YOUR OPPORTUNITY!

EVERY person who joins the INTERNATIONAL HEALTH ASSOCIATION is eligible for membership in the FOOD REFORM BUREAU and other Bureaus operated under its control. Members of these Bureaus will be furnished . . .

Cereal and Nut Foods,
Health Literature,

And other Supplies at the approximate cost of manufacture.

Send for Confidential Circulars to—

International Health Association,
Battle Creek, Mich.
**CONTENTS**

**EDITORIAL.**
- To the Antipodes Again ............................................. 65
- An Ecumenical Missionary Conference ............................... 66
- World-Wide Notes ..................................................... 68
- A Rare Opportunity ................................................... 70

**GENERAL ARTICLES.**
- Results of Mission Work in Malaysia ................................... 71
- The Early Life of Livingstone .......................................... 77
- The "Cow Preacher" in India .......................................... 79
- What Does Fiji Need? ................................................ 80
- Among Our Exchanges ................................................ 81
- They or I? .................................................................. 83

**OUR MEDICAL MISSIONS.**
- Notes and Personals .................................................. 84
- Medical Mission Work in Northern Europe ......................... 84

**GRAND TRUNK RAILWAY SYSTEM.**
*Time Card in Effect February 5, 1899.*

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

**WEST-BOUND FROM BATTLE CREEK.**
- No. 11, Mail & Express, to Chicago .................................. 12:00 M.
- No. 1, Chicago Express, to Chicago .................................. 9:00 A.M.
- No. 5, S. Atlantic Express, to Chicago ............................. 3:40 P.M.
- No. 5, Pacific Express, to Chicago, with sleeper ............... 12:50 A.M.
- No. 73, Mixed, to South Bend ....................................... 7:30 A.M.

**EAST-BOUND FROM BATTLE CREEK.**
- No. 10, Mail & Exp., to Pt. Huron, East, and Detroit ......... 3:45 P.M.
- No. 4, Lehigh Express, to Pt. Huron and East ................. 8:27 P.M.
- No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit ........... 2:25 A.M.
- No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East ........................................... 6:50 A.M.

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

**WEST-BOUND FROM BATTLE CREEK.**
- No. 1, Chicago Express, to Chicago .................................. 9:00 A.M.
- No. 11, Mail & Express, to Chicago .................................. 12:00 M.
- No. 73, Mixed, to South Bend ....................................... 7:30 A.M.

**EAST-BOUND FROM BATTLE CREEK.**
- No. 4, Lehigh Express, to Pt. Huron, East, and Detroit ......... 8:27 P.M.
- No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit ........... 2:25 A.M.
- No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East ........................................... 6:50 A.M.
- No. 10, Mail & Exp., to Pt. Huron, East, and Detroit ......... 3:45 P.M.

**OUR MEDICAL MISSIONS.**
- Notes and Personals .................................................. 84
- Medical Mission Work in Northern Europe ......................... 84

**THE CHICAGO MISSION.**

**OUR CITY MISSIONS.**

**NOTES FROM THE MEDICAL MISSION AND WORKING-MEN'S HOME, DENVER, COLO.**

**A Missionary Incident in Basel, Switzerland.**

**CHRISTIANIA, NORWAY.**

**SWEDEN AND NORWAY.**

**JUNIATA, ALABAMA.**

**HEALTH PRINCIPLES IN THE SOUTH.**

**THE GOOD SAMARITAN.**

**CHRISTIAN HELP WORK.**

**RELIEF DEPARTMENT.**

**Contributions to the International Medical Missionary and Benevolent Association.**

**Missionary Notes.**

**MICHIGAN CENTRAL**

"The Niagara Falls Route."

**EAST.**

<table>
<thead>
<tr>
<th>No.</th>
<th>City</th>
<th>Time</th>
<th>City</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Chicago</td>
<td>7:30</td>
<td>Michigan City</td>
<td>10:30</td>
</tr>
<tr>
<td>12</td>
<td>Kalamazoo</td>
<td>10:40</td>
<td>Niles</td>
<td>12:40</td>
</tr>
<tr>
<td>6</td>
<td>Battle Creek</td>
<td>10:50</td>
<td>Battle Creek</td>
<td>12:50</td>
</tr>
<tr>
<td>10</td>
<td>Marshall</td>
<td>11:00</td>
<td>Marshall</td>
<td>13:00</td>
</tr>
<tr>
<td>14</td>
<td>Jackson</td>
<td>11:10</td>
<td>Jackson</td>
<td>13:10</td>
</tr>
<tr>
<td>36</td>
<td>Lansing</td>
<td>11:30</td>
<td>Lansing</td>
<td>13:30</td>
</tr>
</tbody>
</table>

