience smitten that we had not manifested greater energy in getting these truths before the people, especially when God had committed to us so many precious rays of light on other phases of healthful living.

After both forenoon and afternoon sessions, we were asked numerous questions by the audience, all of which indicated a deep interest in the subjects presented. We knew that the Spirit of God was present to water the seed sown.

Miss Anna Tabor occupied an hour daily during the entire week on the subject of physical culture and dress reform, and her labors have been much appreciated. Our prayer is that God may grant us many such openings, and give us the wisdom necessary to fill them properly.

**David Paulson, M. D.**

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**The Christian's Attitude Toward Error.**

Every untruth has in it the seeds of its own destruction. It is not the business of the Christian to fight error, or to combat heresy, but to preach the gospel. Neither is it the work of the Christian to fight the exponents of erroneous views and positions. Let the believer in truth be fully occupied with the one work of preaching truth, by both precept and example. It is the gospel that has power—power unto salvation.

David did not have to put Saul out of the way. The envious and jealous career of Saul had in it the leaven that worked its own destruction. David went about the work of comforting the broken-hearted, helping those who were financially and spiritually bankrupt, and thus he began an experience in ministering to those needy souls which fitted him to sit upon the throne and at the same time be interested in the most lowly, individual in his kingdom. In the meantime, Saul was working out his own destruction. It was not necessary for David to say one word or lift one finger against the enemy of his cause, for his cause was God's cause. David had only to walk in the counsel of God, being content with whatsoever state he was in, finding fault with none of the circumstances which Providence permitted to overtake him, while Saul was indulging in such habits of thinking and acting as led him up, step by step, to the hills of Gilboa, where he fell by his own sword.

Let not the Christian feel that the plans of an all-wise God can be successfully interfered with, although for a time the eternal purposes of God may be apparently frustrated. Let the believer in Jesus have faith in the promise which says, "All things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. Let all our energies be spent in the one grand work of proclaiming the glorious gospel to the judgment-bound inhabitants of earth.

Let not the enemy succeed in diverting our attention to the many side-issues and sophistries that are springing up like mushrooms in these last days. Let us point out the tokens of our Lord's soon coming, and portray the solemnity and peril of the times in which we live. Yea, let us ever be found pointing the sinner to "the Lamb of God which taketh away the sin of the world." Let the Christian waste no time in refuting the teachings of the enemy who ever seeks to entangle men in the meshes of argument, error, and skepticism.

The Lord says, "Ye are my witnesses." Let us be faithful to our work, and God will be successful, and cause his truth to triumph, and the champions of error will, like King Saul, fall by their own swords.

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**Possibilities of a Christian Home.**

It would be a wonderful thing to have had a part in the rearing of the temple on earth, and to have been permitted to officiate in its grand and lofty ceremonies; but it is a greater and grander work to be permitted to take the lessons that were taught by that whole system, and imitate the work that Paul did; namely, to point out to men that the body is the temple of Christ, and that here God desires to have undisputed possession.
It is a grand thing to erect and maintain a great orphans' home, but it is a grander work to take the truths that have been the foundation of this institution, and carry them into every truth-loving home, and by the soul-inspiring power that will accompany them, transform each into an orphans' home.

It is a wonderful thing to start a sanitarium, but it is a more wonderful thing to take the lessons of truth that have been brought to light by these divine agencies, and go to the people, and by means of these principles convert every home into a sanitarium.

It is a soul-inspiring thing to start a city mission, but it is a more essential thing to transform every home into a mission home.

It will be a grand thing successfully to equip the missionary farm that the Lord has sent us, but it will be a larger work for some one to take the lessons that we shall there learn, and go everywhere teaching the people how to make every farm a missionary farm.

Evidently, God's great plan in maintaining these institutions is to give to the workers the initial touch, to furnish the key-note, as it were, that will enable them to transplant the influences of these institutions into every home that will receive them. God's ideal plan is to set the "solitary in families," and perhaps if every Christian worker had carried out God's instructions in reference to these things, it would never have been necessary to organize these institutions as special object-lessons to represent these divine principles before the world. These various institutions furnish opportunity for the workers who are in training to become inoculated, so to speak, with truth and right methods, to become so thoroughly acquainted with the flavor of truth, that as God sends them out into society and into homes, they shall be able to detect the least deviation from it, and present the better way.

C. Founded all have seen in past numbers of the Review a reference to the proposed home for consumptives in connection with the Colorado Sanitarium. The proposition for the membership of the Seventh-day Adventist Church and others to contribute on an average of one dollar apiece to this enterprise is meeting with ready favor, a number having already responded. Certainly every one wants a part in this worthy work. Every reader has only to look about him to see the sufferers from this terrible disease. Colorado is the great hospital of the United States. To this region thousands come annually, some to recover, many to die. Many of those who succumb might live were they provided with proper care. It is planned to furnish such care and attention in the proposed hospital.

Will not our brethren and sisters respond to this appeal? We are confident that in so doing the Lord will bless them and make their offering a blessing. That which we dispense to others blesses them, and returns with double blessing upon ourselves.

All donations to this enterprise should be sent to F. M. Wilcox, Colorado Sanitarium, Boulder, Colo.

Training of Missionaries.

The Church Missionary Intelligencer (English) for September has an excellent article on "Methods of Training Missionaries," from which we give a few paragraphs. The principles will apply to mission work everywhere, whether in a "tropical climate" or elsewhere:

We claim the best men for the foreign field. The time has passed for saying that those who can not obtain work at home are good enough for work abroad. The experience of recent years has rather shown that the church of Christ is beginning to realize, with the church of Antioch of old, that it is a Paul and a Barnabas, as well as a Mark, that the Holy Spirit bids us separate for this holy work.

The man who has not learned the secret of frequent and sustained communion with God, and knows not the direct influences of the Holy Spirit, would better never go to the mission field. It may be thought that such a life is easy in a theological college. It is not necessarily so. Hard study and mental strain, frequent duties and late hours, tend to lessen stated hours of devotion, and to make the soul cold and dull. Yet this need not be so. Only the devotional life must be well ordered—well ordered for the college life in public, well ordered for the private life of the individual student.

I once asked a very successful student what he himself considered to be the secret of his success. He replied in the words of a veteran missionary, "Prayer and pains can do anything." Once again, on asking whether hard work had hindered the growth of spiritual life, I received the reply that it had helped him forward in it. "But," he added, "I always begin the evening study with prayer, and whenever I find myself growing
cold, I stop and kneel down, and enter afresh into the secret of His Presence.” It is thus that while the sea of difficulty oftentimes threatens to overwhelm the inner life, yet it is possible for it to be with us as with the "Israelites of old, "the waters were a wall unto them on their right hand and on their left."

Before leaving this point, let me say that no grace needs to be more carefully cultivated in the missionary student than that of self-control. The temptations to slackness and sloth in work, the terrible exposure to temptations of the flesh which a tropical climate and heathen land inflicts on our younger missionaries, are such as urge on missionary societies this fact, that none be sent forth who have not found Christ their strength in victory over sin, and who can not by God’s grace say, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” 1 Cor. 9: 27.

For this reason the life in our missionary colleges should be one of daily self-restraint in little things, that thus God’s Spirit may work out the firm habit of self-control. Those who know the trials of an Indian or African climate can best realize how all-important this is for the comfort and usefulness of the missionary. He, above all men, should cultivate a thorough subjection of temper and a self-forgetting spirit of meekness, so that, by God’s grace, he may bravely bear those provocations which a tropical climate so tends to aggravate.

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**World-Wide Notes.**

**Death of a Remarkable Woman.**

We notice with sincere regret the death of Mrs. Ellen C. Johnson, superintendent of the reformatory prison for women at Sherburne, Mass., which occurred June 28, in London. Mrs. Johnson was in attendance at the Woman’s Industrial Council, and had only the day previously presented a valuable paper on reformatory work for women. Her predecessor in office was Miss Clara Barton. Mrs. Johnson had held the place since 1884. Mr. Philip Ayers, in the Charities Review, gives a tribute to Mrs. Johnson from which we quote quite fully for these columns early in the summer. Twenty-two students registered, representing two universities and twelve States of the Union. More than half of these had been connected with philanthropic work, and improved this opportunity for a larger experience. Besides the lectures, papers, etc., on the various topics, much visiting was done at the various charitable and reformatory institutions in New York and adjoining cities, including all branches of philanthropic work, from the foundling asylum to the charitable and penal institutions for adults; hospitals, almshouses, institutions for idiots, insane hospitals, police stations and magistrates’ courts, prisons, social settlements, tenements, school buildings.

**The New York School of Philanthropy.**

The School of Philanthropy held during the summer vacation in New York City was referred to in these columns early in the summer. Twenty-two students registered, representing two universities and twelve States of the Union. More than half of these had been connected with philanthropic work, and improved this opportunity for a larger experience. Besides the lectures, papers, etc., on the various topics, much visiting was done at the various charitable and reformatory institutions in New York and adjoining cities, including all branches of philanthropic work, from the foundling asylum to the charitable and penal institutions for adults; hospitals, almshouses, institutions for idiots, insane hospitals, police stations and magistrates’ courts, prisons, social settlements, tenements, school buildings.
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The school seems to have come to stay. The tuition has been free the two summers of its existence thus far. Next year a registration fee of $10 will be charged. An appeal is made to establish scholarships. Seventy-five dollars will meet a student's expense for the six-weeks' course.

Not All Sunshine.

Much has been said about the power of medical missions to win hearts that would otherwise be closed to the gospel, and many times when schools and churches and other mission property have been destroyed, and teachers and preachers driven out of heathen communities, hospitals and physicians have been spared by those who had come to appreciate their material benefit. Not always, however, is this the case. An illustration was given in the riots which occurred two hundred miles above Fuchau last June, when the hospital was looted with the rest of the mission property, and the physicians, as well as the other missionaries, had to flee. The reports so often current among the Chinese that the foreign doctors extract the eyes of the natives for medicine, and mutilate their bodies for the same purpose, were circulated to stir up the superstitions of the people to the rioting point. The death of a patient in the hospital and the finding of a murdered and mutilated child near the leper settlement was the spark which set off the riot. The murder was doubtless committed by the Chinese themselves.

King Khama — Buluwayo.

M. Coillard, the aged French missionary to the Barotsi, has recently returned to his work after a vacation. On his way he called at Palapye, the town of the Christian chief, Khama, who has been so courageous in his resistance of the liquor traffic. He reports him as much broken and crushed in spirit. His son, who is not a Christian, is seeking to undermine his influence, goes contrary to his father's methods, and has left to take the lead of a faction. What will become of the tribe at the death of the old king is a serious question.

At Buluwayo M. Coillard found great changes. It has already made wonderful progress in the appliances of civilization. The streets are grand boulevards lighted with electricity, and some of the buildings have architectural pretensions. It has its daily journals, its clubs, and its hotels, of which M. Coillard writes that he might have supposed himself in London in the best society. The hotel to which a friend invited him was a palace. A military band executed magnificent music in the court, and a troop of Hindus moved about the dining-room in garments of irrepresachable whiteness. One forgot that he was in Buluwayo, an outpost of civilization. Truly, events are marching rapidly in these days.

Korean Liberality.

The example of some of the converts from heathenism in matters of sacrifice and benevolence would put to blush many who have always lived in the full blaze of the gospel. Speaking of the Presbyterian mission churches in Korea, the Assembly Herald says that the Fusan church sends a man twenty-five miles to a neighboring city to conduct gospel services. Each week one member in turn tramps twenty-five miles over miserable roads, or tossing on as miserable a boat, to preach on Sunday, going the day before and returning on Monday. Some of the schools and churches are self-supporting, and they give freely for extending the gospel to regions beyond them.

When the Korean Christians were told of the famine in India, in one church the women took the silver rings from their fingers and gave them, saying, "How can we wear these when our brethren and sisters are starving?" And yet a day's wages among these people is only from eight to twenty-five cents, according to the nature of the work done.

Rabbi Rabinovitz.

The recent death of Rabbi Joseph Rabinovitz has removed a remarkable man. He came into public notice in 1882, being converted through an examination of the New Testament record of the life of Christ. He was baptized in 1885, and received permission from the Russian government to carry on his missionary propaganda. The Jewish Chronicle says of him:—

"The sect founded by him was neither new nor Jewish. Rabinovitz preached baptism, but in a form which he imagined Jews could accept. The members of the sect continued to use Hebrew for their prayers, and to practice circumcision. In his place of worship at Kischineff everything was outwardly Jewish, but inwardly entirely Christian. One of the Hebrew prayers commenced, 'In the name of the Father, the Son, and the Holy Ghost.' In Russia
the reformer attracted little attention. He did not obtain many adherents, nor did the Christian orthodox priests and the government trust him, but in Germany many Protestant clergymen, chiefly missionaries, attributed to Rabinovitz great importance.

Two and Two.

The directors of the London Missionary Society are seriously considering the advisability of associating two medical missionaries together in every case. The charge of a hospital with from thirty to one hundred and thirty beds, usually full, and of a dispensary with a large and constant outpatient practice, is too much for one man, especially when, as is often the case, he has all the details of the work to attend to personally, without possibility of professional help or counsel in any critical case. Besides this there is the impossibility of a furlough, and in case of a breakdown in health the work must stop utterly.

The Allendale Community.

This is a community for boys in Illinois on much the same plan as the George Junior Republic in New York, the main difference being that the government of the former is municipal. The founder, Mr. Edward L. Bradley, is the mayor, but all the other offices are open to the boys. The community, like the republic, has a currency of its own, and wages in that currency run as high as eight dollars a week. Board in the same currency costs four dollars. Boys over twelve are not admitted, but once in, there seems to be no definite age for dismissal. Labor is not compulsory, but a boy who will not work is supported by the others as a pauper, and the loss of caste which results seems to give sufficient incentive to an effort at self-support. Boys who develop a taste for farming are helped to rural situations, but the majority prefer city or town life. They seem to carry back to the city a desire to live decently and honestly, and evince a strong affection for the community. The farm is located on Cedar Lake, about five miles from the Wisconsin line.

Roman Catholic Missions in China.

Robert E. Speer, writing to the Missionary Review of the World on Roman Catholic Missions in China, says: "The medical work in this vicariate is quite exclusive. There are no less than eight hospitals, four hospices, five dispensaries, ten schools, and five orphanages under the care of thirty-five Sisters of Charity of St. Vincent de Paul. More than three thousand patients are said to pass annually through the hospitals, and one hundred thousand are said to attend the dispensaries annually, while the visits paid by the sisters to the sick in their own homes are over thirty thousand in a year, or an average of about three a day for each sister."

"This medical work opens the hearts of the people." No charge is made, and the sisters are so popular, Bishop Reynaud relates, that the ferry boys will frequently refuse payment from them. The sisters must be blessed with wonderful executive ability, or have at command other hands and heads than their own. To be able to cover such an amount of work and do it with even the smallest satisfaction to themselves would be an enviable faculty to most missionary workers.

Economy is a divine quality. He who could multiply loaves had the crumbs saved.—Selected.

Some New Books.

"The Physician's Wife," by Ellen M. Firebaugh, the F. A. Davis Company, publishers, Philadelphia, New York, and Chicago. It grew, the author tells us, out of a paper read before a society, which afterward appeared by request in pamphlet form, and now enlarged in the revision it has reached nearly two hundred attractive pages aptly illustrated with "sketches from life." The book is distinctly humorous, the author's purpose being to provoke smiles from the reader, but there are touches of pathos also, and under cover of racy description and the presentation of things from their amusing side, she has lifted the veil from many a stern reality in the life of a doctor, a country doctor, especially, and his family. It was intended to portray the life and "things which pertain" to it of the doctor's wife, but the twain being one, the author found it impossible to write of her own experiences without including his also. No one reading it will be likely to forget that physicians are human, with human needs and human relish of appreciation, instead of machines to be run day and night or set aside to wait one's convenience. We are glad that the paper found its way outside the limits of the society for which it was originally written.
Medical Missions in Japan.

B. O. WADE.

Meditcal missionary work has been the forerunner of Western medicine, Western civilization, and Christianity in Japan. History tells us that as early as the reign of Bitatsu Tanno, seventh century A.D., the native priests associated healing with their profession. This led to the erection of temples by imperial command, and the offering of prayers for the sick. Some of the methods employed by these Japan. Industrious and persevering schools, hospitals, and dispensaries for the training and care of the natives sprang up, as it were, at their magic touch. Patients given into their hands were cared for until they recovered or death ended the struggle. All expenses were met by the Portuguese and native Christians. The people flocked to them in such multitudes that it was impossible to attend to them priests were "sharp medicine, though not always sound cures." The little preparation they received for their work was from the study of Chinese or Korean works, which dated back still farther, or in some instances the simple act of shaving their heads, and declaring themselves physicians.

A little later, in the time of Sinke Koge, bureaus for supplying the poor with food and medicines were established, but we have no knowledge that any one except natives engaged in this work, until the year 1543, when two Portuguese doctors reached all. Pleased with such benevolence, Providence, we are told, "manifested his divine power and favor by giving success to their efforts to cure the sick." This was the beginning of Christianity in Japan. Although some grave charges are presented against them, I believe some of their work was wrought in God.

The year 1859 marks the beginning of Protestant missions in Japan. In this year Dr. Hepburn, of the Presbyterian Church, North, opened his work in Yokohama, where he spent twenty-five years as a
physician, as a student of Japanese as a missionary of the cross,—years which, filled as they have been with good deeds, speak for themselves, and have made him universally respected wherever his name is known.

In 1859 Dr. D. B. Simmons arrived at Kanagawa as a missionary of the Dutch Reformed Church of America, but a year later resigned this commission, and took up private practice.

In 1860 Dr. Schmidt, of the American Episcopal Church, opened a dispensary at Nagasaki, but on account of ill health returned home the next year.

In 1872 Dr. J. C. Berry, of the American Board (Congregational), arrived at Kobe, and soon after became director of the Government Hospital.

In 1874 Dr. Faulds, of the Scotch Missionary Society, established the Tsukiji Hospital.

In 1874 Dr. McDonald, a Canadian Methodist, opened a dispensary at Shizuoka, and in the same year Dr. Palmer founded a hospital at Niigata.

Thus far the facts and dates are based on Dr. Whitney’s “History of Medical Progress in Japan,” which contained a report of medical missions read before the Asiatic society of Japan in 1885, and is the last that has been made. The doctor told me this covered the work up to date, with the exception of the Akasaka Hospital, the only medical mission in Japan. From a short paper on this mission I take the following:

The hospital was founded in 1887. The work is undenominational. A fee of from five cents to fifty cents is required from those who are able to pay. Dr. Whitney has general oversight. A training-school for nurses is in connection with the hospital. At present it is under the care of Miss Etsu Ito, who spent several years at the Philadelphia Hospital. Besides the Sunday services, morning and evening meetings are held with the patients in the waiting-room. Whenever there is an opportunity, the Bible is read and explained to those not able to leave their beds. One lady devotes her entire time to Bible work among the in- and out-patients. During the year 1898 over two thousand out-patients were treated, 7,274 visits being made to the hospital. The number of in-patients was one hundred and forty-five. Some were incurable, but had no place in which to die quietly, and no one to bury them. Some such ones had a good bed, kind nurses, and all that sweet, tender care and pity that Christian hearts could give, and at the end were quietly laid to rest in Aoyama cemetery in a lot purchased for the purpose.

This work is self-supporting. After reading a report that contains such facts, can any one say that medical missions can not be made a success in Japan?

In connection with this the sanitary and hygienic work of those Japanese who love their own poor deserves to be mentioned. The Japanese Society of Health undoubtedly presents the largest working force. Its first meeting was held in 1883; now it has branched all over the empire, and numbers its members by the thousands.

Tokio has five charitable medical associations, or societies, some of which have numerous branches.

The Red Cross Society of Japan has for its principal object the caring for the helpless in time of war.

The Neighborly Love Society was founded in 1879, with the object of providing free medical treatment for those too poor to pay for it. It is supported by contributions, and physicians who donate their services. It is stated that over one fifth of those who contribute money are physicians, and that fifty-six physicians give free treatments.

The Institute for the Blind and the Charity Hospital receive liberal support from their Majesties, the emperor and empress. The latter has regular visiting days at the Charity Hospital.

Much credit is due to the founders and promoters of these institutions for their disinterested work in behalf of the helpless.

The National Temperance League is supported by all denominations in its efforts against alcohol and tobacco. Many of the leading dailies have agreed to publish articles against these vices.
The rescue work has been taken up lately. Through the generosity of Mr. Crittenden, of America, there is in Tokio what is known as the Florence Crittenden House. This home affords general Christian teaching—instruction in the Bible, in cookery, sewing, and laundry work. "The rescued remain until those in charge feel that they have reached a certain proficiency in work as well as strength of character."

With the exception of the food reform department of the W. C. T. U., this covers the medical missionary, charity, health, and temperance work for forty-two millions of people. The medical profession stands high. The schools are modeled after the plan of the German schools. A few noted German doctors hold chairs in the college.

Those who come to this field as medical missionaries can avoid the red-tape system by securing the recognition of the college they hold diplomas from, by the deans of such schools as Chicago, Yale, Johns Hopkins, and Pennsylvania Universities. These schools are well known here; Yale and the University of Chicago having representatives in Tokio who conduct examinations and give credits for these universities. The deans of any of these can tell any student applying to them whether he can practice medicine in Japan.

Have the dean of your school secure a testimonial from the dean of one of these universities concerning the standing of your school, and forward it to his representative in Tokio. If he does not have one, send it to the Imperial Medical College, Tokio, Japan.

This can be done more easily before you leave America than after. A similar plan might help workers who go to other fields. The representative of the Chicago University (Mr. Clement) suggested this method to me.

Medical workers are needed here, not such as the country is overrun with, but those who have been schooled by Christ, and through whom the Spirit can answer the great questions of life and destiny and God. Thousands are dying here every day with these questions unsolved, and the only comfort that the great majority of the living find in time of trouble is Buddha's picture in a glass of hot water.

I trust the day is not far off when all denominations shall come to consider Japan as a field suited for medical missions.

The Two Battles Contrasted.

AVE, that is a story that takes one's breath,
How the men rode out in the face of death,
Rode as calmly as fishermen may
Who haul in their nets at the break of day.

But never was fish net hauled in the weather
That rifle and cannon and shell together
Rained on those sailors, who drew from its bed
The wise sea serpent and crushed its head.

Heroes of war are they! Song and story
Shall add their names to the list of glory;
But where is the story and where is the song
For heroes of peace and martyrs of wrong?

They fight their battles in shop and mine;
They die at their posts, and make no sign,
And the living envy the fortunate dead
As they fight for a pittance of butterless bread.

They herd like beasts in a slaughter pen;
They live like cattle, and suffer like men.
Why, set by the horrors of such a life,
Like a merry-go-round seems the battle strife.

And the open sea, and the open boat,
And the deadly cannon with bellowing throat,
O, what are they all, with death thrown in,
To the life that has nothing to lose or win—
The life that has nothing to hope or gain,
But ill-paid labor and beds of pain?

Ella Wheeler Wilcox.
For hundreds of years the Japanese have been trained to govern even their most trivial acts by prescribed rules of etiquette, and thus have acquired, as a race, an amazing degree of self-control and power of application. Before they had a knowledge of modern branches of study, this careful and methodical application to ceremonious observances, together with the study of the writing and literature of the Chinese, provided them a mental drill, and developed in them that facility for absorbing knowledge which so strongly characterizes them to-day. Even though they acquire in a somewhat mechanical way and do not always have the power to make practical application of theoretical knowledge, there is no denying to them, as students, the performance of unheard-of feats of memory and application.