**WEST.**

<table>
<thead>
<tr>
<th>No.</th>
<th>City</th>
<th>Time</th>
<th>City</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Detroit</td>
<td>10:50</td>
<td>Detroit</td>
<td>12:50</td>
</tr>
<tr>
<td>12</td>
<td>New York</td>
<td>11:00</td>
<td>New York</td>
<td>12:00</td>
</tr>
<tr>
<td>3</td>
<td>Buffalo</td>
<td>11:30</td>
<td>Buffalo</td>
<td>12:30</td>
</tr>
<tr>
<td>23</td>
<td>Niagara Falls</td>
<td>12:00</td>
<td>Niagara Falls</td>
<td>1:00</td>
</tr>
<tr>
<td>18</td>
<td>Falls View</td>
<td>12:30</td>
<td>Falls View</td>
<td>1:30</td>
</tr>
</tbody>
</table>

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

**EAST-BOUND FROM BATTLE CREEK.**
- No. 10, Mail & Exp., to Pt. Huron, East, and Detroit ......... 3:45 P.M.
- No. 4, Lehigh Express, to Pt. Huron and East ................. 8:27 P.M.
- No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit ........... 2:25 A.M.
- No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East ........................................... 6:50 A.M.

**EAST-BOUND FROM BATTLE CREEK.**
- No. 11, Mail & Express, to Chicago .................................. 12:00 M.
- No. 1, Chicago Express, to Chicago .................................. 9:00 A.M.
- No. 5, S. Atlantic Express, to Chicago ............................. 3:40 P.M.
- No. 73, Mixed, to South Bend ....................................... 7:30 A.M.

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

**WEST-BOUND FROM BATTLE CREEK.**
- No. 11, Mail & Express, to Chicago .................................. 12:00 M.
- No. 1, Chicago Express, to Chicago .................................. 9:00 A.M.
- No. 5, S. Atlantic Express, to Chicago ............................. 3:40 P.M.
- No. 73, Mixed, to South Bend ....................................... 7:30 A.M.

**EAST-BOUND FROM BATTLE CREEK.**
- No. 10, Mail & Exp., to Pt. Huron, East, and Detroit ......... 3:45 P.M.
- No. 4, Lehigh Express, to Pt. Huron and East ................. 8:27 P.M.
- No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit ........... 2:25 A.M.
- No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East ........................................... 6:50 A.M.

**GRAND TRUNK RAILWAY SYSTEM.**

**Time Card in Effect February 5, 1899.**

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

**WEST-BOUND FROM BATTLE CREEK.**
- No. 11, Mail & Express, to Chicago .................................. 12:00 M.
- No. 1, Chicago Express, to Chicago .................................. 9:00 A.M.
- No. 5, S. Atlantic Express, to Chicago ............................. 3:40 P.M.
- No. 73, Mixed, to South Bend ....................................... 7:30 A.M.

**EAST-BOUND FROM BATTLE CREEK.**
- No. 10, Mail & Exp., to Pt. Huron, East, and Detroit ......... 3:45 P.M.
- No. 4, Lehigh Express, to Pt. Huron and East ................. 8:27 P.M.
- No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit ........... 2:25 A.M.
- No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East ........................................... 6:50 A.M.

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

**WEST-BOUND FROM BATTLE CREEK.**
- No. 11, Mail & Express, to Chicago .................................. 12:00 M.
- No. 1, Chicago Express, to Chicago .................................. 9:00 A.M.
- No. 5, S. Atlantic Express, to Chicago ............................. 3:40 P.M.
- No. 73, Mixed, to South Bend ....................................... 7:30 A.M.

**EAST-BOUND FROM BATTLE CREEK.**
- No. 10, Mail & Exp., to Pt. Huron, East, and Detroit ......... 3:45 P.M.
- No. 4, Lehigh Express, to Pt. Huron and East ................. 8:27 P.M.
- No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit ........... 2:25 A.M.
- No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East ........................................... 6:50 A.M.
The Medical Missionary.

Published by the
Medical Missionary and Benevolent Association,
Chicago, 26 College Place.


To the Antipodes Again.

By the way of Vancouver, it is about twelve thousand five hundred miles from Battle Creek to Melbourne. So though these points are not exactly antipodal to each other, they are approximately so. One approaching such a distant country for the first time, after days and weeks of steaming over broad seas, is filled with an anxious curiosity, or perhaps foreboding, as to how he will find things on the bottom of the earth. But when once ashore, the only thing that suggests the bottom-side-upness of things is the instability of his head and legs, which have by this time become adjusted to the constant movement of decks.

This is not our first visit to these shores, but there was with us a good degree of pleasant surprise, when, after passing from the turbulent deep into the placid waters of Sydney harbor, we looked upon the lovely scene before us. Touching the shore, the hands of loving friends received us back, and words of welcome came from more distant parts. From the deck of a "bus," as we rode up George street, we were made to realize that "the world do move." Massive and ornate buildings that would grace any city in existence have been erected since we were last on that thoroughfare. One could scarcely find a finer group of buildings than the new market, the cathedral, the city hall, and some of their immediate surroundings. To what city should we look for better-kept, cleaner streets, and more orderly crowds than Sydney? I do not know, unless it be Melbourne. Having friends in both cities, I do not undertake to discriminate between them. Poverty and pinching want there are, and the drink fiend destroys many men, and more women than in American cities; but the sights of misery and squalor are not so awfully in evidence. Sin is not so brazen; violence is not so prevalent. The policeman takes more pains to be where he is needed but not wanted. His eyes are fixed a little nearer the ground, where he can see what is actually going on. He takes an interest in the "larrikins" and "larrikinesses," and tries to nip crime in the bud. He has no revolver and no club; but he is invariably a tall, stout Irishman, who could shake the wits into or out of four ordinary rowdies. But if there happen to be five or more of them, the policeman often gets the worst of it. "Insulting behavior" is the charge next morning, and it covers a multitude of irregularities, from stamping a policeman's face down to an offensive word.

The Australians are brought up to an ardent love for amusements. Holidays are of frequent occurrence, and are universally observed. Eight hours make a day's labor by law, though forty-five minutes are very generally added to five days, and an hour to Saturday forenoon, so that there may be a weekly half-holiday for picnics, football, cricket, and races. These occasions are orderly, for, though intoxicating drinks are largely used in the colonies, drunkenness rarely appears in public places.

The saddest feature of the liquor traffic as compared with it in other countries is the close relation to womankind into which it is thrust. Women serve behind the bars everywhere. For this work attractive young women are chosen. A side door serves as a ladies' entrance, and a private window gives female customers an opportunity to tipple unobserved. Worse than all, many if not most of the prominent grocers supply liquors to families in their regular trade. By this means it becomes an almost natural
step for unwary women to fall into the terrible snare of intemperance. In this awful fall parents and children are involved.

It has become noticeable in American cities that this most pernicious combination of liquors and groceries is being formed by many leading grocers. It is a just cause for serious alarm.

Tobacco smoking is indulged in by most men and by such boys as can get it in any form. Tea is a universal beverage. No country on earth consumes so much flesh-food per capita as Australia. With such conditions it is not surprising that divers disorders of lungs, nerves, digestion, and fevers are more or less prevalent, notwithstanding that the character of the country and the climate render it one of the most healthful in the world.

Here, then, is the field where the medical missionary's influence can be felt for good. When people are the victims of their own habits, and surrounding conditions are favorable, what can prevent a glorious work? — Nothing, if God's blessing rests upon the workers.

G. C. Tenney.

An Ecumenical Missionary Conference.

Preparations are under way for an Ecumenical Conference of Missions, to open April 21, 1900, in New York City. The first conference of this nature was held in London in 1888. It was a notable event in the history of missions. One hundred and forty societies were represented by fifteen hundred delegates, and the two volumes in which the proceedings were reported were a valuable addition to missionary literature, and an inspiration as well.

The proposed conference will have the advantage of the comparatively rapid growth of the missionary spirit during the last ten years and more. Large plans are being laid. Invitations have been sent to every Protestant Foreign Missionary Society, and many of these have already been accepted.