To this exacting code of etiquette must be attributed, in great measure, their courtesy, suavity, and dignity of manner, and the women, who come more under its sway than the men, are quiet, modest, and self-controlled to a remarkable degree, seeming to know how to conduct themselves with propriety on almost every occasion.

When girls enter mission schools before they have received sufficient training at home, it is necessary to provide a careful Japanese matron to look after their manners, to prevent them from becoming brusque, boisterous, and uncouth. As they grow older, it seems best that they should have a few lessons in etiquette, that is, in the special forms required on common ceremonial occasions, in order that they may act with ease and dignity among their own people. Most of the pupils will learn all that is necessary at home, but some know no home except school, and, in any case, these few lessons need not take time from other things, but may be carried on out of school hours for a few weeks of the term.

It has never seemed wise, to some of us, to teach any of the elaborate ceremonies in mission schools, such as the Cha-no-yu, or tea-ceremony, for instance. Having been several times honored with invitations to this ceremony, I can, in a brief description, show how it must eventually die out, as unsuitable to this age in which time is the scarcest of all articles.

Five guests, one—the Sho-kiyaku—taking the lead, are ushered into a waiting-room, and served with a cup of hot water. Then they walk through the garden on special sandals to the veranda in front of the Cha-no-yu apartment, where they wash their hands, hearing, meanwhile, the sound of sweeping within. Then they enter, on their knees, following the Sho-kiyaku, and view the kakemono (hanging-picture), the fire, and the beautiful bronze kettle suspended over it by a chain from the ceiling. Then each in turn is seated one span from the edge of the mats. The Sho-kiyaku gives the shoji (door) a slight slam as a signal, when the host appears, bows, and extends words of greeting, responded to by the Sho-kiyaku, who does all the talking, and whose bow we all follow. The host goes out, and appears again with a dust-pan and brush, fire tongs, and a large, broad feather with a handle, also a small bowl for occasional use, white charcoal, and a
quaint old incense box. The kettle is put up two links, other things moved slightly, kettle put up two links more, and then lifted off to the wooden slab, pushed to one side, middle handle taken off, then each of the side rings, and all laid in a certain spot; then the fire is daintily mended, at which process all must look on. Several large and perfectly shaped pieces of charcoal are put on, then the incense, with much ceremony, after which all is brushed and replaced in order—rings, handle, etc., and the kettle re-hung. Then all the utensils are carried out except the incense box, which is left for inspection by the guests. It is finally removed, and, after more bows, the sliding-doors open, and a dinner begins to appear on small trays—soup, rice, fish, sea-weed, and saké; then bean cakes, which are wrapped in paper and carried out to us, while we take a turn in the garden preparatory to entering another room for a grand ceremonial tobacco smoking, etc. Time would fail me to tell of how ceremoniously the above-mentioned dinner must be eaten—the order and number of the sups and bites, the elaborate dish-washing in the presence of the guests, and the drinking of the famous tea brewed by the host.

One thing is taught in Japan which is not taught in American schools, and that is the art of writing poetry. I hope that it may not be crowded out in the multiplicity of studies, but that more and more skill may be acquired as time goes on, in giving expression to high and noble ideas through that medium, and that, from among our Christian girls, gifted song and hymn writers may arise to sway the hearts of their people.—Anna J. Davis, in Woman’s Work for Woman.

First Fruits.

SARAH A. STREET.

Sukhia was a poor little widow, sick, and unable to work, so her friends turned her out. But One whom she knew not was watching over and caring for her, and led her to the government hospital in Fatehpur. Good Dr. Atkins, beloved by all the natives, and since gone to his rest, was then in charge. He became greatly interested in her, and kept her in the hospital beyond the time usually allowed.

One day he called on us, and asked if we could take Sukhia, saying he believed she was better than most of her caste. We were new to the country, and could not speak the language, but we took her in.

How well I remember the day she came to us. Too weak to walk, they brought her in a native cart called an ekka. How thin she was, and with what wonder she looked around, never having seen a white person’s house before. After giving her some refreshment, I read her John 3:16, but she could not understand a God who loved us enough to give his only begotten Son for us.

In the evening we took her into our sitting-room, and my friend played on the organ, and then she heard the first prayer addressed to the Father in heaven. She wanted to sit there all night, but we had to tell her we were very weary, and she, too, needed rest.

After asking the Lord to show us what to do, it seemed best for her to go for a time to those who understood the language, and could teach her more than she could learn with us, so my friend took her to the Widows’ Home in Lucknow, under the care of Miss Thoburn. Here she stayed for a year, and learned to read and write and sew; in fact, became quite a bright little woman. More than all, she drank in the truth that Jesus was her Saviour. She asked to be baptized, and received the name of Grace.

Then she came back to us, and we gave her a little school to teach. She did so well that she asked for another. She won the love of all the children, and the school grew almost too large for the little veranda where it was held.

A year later my friend returned home. Then Sukhia became my constant companion. She would sit on the floor beside me in the evenings, reading her Bible, and looking up from time to time to ask the meaning of some verse. How she loved the Word of God, and how fast she grew in grace!

One day she came to me, and asked if I would take her to see her friends. I said, “Why, Sukhia, they turned you out when you were sick. Why do you wish to see them?” She replied, “But, Miss Sahibā, they don’t know about Jesus.” I said, “But they were unkind to you, and turned you out. Do you love them still?” “O yes, and I want to tell them about Jesus.”
So we went in November, 1895, arriving at Birdhi late in the evening. The next morning we went to find her people, but they did not know her, so changed was she, “clothed and in her right mind.” When she made herself known, a great crowd gathered around. Some wept. They could not understand what had made the change. At last I said to her, “Now, Sukhia, give them the message.” She opened her Testament at John 3, and read to them the Saviour’s conversation with Nicodemus, and told them what it meant to be born again. Then she sang to them, and one by one they drew away from her, and she stood in their midst as the little child spoken of by the Master. At last one asked, “How did you learn it all?” She replied, “When I left you, I knew nothing; but God gave me a new heart, and when you get a new heart, you can do all he wants you to do.”

Doubtless the seed sown in that place will bear fruit in eternity.

Just before I left for home Sukhia was married to a high-caste man who had become a Christian five years before, and had suffered the loss of all things for Christ’s sake. The night after his baptism he was stoned, but God wonderfully raised him up again.

During the famine I heard that Sukhia was most earnest in teaching the poor little children who came to be fed. May she be spared to tell the good news until the Master comes.

“Blessed are they that sow beside all waters.”

Fatehpur, India.

Health Foods in Japan.

GERTRUDE GRAINGER.

There are about fifty American families in Tokio. Of these thirty have received some kind of health food. Fourteen of these families live in the Foreign Concession, which is about two miles and a half from the Shiba Bible School, where the health foods are made. The sixteen families outside of the Concession live from one to four miles away in different parts of the city. The total number of families using health foods, including those outside of Tokio, is forty-five. This trade has all been worked up since January of this year. Our foods have not been advertised until lately, and are very little even Hakone, a Summer Resort.
now. We have received letters from many persons telling of their interest in our health work in words similar to these: 

"We are in hearty sympathy with all your views in regard to hygienic living." "We are greatly interested in the health foods." Nut butter has been called by some "perfectly delicious." Of some rolls and sticks that we made and sent away (our first order) it was said, "They meet our mind exactly; we could not ask for better." The rolls and sticks are all shortened with peanut butter. We make them as they are ordered. One lady said of the sticks, "Have you any more of that health food? My little girl is very fond of them, and she seems to thrive on them; she won't touch light bread when there is any health food here."

Most of the foreigners never question as to whether we believe in the teachings of Good Health or not. They take it as a natural conclusion, that we are vegetarians, and wonder how we get along here in Japan. It is needless to say that they are watching us closely to see how we do get along on a vegetarian diet.

We have been really surprised to know how many there are in Japan, besides ourselves, who are using the health foods.

One sick man in the southern part of Japan had his secretary write to us to know if we had started our sanitarium work here yet, or if we had a place where he could receive the same attention as is given at our sanitariums. He said that years ago he was at Battle Creek, and had asked that a sanitarium might be started in Japan. Nearly every place I go there are inquiries made as to when we will open a sanitarium here. One lady said, "Oh, if we only had a sanitarium here to go to, we would not need to go home to regain our strength." Foreigners, especially, will welcome a sanitarium.

When we first came to Japan, I was very much impressed by the tramp-like custom Japanese have of tying their books, vegetables, etc., in what reminded me of the large, turley red, flowered cotton handkerchiefs at home. To say the least, I never expected to adopt that custom. However, when it came to delivering nut butter, I found that the furushiki, as it is called, was the most convenient article to carry the cans of nut butter in on the wheel, so I at once adopted it, and favor it more every day. Furushikis are made in different sizes and a variety of colors, and of cotton, wool, or silk goods. Cotton is the most common. Students usually carry their books in a purple woolen one. This is a great improvement over the book straps of America, since it does not change the shape in the least, and keeps off rain and dirt. In wrapping their books, they place them diagonally across one corner and wrap to the corner opposite. Then the two corners that are free are tied neatly on the top of the books, securing the package very effectively.

The laundry man carries his basket of clothes in a furushiki of heavy cotton cloth. He ties the two loose ends around his neck and carries it all on his back. For my packages, instead of leaving two corners out, I leave all four, and tie each corner to the one opposite. This is the way the Japanese tie vegetables.

**Among Our Exchanges.**

The annual report of the Central Morocco Medical Mission, of which Dr. Robert Kerr is director, tells a story of progress and development. From Rakat, Salee, and Larache as a basis of operations, a deeply interesting work is carried on among a population of from six to eight hundred thousand people, all living in tents.

**North Africa.**

General Kitchener announces that the Nile railway will be completed to Khartum by September 1. Khartum is just halfway from Cairo to Uganda, the distance from Khartum to either place being about 1,250 miles. As the trains are already running from the Cape of Good Hope 1,300 miles northward to Buluwayo, it follows that more than 2,500 miles of Cecil Rhodes's Cape-to-Cairo road are now finished. The distance from Buluwayo northward to Uganda is about 1,300 miles. Adding 1,250 more from Uganda to Khartum, it will be seen that half of the great railway is already built.

**West Africa.**

Bishop Tugwell, of the C. M. S. at Lagos, West Africa, in a letter to the London *Times*, reports that enormous quantities of gin, rum, and brandy are pouring into British West Africa through Lagos,
Akassa, Bonny, and other ports. He affirms that within a few days before the time of his writing, thousands of cases of intoxicants had been stocked on the wharves of the merchants. Drinking habits are being formed, not only among the heathen and Mohammedans, but among the better classes. Seventy-five per cent of the deaths among Europeans are attributed to their drinking habits.

Central Africa.

From Hugom Station, Nkama River, Dr. Bennett writes of the gross darkness prevalent: "It is so that at times I almost think I can feel it. Superstition, fetishism, witchcraft, have a terrible hold on the people. A man comes to my dispensary with disease far advanced. He says, 'I have a witch. I have tried to kill the witch; I can not succeed; you try.' A man comes in from the bush with many charms hanging on him. I ask, 'What is this for? what is that for?' He laughs good-naturedly, and replies, 'I am on a journey. This small deer horn is biang esoli [biang means medicine]; it makes me invisible to any enemy I may meet on the path; if he shoots at me, the bullets will not harm me, that is the biang esoli!' A small piece of hardwood hangs from bush rope tied around his wrist; that helps to show him a safe path through the forest. A leopard tooth hangs from a cord around his neck; this is 'gun medicine'—it will make his gun shoot straight. A piece of iron with a tooth from a night civet fastened in it gives him fortune in trade. A piece of old wood with a few nails in it prevents people from cheating him; another iron charm tells him how to find the man who has wronged him. A small horn with a hole in its apex he uses to communicate with the spirits of war, which let him know by signs whether he would better make a palaver with certain other people or not. Another leopard tooth would tell him if he should fight. He takes a bowl made from a small log, fills it with water, and holding the leopard tooth high in the air, allows it to drop into the bowl. Then, if the point of the tooth points in the direction of the town of his enemies, he will do well to fight them, but if the root of the tooth faces toward the town, he will surely lose in a fight."