The century now closing has been witness to more missionary effort, home and foreign, than perhaps all the centuries preceding since the apostles obeyed our Lord's injunction, and carried the gospel message "to all the world" then known. It is deeply interesting to a student of missions to note the growth of missionary work during the century, beginning with the closing years of the eighteenth, slowly gathering strength through the pioneer efforts of the early years of the nineteenth century, and coming to its present strength at the close of this era. Recall the meeting at which Carey pleaded for missions, and was told by the moderator to "sit down, young man; when the Lord wants to convert the heathen, he will do it without your help or mine," and by way of better understanding the growth of missionary enterprise, contrast it with this call for a world's conference. The coming conference will doubtless give added impetus to the work of foreign missions.

World-Wide Notes.

Progress of Missions in India.

Rev. E. E. Strong, editorial secretary of the American Board, states that India is the field in which American Christians began work in pagan lands. None of the eighty-six years since Newell and Nott reached Hindustan have witnessed such progress as the last three, in spite of plague and famine. These misfortunes have served to break down the walls of caste and prejudice, to show the futility of idol worship, and to illustrate the practical nature of Christian truth and charity. "Scattered by the pestilence, the Christians, marvelously protected from the disease, have gone everywhere preaching the Word. Never have there been so many willing listeners, never so many converts. In the Marathi Mission the number received into the churches was three and a half times greater than during any previous year of their history. One thousand persons were added to the membership of the churches in the two Indian missions, on confession of their faith. The bitter hostility toward Christianity that has characterized the Hindus is in many directions giving way to respect."

A Notable Gift.

Some wealthy Hindus in Madura, one of them the priest of a pagan temple, have donated a fine building to the mission of the American Board at that place, for use as a hospital, with the full understanding that it is to be a Christian institution with daily preaching of the gospel.

Japan.

In spite of the fact that Japan feels that she has had enough of Western help in religious matters, only one tenth of her population are Christians.

Congregational Missions.

The native side of the work of the missions of the American Board — that is, the membership, the
EDITORIAL.

schools and their pupils, the native laborers, and native contributions— is larger than ever before. On the other hand, there are forty less missionaries of both sexes than there were three years ago. The home contributions for the past three years are $123,000 less than during the previous three years. Last year the record was the lowest of all the six, and the present year promises no better.

The American Missionary Association.

This organization represents the home missions of the Congregational Church. It has missions established in twenty-four States and Territories, from Washington to San Francisco, and from Florida to Alaska. Last year it maintained in the Southern field, among the Mountain Whites and the Negroes, 546 teachers and missionaries; among the Indians, including Alaska, 88; and among the Chinese, 32,—a total of 666. The pupils among the blacks numbered 10,200; among the Highlanders, 2,095; the Indians, 592; and the Chinese, 1,084. There are 250 churches, embracing a membership of 12,340. The majority of the pupils are fitting themselves to become leaders and teachers of their own races. The indebtedness of the association has greatly crippled the work, cutting off the appropriations for both educational and church work.

Among the Mormons of Utah.

Dr. Wm. S. Hewit, of Utah, stated before the National Council of Congregational churches, held at Portland, Ore., last summer, that the Mormons are not reachable by the ordinary methods of church work. The presence of the evangelical churches in Utah has had an influence to elevate the entire body of the people. Their church services have been improved during the past six years by the influence of the more spiritual character of the worship in the evangelical churches, but the individual Mormon is hard to reach. The schools, he said, had been the strongest influence in changing the attitude of the Mormons toward the Gentiles, and had reached the individual more frequently than any other force. He had been in Utah six years, and had not met a single individual who had come out of Mormonism and into a clear, active Christian life except he had come through the influence of the Christian school. The method of work is not to combat or even discuss the doctrines of the Mormon Church, but to present Bible truths from innumerable view-points. By and by in the light of that truth they must renounce the grosser Mormon doctrines. "You have gained nothing," he says, "when you have put a man on the defensive; you have done nothing when you have destroyed his faith in Mormonism; you have done everything when you have made it so light about him that he can see things as they are,"—a truth that is equally true whenever applied.

Recent developments seem to show that so far from being checked by the restrictions placed upon it when Utah assumed statehood, it has fattened and grown strong in secret, and is now putting on a bold front. In a recent manifesto quoted by the Salt Lake Tribune, its leaders boldly throw off the mask, and assert the political supremacy of the priesthood, a theory to which they have always held, if they have not always openly asserted it. The same document asserts that the "saints" will take charge of the public schools, and consequently non-Mormons are being set aside for Mormon teachers. Their missionaries travel two and two through the South, and extend their labors to foreign fields. These teach repentance, faith, and baptism, winning the confidence of the people, "reserving the strong meat of their gospel," as they say, "till the converts are able to bear it."

Then among such people as the peasant population of Europe, they encourage the converts to come to America, promising to assist them in the venture, and to put them in the way of becoming owners of small homes. Thus tied, when once they have reached Utah, the rest is easy.

These missionaries are chosen from the young men of the people, and are required to go out thus on a mission at their own charges, as part of the training of the church.

"Dr. H. H. Jessup, missionary to Syria, made a speech some time ago before the Presbyterian General Assembly, in which he drew startling comparisons between Mormonism and Mohammedanism. They have the same vindictive spirit, the same sensual habits, and the same degradation for women."

Shaking Hands with Them.

Mrs. Booth, of the Salvation Army, tells this incident: The War Cry has a picture of a boat in the midst of the sea, and all around are struggling, gasping, sinking men and women. In the rear of the boat is General Booth reaching out his hand to the drowning. Her little boy, then only a few years
old, looked at the picture, deeply interested in it. At last he said, "Mama, what is grandpa doing? Is he trying to get the people into the boat, or is he just shaking hands with them?"

Too much of the work attempted for souls would be subject to the little lad's criticism. It is only "shaking hands" with them,—an expression of our interest in them, to be sure, but not of a depth of interest that impresses them with our desire for their salvation. "Playing at missions," some one has termed the work for missions in the past,—shaking hands with the dying millions of heathendom far or near, instead of an effort to get them into the life-boat.

Consecration and Training.

"The two things that a laborer for God most needs for the development of character are training and consecration,—not training or consecration, as alternative qualifications, but training and consecration, one and inseparable. He who lacks either hobbles on one foot." So says Professor Gillett in an address. The training he refers to is, we judge, a theological training in the schools, an intellectual discipline as preparation for the work of the ministry.

Without controverting the assertion or depreciating education, the mind reverts to the training by which some of the most efficient men whom God has used as instruments were fitted for their work. Moses, educated in the schools of Egypt, had to go into the wilderness for his real training, where many of his previous lessons had to be unlearned among the sheep that he daily led forth. Joseph's training was in the prison of Pharaoh, "his feet hurt with fetters," while "the iron entered his soul."

And so it is with case after case of men even in our own day whom God has greatly used. The real training for usefulness has not always, perhaps not usually, come in the schools, though these may have had their place in the preparation. Indeed, it is sometimes the case that, as with Moses, much of one's previous education has to be unlearned before one is ready for the higher teaching. Some one has said that God uses the tool that lies nearest his hand. When people are filled with the learning of human wisdom, they are often so far removed from the Divine Hand that humbler instruments are picked up and put to service in their stead. Education is good; the more of it the better, if along Christ's lines. Consecration comes first, and if it is genuine, there will be no "hobbling on one foot." The very spirit of consecration will lead one to seek by every means a fitness for service, and God will find a way to train for his work the soul that yields itself fully to him. It may be through the discipline of mental effort and acquisition, or it may be through other means, but it will fit the worker for the place to which God assigns him.

Apropos of the above we quote from another prominent minister of the same denomination the following pertinent statement:—

"The men of superior scholarship who go to Germany and finish their education and faith and piety and reverence all together, do not help us as much as they think they do. There needs to be a place where men who get too much learning can be locked up till they get over it. Much learning may not make them mad, but it makes other people mad."

An Indian School.

The New York Evening Post tells of a school near Phoenix, Ariz., which is "more interesting to many students of the Indian question than any similar institution in the United States. It is located in the heart of the Indian country, and the teachers who labor in the class-room with the pupils during the day, go out among the wigwams and huts of the people, helping them in sickness, sympathizing with them in distress, and teaching them lessons of thrift, and so influencing whole tribes that, though a dozen years ago they were considered the most hopelessly savage of any in the United States, the necessity of military garrisons in Arizona grows less each year." For this last statement General Nelson A. Miles is quoted as authority.