-Worth Saving.

Not very long ago a mass of wet green paper, which was nearly pulp, was sent to the United States treasury, with a statement properly verified that the gallon and a half of greasy, bad looking, and worse smelling stuff represented a large sum in the old compound-interest notes of 1864. The treasury clerks dried the matter, and then carefully separated it, and found that the owner's statement was correct. The money was part of the contents of a safe on board a Mississippi steamer that was burned a few years ago, and the safe had been at the bottom of the river nearly a year before the remnant of the boat, not consumed, was raised.

There is something like that in human life. Many a poor old battered man is, like that safe, holding great value in divine qualities bearing the image of God, which are worth any sacrifice to redeem and save. It is no matter how rusty and ugly the safe is, if there be only the priceless value within. Christian workers need to be on their guard lest, in the repulsive appearance of the safe, they forget the rich treasures it contains.—Sel.

Traffic in Girls.

Mrs. Carolyn Geisel, M. D., is responsible for the statement that there are in the United States 300,000 fallen women, and while a few are gray-haired, over one half are girls under fifteen years of age, and many are from six to nine years old, particularly in the South. Of the 300,000, 6,000 die annually, and the death is always a pitiful one. There is a regularly organized system of traffic in girls, and its members and branches are in every village and city, and include in its membership men and women in almost all walks of life, some of whom are constantly engaged in the business.

Language of the Navajos.

Mr. D. E. Brown, missionary of the Gospel Union, at work among the Navajo Indians, is studying the language to reduce it to writing. He says of his work:—

Thus far we have used all the letters in our alphabet, with the exception of "r," which they can not pronounce, and possibly "v" and "x." One might think that such a people would have a limited vocabulary, but they seem to have words for everything. The fibrous inside bark of a tree has a word that distinguishes it from the outer bark. They have names not only for the cardinal colors, but for very many of the shades and tints. If you break a stick across your knee, it is represented by one word, but if you break it with your feet, the act is designated by another word.
We find that most of their words have some significance when we come to analyze them. Thus flagstaff is called *kinthlang*, being derived from *kin*, "house," and *thla*, "many," making the town a collection of many houses. A mile west of us there are a few houses near some cottonwood trees. These are called *Tece Akin*, from *tec*, "cottonwood," and *kin*, "house." Peaches are called *tsedeto*; plums, *tsedeto lache*, which means "red peaches."

Men and women often use different words to express the same thing; for example: when a man wishes to say "my son," he says *shega*, but his wife, speaking of the same individual, says *sheyosh*.

Many names are joined with the personal pronouns, thus forming a single word. This is especially true of the words expressing relationship and the parts of the body. In the example given above, *she* or *shi* means "my."

With verbs the person is generally represented by an infix; for example, I work, *indeshnish*; you work, *indelnish*; he works, *indolnish*. In these words the different persons are represented by the infixes *desk*, *del*, and *dol*. This is not always true, however, as the regular pronouns are sometimes used by being placed before the verbs.

So far as I know there are no copulative verbs used in this language. Where in English we would say, "The man is happy," they say, "That man happy."—*Missionary Review.*

**Profitable Giving.**

The *Bible Society's Record* tells of a collector who called upon a man for his contribution to the Bible cause. He was not a wealthy man, and did his own work on the farm. He looked over his books, and said his contribution would be seventy dollars.

"Why, this is remarkable benevolence!" said the collector. The man replied, "Six years ago I felt I was not giving enough to the Lord, so I resolved to give in proportion to his blessings, and I hit upon this plan: I will give five cents for every bushel of wheat I raise, three cents for every bushel of oats, barley, etc., ten per cent for the wool, butter, etc., that I sell. The first year I gave twenty dollars, the second thirty-five, the third forty-seven, the fourth forty-seven, the fifth fifty-nine, and this year my Bible contribution is seventy dollars. For twenty years previously, my doctor's bills had not been less than twenty dollars a year, but for the last six years they have not exceeded two dollars a year."

I tell you, "there is that scattereth and yet increaseth," "and the liberal soul shall be made fat."—*Medical Missions at Home and Abroad.*

**An Interesting Patient.**

Dr. Stokes, of the Basel Medical Mission at Calicut, says: "An elephant proved a very interesting and paying patient, enabling us to provide medicine and help for many a poorer one. It was the property of a wealthy landowner, and had been gored by a wild elephant; the abdomen was so ripped open that the intestines protruded. My dresser, Joseph, who was still at Vaniyankulam, was called in to attend the case. The bulky patient was tied down and made ready for the operation, the wound washed out antiseptically, and stitched with the only thing at hand — a piece of strong twine. It answered the purpose well. The case was a credit to the antiseptic treatment of the dresser. The elephant was not very patient under the operation, but seemed grateful afterward. On another occasion a spotted deer was brought for treatment. The Hindus will rather keep alive a crippled or maimed animal than bring down the ill will of their gods by putting it out of pain, and are often kinder to their domestic animals than to their poor relatives."—*Medical Missions at Home and Abroad.*

**Story of a Translation.**

Some years ago an earnest Christian woman in Brooklyn began to do mission work among the numerous foreign sailors frequenting the port of New York. As she knew the Spanish language, she took special interest in Spanish seamen, most of whom had often been in the Philippine Islands. Not infrequently she found on these ships Filipino sailors who spoke Tagalog, the language used by a
This was previous to the tragic effort of the British Bible Society colporteurs; hence at that time God's Word was unknown in any Philippine tongue. Earnestly desiring that these strangers on our shores might have the message of eternal life in their own speech, and thus carry it back to their own people, this good Brooklyn woman fell upon a novel plan of transmission. She grouped a number of classic Bible texts into a leaflet, andalling to her aid a Spanish sailor, she first rendered her leaflet from the Spanish into Tagalog. Then seeking a Filipino sailor, she would place the Spaniard's version in his hands, and have the Filipino turn the Tagalog back into Spanish.

In this way, without knowing a word of Tagalog herself, the Brooklyn woman secured a fairly good translation of scores of texts that constitute the marrow of the gospel. She then had these texts printed in neat leaflet form, and till her death busied her hands in the noble work of sending to the far-away Philippines packages of these leaflets containing the way of life. Hers was a modest, unobtrusive life, yet what a lesson in Christian activity it presents! She may truthfully be called the first Protestant missionary to the Philippines.—Christian and Missionary Alliance.

The Secret of Success.

Speaking of the work of the Spirit of God, Rev. C. Campbell Morgan said in a public address:

"When I was in the States last year, a minister came to me and said, "I wish you would tell me something about this baptism of the Spirit for service." I said to him, "My brother, will you tell me what you want with what you are pleased to speak of as the baptism of the Spirit? What do you want with it?" And then he told me, and I believe that his case is typical of a great many.

"Well," he said, "I have been at — for so many years as pastor of the church. I have tried this and I have tried that and I have tried the other, and I can not make things go," and he said, "I am beginning to think that there is something wrong, and I feel that if I can just get what some of you men are talking about, it will help me to fill my church." I said, "My brother, the whole thing is wrong. There is the spirit of Simon Magus behind it, and you have no business to expect the Spirit of God to play tricks to fill your church. Your business is to say, 'Now, Lord, show me where I ought to be;' and if you get this blessing, the blessing of a filled life, because an absolutely surrendered life, it may be that the first thing the Spirit of God will do with you will be to take you clean out of the ministry." That man packed up his bag and went home. I had a letter from him a month or two ago, and he said, "I went home and I quit the church, and I quit the ministry, and I have gone into business." And he said, "in these last four months God has let me see more souls led to Christ than during all the years I was in the ministry." The necessity is that we be where God wants us to be; that we are right with him, that we have an ear for him only, and respond to his will only; and I believe with passionate earnestness that when we come where the great missionary question is solved, there will be a pouring out of men and wealth into this great work, and a winning for the Master of his bride, and preparing the kingdoms for the coming of the King. May it be so, for Christ's sake.—China's Millions.

The Japanese Doctor-god.

The Japanese, like other heathen nations, have many curious and superstitious ways of trying to heal diseases by religious observances, but these are confined to the less intelligent and uneducated country folk. Among them the Buddhists have a peculiar custom of consulting the doctor-god, Benzurl, in the following odd manner:

The image of the god, generally-carved in wood and lacquered red all over, is about the size of a boy ten years old, seated in the usual Japanese way upon a pedestal within easy reach of the patient, who, supposing, for instance, that he has a bad toothache, will rub the jaw of the little idol at the part where he himself suffers pain, and then by rubbing his own jaw in a similar way will transfer healing virtue from the benign doctor to his painful tooth. As a consequence of this treatment these images are often to be seen with the lacquer rubbed completely off and the bare wood exposed at such places as the forehead, jaws, elbows, bosom, stomach, and knees, the effect of many thousand superstitious efforts to relieve the various bodily ills which flesh is heir to.—Gospel in All Lands.

Exercise in the Tropics.

Nothing seems to be of much more help in retaining good health in the tropics than getting a good amount of proper exercise at the proper time. A lady back from West Africa told Dr. Lankester the other day that her health had improved almost from the day she got her bicycle, and others in Japan and elsewhere have spoken of the great benefit they have derived from cycling.—Mercy and Truth.
Our Foreign Population.

We have at present forty cities in the United States which contain over one hundred thousand inhabitants. We have seven with over five hundred thousand, and four which have gone far beyond the million. In many of these cities the foreign element is so great that large sections are wholly occupied by them. We frequently find "little Germany," "little Ireland," "little Scandinavia," "little Italy," "Chinatown," and "Jerusalem" within the limits of American cities.

There are portions where all the shop signs are written in foreign languages, where the only newspapers sold are those printed in a strange tongue, and where the English language is not spoken, except by the children. The character of our immigrants in recent years has degenerated. We are still receiving Germans, Scandinavians, and Englishmen, who make excellent citizens, and add greatly to the strength of our nation, but we are also receiving vast numbers of ignorant Roman Catholic Italians, Russian and Polish Jews, who will become a disturbing element in our national life by coming into disastrous and deadly competition with unskilled American labor. The poverty, filth, and overcrowding in some foreign quarters is pitiable and sickening. There are sections that resemble ant hills and beehives more than human habitations. The dead in our cemeteries are not so closely crowded together as these restless, excited multitudes of the living. Sometimes when a fire breaks out or a drunken man or woman is led away to the station house, all the windows are darkened and every stairway empties a living stream into the street, until there is scarcely standing room. During hot summer nights, when the tenements become uncomfortable, the streets are crowded until early morning with yawning and sleeping thousands.

During the recent depression the charitable institutions were taxed to their utmost, and gaunt starvation and despair took possession of the helpless foreigners. If it had not been for the heroic efforts to provide special relief, hundreds would have perished in our great cities. The neglected children of our foreigners, crowded in these dark and unwholesome tenement houses, furnish an ever increasing army of young criminals.

The bigotry and ignorance of some of our foreigners surpass belief. During the past few weeks the Polish Jews in New York have been intensely excited because they believe that Christian missionaries seek to brand their children with the sign of the cross. The Jewish Gazette of June 2 contains a flaming editorial from which we quote a few sentences:

"The Jewish children of New York are abandoned. They are like stray sheep: whoever wants, stamps them with crosses; whoever wants, burns them with irons. The streets of New York are full of missionary serpents. They get the Jewish children in their mission-houses and Sunday-schools and churches, and there is sown in them the seed of Christian doctrine. Smaller children that are too young are stamped with crosses or branded with irons. Why do the Jews keep silence? Why do not New York Jews try to save the children? Save the children! This is our cry to all honest Jews. Save the children from the missionaries!"

This cry was passed through thousands of Jewish homes, and produced widespread suspicion, fear, and hate. Jewish mothers took their children out of kindergartens and sewing-schools, street preachers were pelted with stones and rotten eggs, and with difficulty rescued from angry mobs.

The only foundation for this rumor was that a thoughtless young blacksmith, who tried to frighten the children from the door of his shop by threatening to brand them, probably accidentally burned one of the children when holding a heated iron near his neck, and a shiftless young sailor, who had no religious motive, pricked designs on the arms of Gentile and Jewish children alike, to earn a few pennies.

The foreign quarters of our cities will in the future become formidable storm centers. Here the social dynamite will be collected that may prove destructive to our republic, unless we can Americanize and Christianize them.—The Assembly Herald.

A Native's Idea of Dress.

A little idea of the life of the children of Colombia might be gained by the following incident: A boy dressed in nature's garb came into the consul's office one day and wished to sell the consul something. The consul told him to go home and get some clothes and then come back, promising him a purchase. The boy returned after some time wearing a hat and a pair of shoes. This reminds one of Mark Twain's Sandwich Islander who was clothed with a smile and a pair of spectacles.
OUR MEDICAL MISSIONS.

Notes and Personals.

The Sanitarium Summer School has closed another interesting session, and most of those in attendance have scattered. A few remain for a short session of special work.

Mrs. L. M. Hall, who has been connected with the Battle Creek Sanitarium as matron since its early days, has recently returned from a vacation spent with friends on the Pacific Coast.

Dr. David Paulson and W. S. Sadler each spent a few days in Battle Creek during the session of the Summer School, conducting a series of studies on city mission work.

Professor Bilhorn, author of "Soul Winning Songs," with Mrs. Bilhorn, spent a few days at the Sanitarium last month. Besides favoring the Sanitarium family with song services on several occasions, they sang also at the College and the Haskell Home.

Dr. Amelia Zipf has gone to Wisconsin to attend the camp-meetings in that conference, and will remain to labor in that State for a time.

The Sanitarium physicians, cooking-school teachers, etc., who attended the schools of health at Havana and Lithia Springs, Ill., and Lake Winnebago, Wis., have returned, bringing good reports of the interest in health work. Especially at the latter place the classes were large and enthusiastic.

Miss Cornelia Bowen, principal of the Mt. Meigs Training-School, Alabama, an offshoot of the Tuskegee Institute, has visited the Sanitarium recently. Miss Bowen has been studying at the University of Glasgow, Scotland, and has just returned to take up her work again, stopping to attend the Summer School on her way.

Dr. T. S. Whitelock is, we learn, to connect with the Boulder Sanitarium. Dr. Whitelock was a member of the first class of the A. M. M. C., but went to Colorado on account of Mrs. Whitelock's health, and completed his medical course there.

Mr. and Mrs. Mackey and daughter and Miss Albertson have been engaged for the last month with the gospel wagon between Detroit and Battle Creek, which latter place they reached the last of August. They report good audiences at the different places where they stopped along the route.

Dr. W. S. Butterbaugh, who has been engaged in medical missionary work in Galveston, Texas, has returned to Boulder, Colo., for a time. Mrs. Butterbaugh has been suffering severely from malarial fever, for which the climate of Colorado is said to be almost a specific. They expect to locate in Spokane, Wash., where the work has need of help.

The Portland Sanitarium has graduated the first class from its training-school, numbering four.

Miss Mary Rydell and Miss Frieda Puck, nurses from the Sanitarium, recently sailed from New York for Sweden and Norway.

Dr. W. B. Holden and family have returned to Chicago, where he is connected with the American Medical Missionary College.

Dr. Sophie Johnson leaves the Sanitarium this month for California for a visit with relatives. She will probably be connected later with the Guadalajara Sanitarium, Old Mexico.

Dr. Alice Conway leaves this month to assist at the Sanitarium at Boulder, Colorado.

Dr. and Mrs. J. W. Erkenbeck are located at the treatment-rooms at 28 College Place, Chicago. Mrs. Erkenbeck was Miss Ennice Hale, of the Sanitarium Nurses' Training-Class.

Dr. P. M. Keller has gone to Philadelphia to take postgraduate work.

Dr. A. J. Read recently gave an interesting stereopticon lecture on the South Sea Islands, his former field of labor.
Our Missionary Sanitariums.

Sanitarium Hospital.

Mrs. ——— had been suffering from severe nervous prostration for a long time. The cause had existed for years, but for some months she had been feeling the effects more seriously. Surgical treatment was found necessary, and after a short period of preparatory treatment she underwent the operation successfully. She had been a very hard-working woman, and told her physician on leaving that in spite of the suffering necessarily attendant on the operation, the few weeks spent at the Hospital had been the first rest she had known for many years. She left rejoicing, not only in improved health, but also in the knowledge she had acquired of better habits of living, that she might carry out at home. Mrs. ——— came here through the influence of her daughter, a city missionary whose work was among the Jews. The daughter came for treatment for serious stomach trouble. She improved greatly while here, and went home feeling that she had a new lease of life, and better still, that she had learned how to take care of herself. Her confidence in the methods used led her to try to secure for her mother the same opportunity.

Mrs. ——— was in a very serious nervous condition when she came. She had suffered for years from conditions demanding a very delicate operation. This she endured well, considering the attendant complications and her general condition. The operation was a success, and she says she has had more comfort of life in the few weeks since than she had known for five years previously. Her nervous condition is improving steadily and rapidly. She says over and over that she can not be too thankful for the lessons in self-control that she has learned in this experience. Her Christian experience had previously been but a formal one, and it has been beautiful to note the growth in grace and simple childlike trust, and the faith that she brings into the details of her daily life. She returns home soon, enthusiastic over the principles of hygienic living. She will be a good health missionary in her home community.

Mrs. ——— had suffered long, weary years from causes which would have kept a woman of less resolution on her bed an invalid. As it is, her condition has kept her under a very severe nervous strain. After a few weeks of preparatory treatment she had a surgical operation. She made a good recovery, though not without considerable suffering. She has been very brave through everything, and her influence has been one of courage and help to other patients. Her experience at the time of the operation was a special blessing, not only to herself, but to others, as she was wonderfully supported through it all by the strength that the Lord only can give. She will be leaving soon, taking with her a new inspiration for both spiritual and physical life.

Mrs. ——— came recently and expects to make but a short stay. Her case is one which can be reached by proper treatment at home; so she is making the time of her stay with us a real training-school experience in the treatments for her special case and the principles underlying them. If these are carefully carried out, it is hoped she will make an entire recovery. She is very happy to be able to keep in touch with counsel here after her return, and she leaves feeling very grateful for the opportunity she has had and the hope of complete recovery.

Mrs. ——— is another who came to learn how to treat herself at home. She has a difficulty with her knee which demands long and patient treatment, but treatment which she can take by herself. Her condition has been carefully explained to her, the treatment and the manner of application, the successive steps, and the results to be looked for. She goes away very grateful for the help received and the opportunity for further counsel.

Mrs. ——— came greatly discouraged over what she had feared was a malignant tumor. A great load was lifted when she found that it was not so. Treatment has relieved the unpleasant symptoms. A lameness of the hip from which she had suffered for some months is also improving, and she goes home soon, greatly relieved in mind and body.

A little woman came hoping to have an operation which she thought would relieve her of suffering which she had long endured. Her general condition was such that an operation could not be per-
formed without too great risk to life. Treatment was recommended for the mitigation of her discomfort, and she has returned home.

And so they come and go, bringing their load of suffering, physical and mental and spiritual, leaving it in the large majority of cases, and learning lessons which will help them to avoid mistakes in the future, or if trouble comes afresh, how best to meet it. Or if, as is every now and then the case, the trouble is beyond human help, something may yet be done to lighten it. Always the spiritual obligation of right physical living is pointed out, and many a soul who has been careless of its high privileges learns to regard them in a new light. The cases mentioned are typical of the work that goes on at the Hospital day after day, month after month, year in and year out.

Boulder, Colo.

Perhaps never in the history of the Sanitarium have there been so many remarkable recoveries from severe diseases as during the present season. In several instances it seemed that there was absolutely no hope for the afflicted ones; but the application of rational treatment, coupled with the signal blessing of the Great Physician, wrought marvelous changes; and while the Lord may have employed means for the accomplishment of his bidding, the glory in no less degree belongs to him. Thus the Sanitarium family feels, as do likewise those who have been restored.

Switzerland.

Dr. P. A. De Forest writes from the Institut Sanitaire, in Basel, of the graduation of the first class of nurses from the training-school connected with that institution, and of other features of the work:

Our first class of nurses took a three-years' course, and the second class a two years', so both were graduated together. There were nine in all who received diplomas, seven of whom appear in the accompanying picture.

July 31 our parlor was well filled by nurses, patients, and friends of the cause, gathered to witness the début of the class of '99. The writer made a short address, setting forth the world's crying need of the complete gospel and the "high calling" of those engaged in ministering to others. After this the class gave an exhibition of some practical ways of meeting emergencies, which was much appreciated. Papers and addresses given by the nurses breathed a spirit of consecration and devotion to the work to which God has evidently called them. This pleasant occasion will be a bright spot in the memory of those who were present.

Our first public cooking-school is now in progress in the canton of Vaud, not far from Lausanne, where the camp-meeting is to be held. It is conducted by one of the members of the nurses' class. This school is especially a success, nineteen being present at the first meeting, and at latest accounts they were having a lively interest.
The Chicago Mission.

The Life Boat Mission.

"I was a commercial salesman, on the road and in Chicago, for many years," said a man at the Life Boat Mission one night. "Twice I was in business for myself. I am now fifty years of age. I was sitting in a lodging-house — that tells the whole story — the other night, waiting for an acquaintance, when a lady handed me a card of the Life Boat Mission. I had been drinking hard for a week or longer, and was only waiting for a few moments to get some more money to squander for liquor, but somehow that little card upset all my intentions. Within a few minutes, instead of going to a saloon, I went across to the mission. The result, you ask? — Thank God, this: that I am to-night a sober man. And not only that, but that I have given up my pipe, chewing tobacco, and all my evil habits. I took the Keeley gold cure at Dwight, several years ago, traveling two hundred miles from my home to get to that place; but this time I am taking the "blood cure," the blood of the Saviour of mankind, and I have got the love of God in my heart. I know that I am a reformed man."

The testimonies of these saved men are as varied and as deeply interesting as have been the currents of their past lives.

"When I came into this mission last Thursday night," said one of them, "I didn't know why, but God probably knew." "If God and these Christian people can take care of me," said another, a weather-beaten, ragged old man, "he can take care of anybody on the 'levee.'" 

"I was crossing the Twelfth Street viaduct the other night," a boy said, "when something said to me, 'Why don't you get right with God?' I've led a checkered life, but I know one thing, that God 'll not only help you, but that he 'll give a fellow like me an ambition to help himself."

"For twenty-seven years, until a week ago tonight when I came into the mission, I had been a drinking man," said still another, "and all that time God had been looking for me, only I didn't know it. Twenty-seven years in a hell where naught but poison flows and creeping things crawl!"

"A man may be without money, may be without friends; he may be in the penitentiary, in the poorhouse, or in a palace; but my God can find him out just the same," said a venerable, gray-bearded man.

And thus it is, each in his different way, they all tell the same ever-new old story.

Here are gathered in the mission, 365 nights in the year, from 7:30 till 10 o'clock, all creeds and nationalities, men and women steeped in sin and iniquity, who have made life a failure, and are wanderers on the highway to eternal ruin. Can they be stopped in their mad career?—Yes. Hundreds are listening to the testimonies of these redeemed men and women, who have been brought from the depths of sin, and are to-day walking in the sunlight. Not a reformation, but a transformation has taken place, and the skeptic and infidel are silenced, not by the eloquence of a preacher or the reasoning of the scientist, but through the simple power of God to lift man from the horrible pit into which he has fallen.

The Word of God is the consuming fire that burns out sin of every kind.

Geo. E. Upham.

The work of the mission is gratifying. The number of men who have been reached and helped to better lives is continually growing, and all are working harmoniously and with a view to the upbuilding of God's kingdom. The attendance is encouragingly larger than it has ever been before. The Sunday afternoon street meetings with the gospel wagon never fail to attract large audiences, who listen respectfully and attentively to the singing and talking of the workers. Everything points to a glorious soul-winning campaign this fall.

A man passing the mission the other night stopped and sent in a note requesting that prayers be offered in his behalf, that he might find salvation from his sins; he had but recently been released from the Iowa State penitentiary at Fort Madison.

One of the recent converts, in whose life the peace that cometh from on high has worked a most wonderful transformation from the utter blackness of a hopeless despair to the glorious sunshine of the divine benediction, is a man seventy-one years of age, over forty years of which he has lived in Chicago. A young man who recently professed conversion stated that he had first seen the light while listening to a brother talking from the Battle Creek gospel wagon in Kalamazoo, over a year ago.

Many strange meetings take place at the Life Boat Mission. The other night the speaker was followed
by a man in the audience, who gave an equally strong testimony to the saving and keeping power of God’s grace. The last time previously that these two men had looked into each other’s faces was thirty years before, late at night, in a notorious alley known as “Ball’s” in Philadelphia, as they perfected the details of a great robbery. They are both now redeemed men.

Many were the anxious inquiries received daily by our workers during the week the mission was closed for repairs. Newly papered and repainted within, with the chairs stained and varnished, scripture texts adorning the walls, the rostrum repainted, and everything made pleasant and inviting, the mission is a more homelike and welcoming haven of refuge for sin-tossed men than ever before.

H. Behenna.

Our City Missions.

Prison Work.

In the July issue of the Medical Missionary was published a report from the band of city mission workers in Battle Creek, in which the writer spoke of work done within the last two months in the Marshall prison. For several years mission workers from the Sanitarium have visited the prisons at Marshall and Jackson on the Sabbath, talking and praying with the prisoners. The writer of the report referred to was speaking only of the work which had come under her own observation since she had joined the band of visiting missionaries.

One of the old prison visiting missionaries, now in Oregon, noticing the report, was moved to recall some of his own experiences. We are glad to publish them, and glad to hear from him, and to know that he is continuing the same work where he is at present:

I noticed in a recent number an item in reference to the Marshall jail work which is being carried on, and as I had some two years’ experience in the same field, of course it was of deep interest to me. The item referred to spoke as if the work had been carried on only during the past two months, but to my personal knowledge it has been carried on over two years; once a week a company have visited the Marshall jail, and I believe much good has been accomplished. As evidence of this I will mention one instance of a man who is now in Jackson penitentiary serving a ten-years’ sentence; I received a letter from the poor fellow a few days ago, in which he stated that he could not express his gratitude for the untiring efforts which were put forth from week to week at the Marshall jail while he was detained there, and that through the work done there he was genuinely converted, and now he is accomplishing more real good, perhaps, although confined behind walls and bars, than if he had his freedom. He seems to be a very zealous worker, and is doing what he can for his fellow inmates, and not only for them, but is writing letters to his unconverted friends outside.

It indeed affords one great pleasure to know that the God whom we serve is not confined to any special class or any one place, but that he is able to help men in every condition of life, wherever they may be found.

Since taking up the work in this field I have found the same need for missionary work in the jails and prisons in the West that there is in the East. Our city jail here in Portland has from thirty to one hundred inmates the year round, and every Sabbath a few of us meet in the jail to sing, pray, and work for the poor unfortunates, and it really seems to lift them up, and I am sure that more or less good is accomplished. Two Sabbaths ago a nice-looking young man handed me a little note which read as follows:

“I have been delivered from the power of the devil; I have been saved from my bad habits; Jesus Christ has come to live in my heart and help me to be good.”

This is only one case out of at least a dozen during the last two months, who have apparently made a good start in the Christian life, and although a large per cent may not make a success of it, yet we are enjoined to sow the seed beside all waters. My courage never was better, and I am sure that when the Lord makes up his jewels, there will be among the number many who have been rescued by prison and jail work.

W. E. Johnson.

Lincoln City Mission.

Report for months of June and July:

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<tr>
<td>Children died in the Home</td>
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A large audience attended the regular monthly meeting of the mission in spite of the sweltering heat. A good musical program had been provided, and reports were read from the different departments.

Special requests for prayer were received from a mother whose son was on the brink of self-destruction, and from a family who are passing through the deep waters of bereavement.

The visiting nurses' report included a number of intensely interesting incidents of relief carried to the suffering.

The matron reported the garments and food bestowed and various items of relief. All cases are carefully investigated in her daily visits among the poor, and the Lord has always furnished her the means to aid all of these in some way. She says:

"I feel very much more like talking of Jesus to an ailing mother after her room is tidied, her children washed, and they have all had something to eat."

Mission collections are used in this work, with other donations. Rent has been paid for one family in most distressing circumstances, and the Lord has blessed all the work done.

The attendance at the evening meetings during the month has been 997. Requests for prayer, 117. Twenty-six have professed conversion. The attendance at the mission Sunday-school has been 760. The interest has been excellent. Not a day passes but some one enters to ask what is meant by a medical mission.

At the regular evening meetings at the mission such testimonies as the following have been given during the month:

"I thank God for receiving again a backslider. I once knew the Lord, but I wandered away and became lost in sin. I came in here half dazed with drink, and very unhappy. I came again, sober enough next night, and the Lord forgave me, and I mean to serve him faithfully."

"I found the Lord in this mission three months ago. Next day I found a job. I am now at the same place, but am getting better pay. The good Lord keeps me. I have good clothes, a good room, and good friends now, but best of all I have Jesus and the hope of eternal life."

"My friend who has just spoken has given my experience. I was a bartender when I found the Lord in this mission. Next day I threw up my job in the saloon, and the same day the Lord gave me one in a restaurant; I am there now. I thank the Lord he showed mercy to me."

"I was very much discouraged when I came in here to-night, but after listening to these testimonies I am determined to take firmer hold of God. Pray for me, for I am weak and you are strong."

"Please sing 'When the Roll Is Called up Yonder,' for that is the song you sang when I first began to see where I stood, and it is the sweetest song in the world to me, for I mean it when I sing it."

"Now, will you please sing, 'Rock of Ages,' for that is the one that lifted my soul to the Lord, and it always opens for me the highest hopes. I love the song as the man loves the bridge that carries him over the swift river."

"Not in song, but in the Word of God I found peace. I took the Gospel of John you gave me, and went to my room. I was miserable. I read and read. Then I knelt and prayed, and on my knees opened the little book again. I read that precious verse in the third chapter, sixteenth verse, and it came to me in a flood that if He died for me, I was safe. So I took him at that, and he has been a good friend to me ever since."

"I came over here with my friend to see if the matron could find me some work. My man has had no work for a long time. The matron took me and
prayed with me, and told me of Jesus who would provide all things, and then went with me and helped me hunt for a job. She found one, and I wondered how she could find me work when I could not for myself. 'The Lord and I go together to look for work,' said she. 'Pray, before you go, for him to direct you.' I did next day and found work, and have found work since. I have read the Testament given me, and I am trusting God, and he is prospering me. The old beer pail has been turned into a milk pail. Pray for me and my man."

The Helping Hand Mission, Cleveland, Ohio.

The annual report of this mission is given in the Helping Hand for August, as follows:—

For the period from July 1, 1898, to July 1, 1899:—

Number of men furnished beds................................. 20,920
Number of penny lunches served............................. 151,505
Number of baths given............................................... 3,983
Number asking to be prayed for............................. 1,523
Number professing conversion.................................. 76

As regards the consumption of foods, it may be stated that over 6,000 pounds of white beans, 10,000 loaves of bread, 6,000 gallons of milk, besides 3,000 pounds of oatmeal and other foods, were used during the year.

The method of work in the mission is also given:—

When a man applies for lodging, if he has not been a regular lodger, he passes into the bath-room, where he is given a stick about three feet long, on which are several hooks. To these hooks he is instructed to attach his clothing by the button holes, reserving only his hat and shoes. In the hat is placed his ticket, containing the number of his bed. The man then passes under the shower bath, is thoroughly bathed, and after drying himself, is conducted up the back stairs in a primitive costume, hat and shoes in hand, having left the remainder of his wardrobe on the stick, to be passed, later, into the fumigating room. In the morning these sticks of clothing are carried up to the dormitory and delivered to the owners, who dress, and then pass into the wash-room to complete their toilet, preparatory to descending to breakfast. This is served at a counter behind which stand the waiters, who pass out dish after dish to the hungry applicants. These last having purchased penny tickets at the office, deposit one for each dish bought.

A large dish each of oatmeal, beans, soup, caramel coffee, bread, butter, pudding, or other wholesome food provided, can be procured for one cent each, and a substantial meal obtained for about five cents, or even less. Three meals are served daily. Often men who have no money apply for meals or lodgings, and these are given such work as is to be done about the mission, at ten cents an hour.

Religious meetings are held nightly, either in the chapel or on the street, and seldom a day passes but that one or more among the audience raises the hand for prayers or professes conversion. Often the testimonies are thrilling, and well worth recording, while the confessions of these penitents are intensely interesting. No one can witness the turning away of these degraded men from lives of sin without being deeply moved. Sometimes the most hopeless cases, apparently, are miraculously turned and saved, and it is hoped many continue in well doing after leaving the mission.

Eleventh-Hour Converts.

Possibly as strange an attendance as ever was seen at a prayer-meeting was that of a small gathering of the kind recently, in the city of Cleveland, O. Among the company were some seven or eight inmates of the city infirmary, none of whom were less than seventy-five years of age, while two were eighty-four, and one had passed the age of ninety-nine years. All were earnest Christians, yet the religious experience of any did not exceed four years. The man of seventy-five had been converted four years ago, and in early life and for more than thirty years was a professional gambler and thief; one who was eighty-four years old had been, as he expressed it, "as wicked as a man could be," and he had been converted less than three years; while the one who was nearly one hundred years old had accepted Christ scarcely two years previously, and being nearly blind through old age, had never read the Bible, and knew of God and his Word only from what others told him and read to him. Each one of these men was a highly educated college graduate, but had been ruined by drink and crime, yet here they were coming to God far beyond the threescore years and ten allotted to man. What a demonstration of the mercy and patience and long-suffering of God, and his unwillingness that any should perish, but that all should come to a knowledge of his goodness and mercy!—The Helping Hand.
A Medical Mission in Switzerland.

We are greatly pleased to be able to give a picture of our first medical mission in Switzerland. It is located at Bienne, and has been open for about three months. We have, of course, only a small establishment, but already the patients are coming in faster than we can treat them.

Before opening we began a school of health which lasted several months, and intend to conduct another one this fall. We are glad to see that God is with us and that by his power and Spirit, through the treatments, we can successfully allay much physical suffering. It gives us many opportunities to speak of the power of God to cure and save, and what they both need is to have these good things presented to them in the right way.

We are very much encouraged, and are one with our dear medical missionaries of America and other countries. Nothing can conduce more to happiness than to work for the health and salvation of others.

Arnold Roth.

Mexico.

While waiting recently for some dental instruments to arrive, I took a four-days' trip, going to the eastward across the Santiago River. I visited one hacienda, one rancho, and two pueblos, and found friends and welcome everywhere. One pueblo of little over one hundred had lost thirty-three in two months, from pneumonia and smallpox. I found twenty sick of various diseases, and treated thirty-one cases. They respond very readily to treatment.

U. C. Fattébert.

Honolulu.

Prof. W. E. Howell writes to the editor concerning the Chinese boys' school of which he is principal:

The membership of our school is about eighty. It goes without saying that we are very proud of our boys; for they are doing surprisingly well, both in their studies and in their grasp of saving truth. I do not believe that any of our foreign workers can present a more intelligent group of boys rescued or partly rescued from heathendom than those in this group. We do not boast in ourselves, for the Lord has worked marvelously for the school all the way through, and to him be all the praise for results. It would do your heart good to see these boys bow their queued heads before the true God, and pray to him before their teachers and one another. Last week four of them joined in prayer at the service Sabbath eve, and as many as nine of them have prayed in a single meeting.

It is wonderful, also, how they appreciate the principles of health reform, and try their best to obey them. Some of them are discarding the use of tea, pork, and other indigestible things, of which their diet is so largely made up. They are getting pretty clear ideas, too, on ventilation, exercise, and general cleanliness, of which many of them knew very little. I have made free use of the set...
of physiology charts which you so kindly donated to our school, and expect to make use of them in the field this summer. During the school year just closed I have been using both your first and second books in physiology and hygiene, published by the American Book Company. I wish to continue the physiology work throughout next year, and would be glad of any suggestions. I would very much like a good book on experimental and laboratory work in physiology, as this appeals to the minds of the boys. I would especially like some good experiments showing the evil effects of the use of tobacco and opium, to which the Chinese are so universally addicted. The Chinese are of an immensely practical nature, and they need to see with their eyes to be fully convinced. Illustration and experimental work appeal to them.

There is quite a strong demand for more hygienic food for our tables another year, or at least one or two hygienic tables for those who wish to correct their habits in eating. Foods are all very high down here, and I hardly know how to meet the demand within reach of their means. With their own diet their board costs them but five dollars a month, and many are not able to exceed that amount very much and continue in school.

Some of the boys are greatly interested to learn nursing, and there ought to be some provision made for it. I have talked with Dr. Cleveland, and she seems willing to give instruction to such a class another year. It seems to me if we could have some one with experience in practical cooking and practical nursing, connect with the school, it would be an excellent thing.

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**Southeast Africa.**

**Sister Amelia Webster** writes from Pietermaritzburg in the Transvaal, where she is distributing health literature, and doing house-to-house work in health lines. She says:

I remained at Durban four months, and sold nearly $400 worth of "Home Hand-Book," took eighty-five orders for the *South African Journal of Health*, gave forty-four treatments to the poor, and persuaded some twenty people to adopt better methods in dress and diet. Some of them, I am sure, will never return to their old ways. I would have sold more literature but for the excitement over political matters all over the Transvaal.

I came up to Maritzburg, July 13, and will probably remain about six weeks. Most of the people are much pleased with the "Home Hand-Book." I enjoy my work very much, for I feel that it is what the people need, and the time is so short.

My health is excellent; I never weighed more. Of course the work is hard, but I do not look for easy things in this world. I expect to go on to Buluwayo when I leave here. My courage is good, my trust is in the Lord, and I have no fear for the future. The kind Heavenly Father who has led me thus far will not forsake me. I hope the dear friends at the Sanitarium will not forget to pray for us who are away quite by ourselves.

In a later letter she adds:

I have met several families of vegetarians here. One lady who has been trying to be a vegetarian for some months, was glad to learn all I could tell her. I sold her a "Home Hand-Book," and a can of nut butter, and told her how to make several dishes, and showed her the injury of wearing corsets. As I rose to leave her she exclaimed, "How is it that no one ever came to tell me about these things before?"

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**India.**

As mentioned last month, Brother F. W. Brown and family were passing the heated term at Naini Tal in the Himalayas. Recent letters from Mrs. Brown give interesting items both of their work and of things more personal. Of the former she says:

Our work in Naini Tal is making sure and steady progress. We are going quietly about it, only trying to be faithful, and in many instances it rejoices our hearts to find that God has gone before us, and that hungry souls are crying out for the bread of life. I am having many interesting experiences that are blessings to my own heart.

She speaks of several who have given evidence of sincere conversion, and of others who are deeply interested in and inquiring about healthful living, and adds:

It is a great pleasure to us to tell "what God hath wrought" in our own lives, and the blessings that follow the great privilege of service for him. I am also visiting a Mohammedan family,—those poor, shut-in women, who are secluded for life, and who are truly without hope and God in the world. We know that seed is being sown, and we leave the rest with God.

Not only do we have delightful experiences in work with others, but in our own home the Great Physician has made his presence known. The first weeks after our coming to Naini Tal, our little Lawrence, four years old, was troubled with fever. We applied the usual remedies, but the fever would leave only to return in a week or ten days with renewed strength. One night he was very seriously ill, and we knew that the disease must be conquered, and at once, or it would be beyond our control. We sought the Lord in prayer, applied treatment, and then told Lawrence we had done all we could, and now we would ask the Lord to make him well. His face was swollen and red, and his temperature very high. As we concluded the prayer, Lawrence, whom we thought was asleep, joined us in a hearty "Amen!" and in less than
five minutes he broke out in a profuse perspiration, and from that time on, now more than two months ago, he has not once had fever, and is strong and robust. We feel that the Lord is blessing us above all that we can ask or think. Praise his holy name! Pray for us, that we may always be faithful.

There was some prospect that Brother Brown and family would be called to Karmatar, if Brother and Sister Edwards were recalled to Calcutta. The latter have been carrying on quite a successful medical work in that vicinity, which it seemed necessary to follow up. Sister Brown also speaks of the desirability of transferring the boys' school or orphanage to Karmatar, as the location, being eight hundred feet higher than Calcutta, is more healthful, and if land were secured, it would give opportunity to teach the children the "dignity of labor." The field seemed to her a very inviting one, giving such abundant opportunities for all branches of Christian work.

Later she wrote:

To-day I arranged with a prominent and highly educated Mohammedan to teach his wife. He gave me a very pressing invitation to teach her, and she seemed equally anxious to have me come. She is only eighteen years old, and has such bright eyes, though a sad face. And no wonder, doomed to seclusion all her life! Even a bird longs to leave its cage, though it be a gilded one.

The Good Samaritan.

Pneumonia and Its Treatment.

The disease known as pneumonia is an inflammation of the substance of the lung, which may manifest itself in three forms; viz., croupous, catarrhal, or chronic.

Croupous Pneumonia.—The croupous form is the most common, and is indicated by a marked chill followed by a fever, which frequently rises very high; headache; difficult breathing, manifested by shortness of breath and rapid breathing, often two or three times the normal rate; pain in the chest at the seat of the disease; expectoration of a rust-colored mucus which is very tenacious. If the ear is placed over the chest in the region of the diseased part, a crackling sound will be heard.

This form of the disease is divided by pathologists into three stages, corresponding to the different degrees of inflammation during the course of the disease. The first stage is that of engorgement, in which the diseased portion is gorged with blood. The air cells become filled with a reddish fluid. If the disease is not arrested at this stage, the inflammation continues, and the diseased portion loses its spongy character for the reason that all air is expelled from the air cells, they being filled with a tenacious exudate. To this condition the term red hepatization has been applied. In the third stage, or stage of gray hepatization, the substance filling the air cells liquefies, and is absorbed. In some cases suppuration takes place, in others the lung remains solidified, and the patient suffers with chronic pneumonia.

The cause of the disease is probably a specific germ which attacks the lungs when they are in a state of lowered vitality, which is frequently the case when one is suffering from a cold or other disorders that lower the general vitality of the system.

The treatment of this grave disorder is comparatively simple, and gives most satisfactory results when judiciously employed. Careful nursing is the first requisite. The temperature is usually very high, and if allowed to remain so, has a depressing influence upon the heart. To reduce the fever there is nothing that will give such satisfactory results as cold water in the form of the graduated bath, wet-sheet pack, compresses, enema, and sponge bath. An excellent method of treatment is the use of cold compresses made by wringing towels or several thicknesses of cheese-cloth out of ice-water and applying over the diseased lung. These should be replaced every five or six minutes, for an hour or two, then apply a fomentation for a few minutes, and again repeat the cold compresses. When the pulse reaches 100 or over, cool sponging is indicated. The cool enema may also be used with good results at this time. The cold treatment should be discontinued after the first twenty-four to forty-eight hours. The wet girdle or a warm wet compress should be worn over the chest at night to hasten absorption of the exudate. Alternate hot and cold compresses are also useful for the same purpose.

The diet of the patient is an important feature in this disorder. It should be light and non-stimulating. Animal foods should be avoided. Gluten gruel,
rice-water, fresh ripe fruits, and other easily digested foods of a similar character may be used.

**Catarrhal Pneumonia.**—This disorder rarely occurs as a primary disease. When it does occur, it usually follows bronchitis. There is high fever, and a short, harsh, painful, hacking cough. The treatment for this form of pneumonia is practically the same as for the croupous form.

**Chronic Pneumonia.**—This disease is rare, but when present, it is usually found to be the result of croupous pneumonia. It also accompanies many cases of consumption, causing a sinking-in of the upper part of the chest wall. The treatment is very unsatisfactory, as nothing can be done to effect a cure. Inhalation of steam will sometimes give relief.

**The Flesh of Fowls as an Article of Food.**

The majority of people are sufficiently acquainted with the habits of ordinary barn-yard fowls to know that they are not at all particular as to the kind of food which they consume. In fact, the pig and the barn-yard fowl are very much alike with respect to the kind of food they eat. This fact alone is evidence that their flesh can not form a desirable food, even when prepared in the best possible manner known to cooks.

The manner in which fowls are prepared for market is not always the best. In an editorial which appeared in a recent number of the Cincinnati Lancet-Clinic, attention is called to the fact that many dealers, in their unholy greed for profits, are selling to consumers poultry by weight, which contains the entrails of the fowl. "Turkeys, ducks, and chickens weighted down with decaying intestinal offal and fermenting craws full of rotten, half-digested aliment are now sold as dressed poultry in order to gain the weight that such foreign matter affords." This decaying mass of corruption, encased within the fleshy walls of the dead body of the fowl, can not do otherwise than pollute the flesh by the putrefaction which is taking place in such close proximity to it. From the moment cell life disappears, a process of decomposition begins, which must be greatly hastened if the fermenting mass in the intestines is allowed to remain. Such material is utterly unfit to enter the human stomach.

**Diet as a Cause of Inebriety.**

That errors in diet play an important part in the cause of inebriety is no longer disputed by those who have made a careful study of the subject. Dr. T. D. Crothers, in treating of this subject, states that he is of the opinion that "many cases of inebriety are produced by dietetic errors, bad habits of eating, etc., the deranged digestion finding relief in alcohol and this in turn aggravating the conditions and producing the drink habit. Many cases originate in dietetic delusions; in some of these a systematic starvation exists, due to peculiar notions held in regard to food. The treatment of this form of inebriety consists essentially in the elimination of toxins, and proper nutrition."

When such substances as mustard, pepper, peppersauce, etc., no longer elicit a response of warning from the delicate nervous system because of the paralyzing influence their continued use has had upon it, the perverted appetite calls for something stronger, and perhaps tobacco is added to the list of nerve destroyers and systemic poisons. At first the nerves, true to their natural functions, respond vigorously to the poisonous material with which they have been brought in contact, but sooner or later they succumb to the narcotizing influence of this baneful drug, and alcohol, the king of body and soul destroyers, is in the majority of cases added to the list of substances which produce a deceptive sense of well-being, which from its habitual use produces inebriety.

**Milk of Tubercular Cows a Medium of Infection.**

The extent to which tuberculosis has gained a foothold both in man and animals makes it imperative that the cause be considered carefully. Recent investigations, carried on by veterinarians in different parts of the world, have demonstrated the efficacy of the tuberculin test, which has made it possible to detect tuberculosis in animals in its earliest stages. These carefully conducted investigations have shown that the disease, especially among cattle, is much more prevalent than it was formerly thought to be. These facts have led to further investigations to determine whether or not the disease can be transmitted from one animal to another by means of milk.

A short time ago the writer visited the Ohio State Experiment Station at Wooster, to witness the slaughter and post-mortem examination of four pigs which had been fed for some time with milk obtained from cows that had reacted to the tuberculin test. As far as outward appearances were concerned, the
animals seemed to be in the best of health, but the post-mortem examination revealed a different state of affairs,—each of the four animals being found extensively diseased, the lymphatic nodes caseous, and in some cases filled with pus; the livers were also diseased.

At the International Congress for Tuberculosis, which recently convened at Berlin, Dr. Bollinger read a paper on Tuberculosis in Lower Animals, in which he stated that the disease as affecting cattle and pigs is identical with human tuberculosis. Animals and man spread infection to each other, but the contamination of man is far greater than that of animals. The author further stated that milk of tuberculous cows is the vehicle par excellence for the diffusion of the disease, and in this way we are now able to explain the infection of the swine which were fed on infected milk. The glandular tuberculosis or scrofulosis of children is probably also due, in the main, to tuberculous cow’s milk.

At the same Congress, Professor Virchow stated that cattle are the chief means of spreading tuberculosis through their milk and meat. Then come pigs, and in the third place poultry. Cow’s milk is by far the most dangerous source of infection. Professor Virchow went on to say that as it is impossible to destroy all tubercular cattle, the milk must be boiled. He also stated that “pigs are more subject to tuberculosis than has been supposed, the chief seat of the disease being the lymph glands of the neck.”

The fact that the diet of pigs frequently consists largely of milk accounts for the source of infection of so many of these animals. Further investigation will, in all probability, demonstrate the source of infection in the human race, especially in children, to be the same medium.

A Move in the Right Direction.

The committee known as the British Medical Association Tuberculosis Committee was appointed by the British Medical Association for the purpose of making investigations concerning the prevention and spread of tuberculosis. This committee has recently made its report, in which it suggests to the authorities that no permits should be granted for the building of houses unless there are proper hygienic surroundings. The house must have a dry site and dry foundation, and sufficient space to allow free access of air and light. The committee further urges the appointment of meat inspectors and the erection of public slaughter-houses, in which all killing must be done. Inspectors are to have the right to inspect cowsheds, and to make investigations of samples of milk. The health officers are to have the right to exclude milk if the tuberculin test is refused.

The rapid spread of tuberculosis among cattle demands that radical measures be adopted at once to exterminate this terrible disease. At present it is a rare thing to find a herd of cattle of any considerable size in which there is not one or more animals which react to the tuberculin test. In many localities the percentage of tuberculous cattle is growing larger, and unless measures are adopted to weed out these animals, the spread of the disease among human beings will increase at a rapid rate.

C. E. STEWART, M. D.

Christian Help Work.

Band Notes.

The leader of the little band at Hopkins, Mich., writes: —

We have had so much sickness in our family the past winter and spring that it has absorbed our time, strength, and thought so completely that we have been unable to reach out farther than to keep doing what we could for the dear family who came to us a year ago.

In regard to the family who came to us, they are still true and faithful. The husband is working for a neighbor farmer. The wife had a severe sick spell a few weeks ago, but is as well as usual now. As she does not understand sewing at all and has three little ones, we find it needful to take a good many stitches for them besides trying to educate them in many things.

This afternoon some of our neighbors expect to meet to help in sewing for another neighbor who broke her ankle some time since, and has four small children. Some of us will attend the meeting and help.

Our interest and prayers are for the success and prosperity of the work.

The work done for the family above mentioned may be productive of even better results than if it had been divided among many cases. A steady, helpful influence upon a few, especially where it is a question of education in better ways of doing, is one
important feature of Christian Help work. We find so much emergency work, especially in large towns and cities, that the educational work is apt to be absorbed in the emergencies to be met, or overlooked altogether.

One of the most interesting reports of friendly visiting that the writer ever listened to was of work done with one family—a work continued over a number of years, and resulting in the education of the entire family, some members successfully, others less so. It is far easier to go about relieving temporal need here and there, without keeping track of the people afterward, than deliberately to shoulder a work, so to speak, and carry it for years, counseling, encouraging, forbearing, comforting, sometimes reproving; in fact, doing everything but giving. Or rather, is it not the truest kind of giving that gives one's self rather than money?

The leader of the band at Bowling Green, Ky., says:

The past month has been an active one to me; I have been enabled through the providence of God to start a Bible study in a new place, which bids fair to result in some good. The children are the most active workers, as they can read.

I expect soon to organize a band of young ladies for work. The interest is good, and I feel encouraged as the way opens at times when I think it is closed.

Loyal, Wis.—One dear sister has been raised from sickness in answer to prayer, and in consequence we feel much stronger in faith.

The new band at Pine Valley, Wis., reports a deep interest taken in mothers' meetings. The mothers are being awakened to a sense of their responsibility and duty at the present time.

The children are taking a very active part in the work of helping others, and enjoy it. Altogether this is a happy little band in its service for the needy.

We trust that the mothers' work has been receiving its share of attention along with other branches, during the past month, and that the studies have been found profitable. We are receiving some very encouraging letters from some of our bands, and hope to hear from all, in regard to these efforts. One leader sends in an order for forty copies of the paper on "The Mother's Privilege and Responsibility," which he wished to distribute among the mothers of the church. Another leader asks for an extra copy for a lady who desires to use it in her work. He feels that he cannot spare his copy, as he often has occasion to use it. Those desiring extra copies can be furnished with them at five cents per copy.

Contributions to the International Medical Missionary and Benevolent Association.

Maintenance Fund.

J. C. Chase, $1.00; Chas. M. Chamberlain, 5.00; Conrad Dicks, 1.25; a friend, 1.00; a friend, 1.00; Moses Hunt, 10.00; Mrs. A. R. Hyatt, 3.05; Iowa Tract Society, 19.03; Mrs. Sarah Lane, 50.00; Mrs. Sarah Lane (J. W. H.), 50.00; Sanitarium Sabbath-school, 25.33; one package of clothing, Mrs. W. D. Barr; one bushel of beans, Mrs. Harnaday; one package of clothing from Judge Arthur; one pair pants, Mrs. Taylor.

Kansas.—Greenleaf church, $8.00.
North Pacific Sabbath-school Association.—$94.64.
New York Tract Society.—$138.08.
Ontario, Canada Tract Society.—$7.80.
Oklahoma Tract Society.—$34.56; Okla. Tr. Society.
(J. W. H.), $5.00.
Total, $464.29.

Chicago Medical Mission.

Simon Bauman, $3; Dr. J. M. Craig, 3.00; Medical Students' Fund, 10.00; G. H. Murphy, 1.00; Mrs. E. C. Millard, 1.00; Dr. David Paulson, 5.00; N. W. Paulson, 5.00; Dr. H. F. Rand, 5.00; Ruth Selleck, 50c; Dr. C. E. Stewart, 5.00; Dr. A. M. Winegar, 5.00.
Total, $43.50.

Workingmen's Home.

E. A. Randall, 50c.

Lepre Fund.

Iowa Tract Society, 50c.

Missionary Acre Fund.

E. Chinery, $8.50; G. R. Green, 2.00; Iowa Tract Society, 32c; O. L. Stillman, 18.00.
Total, $38.82.

Fund for Home for Blind.

South Side Chicago church, 55.75.
Grand total, $543.36.
Missionary Notes.

The Mormons are said to have made the largest gains last year of any sect in the United States.

** Numbers of Catholics in Austria are turning to Protestantism. The movement shows no signs of abating.

** The iron railway bridge joining Mombaso, on the East coast of Africa, with the mainland was formally opened July 8.

** A Hindu college has been established at Benares and another at Delhi, to instruct students in the Hindu religion.

The Assembly Herald states that it is estimated that 200,000 Chinese, most of them women, annually attempt to commit suicide by opium.

** Dr. Clara Swain, for twenty-seven years in India, was the first woman to enter Asia with a medical diploma.

Mr. Kaneko, Japanese Minister of Agriculture, comes to America to receive the degree of LL. D. from Harvard University.—The Voice, Tokio, Japan.

** A Persian of high standing in Kernan has promised to build a mission hospital as soon as a medical missionary can be found to carry it on.

** The Voice, Japan, says that the American Board is retrenching its missionary operations in Japan. Its force there has diminished almost half in the last few years.

Mindanao is about five times the size of Massachusetts, has a population of one million, and there is not a single Protestant missionary within its borders.—Missionary Review.

** The attendance at the lectures on comparative religion, the foundation of which was established by Mrs. C. E. Haskell, was much larger the present year than two years ago.

** Ninety-one years ago, Robert Morrison arrived in China. Three thousand missionaries have followed him, and nearly one hundred thousand converts are reported:—Missionary Review.

** A missionary of the American Board in Africa remarks in closing a report that there is a wonderful joy and inspiration in preaching the gospel to those to whom it comes as a piece of news.

** The Presbyterian Church has the largest number of medical missionaries in the field, having fifty men and thirty-five women in the field. The Methodist Church, North, comes next.

** In ten years Dr. Cousland, of China, treated forty-six thousand cases and performed six thousand operations, giving sight to two hundred blind, and saving probably one thousand more from blindness.

Chicago University held an entrance examination in Tokio in July, Professors Clement and Asada conducting it. Mr. Asada, and also a Mr. Tanaka, of Japan, hold degrees from the Chicago University.

** Dr. Thom, of Mardin, reports that in his medical work during the year 1898 no less than 7,592 patients were treated, 213 of them surgically. As in all other places where medical work is carried on, the results in spiritual lines have been most cheering.

China's Millions says that the Tibetan work in the west of China, under the care of Mr. Cecil Folhill Turner, is opening up very encouragingly. There is now a strong band of workers among the Tibetans in western Sich'uan, and settlement is being obtained, not only in the cities and towns, but also in the hearts of the people.

** The Indian Witness says it is absurd to suppose that Hinduism or Mohammedanism is hindered from accepting Christianity by the many sects of the latter. Mohammedanism's two principal sects, the Sunis and the Shias, are each subdivided into seventy-two sects. The four principal castes of Hinduism are subdivided into more than a thousand sects. Such as these are not likely to stumble over Christian sects.

** The genuine "bones and ashes" of Prince Siddharta, or the Buddha, are reputed to have been discovered at Pipraha in the N. W. Provinces, India, early last year. They have been offered by the government to the king of Siam, the only existing Buddhist monarch, on condition that he divide the relics with the Buddhists of Burmah and Ceylon. The king of Siam "gratefully accepts" the offer.

** Four Presbyterian missionaries are now at work in Manila. One of them, the Rev. J. B. Rodgers, formerly of Brazil, was able, because of his knowledge of the Portuguese, to make himself understood in Spanish. Public services have already been held. The board hopes soon to send out a medical missionary. The opening of a dispensary and hospital will follow.—The Assembly Herald.
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The Magic Pocket Vaporizer.

$2.00 for $1.25.

New subscribers to Good Health who mention this offer before January 1, and remit $1.25, will receive a Magic Pocket Vaporizer.

This offer is open only to new subscribers.

Good Health,
BATTLE CREEK, MICH.

Health Foods
On the Coast.

The Portland Sanitarium has just completed a fine two-story building, with a large basement, which will be used exclusively as a health food factory. We are also installing a ten-pan reel oven, a cracker machine, granose mill, etc., and are in a position to supply fresh, crisp health foods, not only in the way of crackers, granola, caramel-cereal, and diabetic food, but also that best of all foods, granose, both in the flake and biscuit form.

Those residing in Oregon, Washington, Alaska, and British Columbia will find it much to their advantage to trade with us, not only because of the saving in freight, but also because we can supply perfectly fresh foods.

Our bakers are thoroughly competent, experienced men, directly from Battle Creek, and all can rest assured that the foods will be the very best that first-class equipments and material can turn out.

Please watch the columns of this journal from month to month for further announcements.

Portland Sanitarium Health Food Company,
Portland, Oregon.