The school is the third largest in the Union, and is under the charge of the Department of the Interior. The tribes represented are the Pimas, of whom there are one hundred and sixty-six children in the school; the Maricopas, forty-eight; twenty-seven Apache boys, and a number of Apache girls and others. The boys are taught farming and horticulture, and the girls are trained in domestic pursuits. All of them show a creditable interest in the industrial as well as the intellectual features of their work. The Government is not trying to make professional men, but good citizens, out of these wild children of the forest.
The growth of this school, the interest taken in it by the parents, and its influence upon the tribes are the specially interesting features of it. With the exception of two or three, the attendance on the Government schools is compulsory, the children being forcibly taken and put into the schools, sometimes five hundred or six hundred miles from their parents. Some of the tribes have bitterly complained of this treatment, which has not inclined them to appreciate the advantages of civilization. The children, upon returning home, have soon fallen again into the old ways, and small trace is left of the influence of the schools. At this and other schools in the Southwest an earnest effort is made to secure the co-operation of the parents and the chiefs. The children are near enough their home to visit them frequently, and the result on the family life is apparent.

Again, the children are not taken from the mild climate to which they are accustomed and forced to live in the colder northern climates, as is the case with some schools,—a measure which has caused dissatisfaction, resulting, as it often has, in the sickness and death of the pupils.

An instance of the influence of the school upon the people was related by the assistant superintendent: He was visited by four subchiefs who were in deep distress, and had walked all night to consult him about a case of witchcraft. Several of their people were bewitching their cattle and their children, who were all dying. The professor returned with them, and found an epidemic of measles. He explained the matter to them, brought the sick children back with him, and cured them. A year before these Indians would have clubbed out the brains of the supposed witches.

The Doshisha.

Matters seem to have come to a climax in the affairs of the school established by Neesima. We have before noted the attitude of the late trustees of the institution toward Christianity, and the protest against the attitude by the American contingency, and even by some prominent Japanese newspapers, who felt that in making a non-Christian institution of it the trustees were not keeping faith with those who had planted and fostered it. It now appears that the American board, through its legal representative, informed the trustees that if compelled to do so, they should bring the matter into court. The trustees at first appeared to regard this as an idle threat. Everything was prepared for action, however, and the United States minister protested to the Department of Education against the reception by that body of the new constitution of the Doshisha.

At this juncture the trustees of the institution resigned as a whole, asking the foreign and Japanese donors to the school to appoint a new board. This has been done, not without some study and effort, to make up the number of earnest Christian men who would be acceptable to all parties. The present prospect is that the school will be what its founders and donors designed,—a Christian school for the training of the Christian youth of Japan.

Write to Your Missionary Friends.

A missionary writes home: "Letters are a great help, and although I do not want to refer to my personal difficulties, the work is very lonely, and a word of good news and encouragement from the homeland goes a long way."

No one knows but he who has been there how lonely the work often is, nor how refreshing to the spirit is the assurance in the form of a loving, cheering letter that those at home have not forgotten the men and women whom they have sent to the front of the battle. We endeavor to keep in touch with the missionaries of our board by means of a monthly News Letter, and many are the appreciative responses we receive. But letters of a more personal nature are also needed, letters which will help to bind the hearts of the workers at home and abroad closer together in the bonds of tender Christian charity. Solomon says, "As cold water to a thirsty soul, so is good news from a far country."

Out of what depths of experience Solomon spoke we do not know, but many a lonely heart has appreciated his expression of a universal truth. Try it, and see how your own interest in missions will be quickened thereby.

Support of Missionaries.

We referred last month to the methods employed by several mission boards for the support of missionaries, especially that of assigning individual missionaries or mission enterprises to a church or an individual who will become responsible for their support. The American Board is to a certain extent falling into line with several other societies, of which the English Church Missionary Society
takes the lead. At its annual meeting at Grand Rapids last October, the plan was broached, and an agent appointed to visit the churches and awaken an interest in behalf of the new movement. The fact that the receipts of the Board are considerably less on the whole than in previous years makes the success of the above movement an important matter to the Board.

Since the above was noted, reports from the recent session of our own Mission Board tell of a similar action. We rejoice at this tendency to bring the mission field and the donors into closer relations, as we are sure it will result in a quickening of missionary interest on the part of those at home, more fervent prayers for missions, an increase in donations, more missionaries sent, and thus a hastening of the time when “this gospel of the kingdom shall be preached to all nations.”

Preparation for Missionary Service.

A missionary in the South American field deplores the fact that some, having been stirred by appeals for missionary work and having an exaggerated idea of the romantic side of missions, have gone to foreign fields only to be disillusioned, and to awake to the fact that they were in no way fitted for the work, had not the faith to sustain them there, and in fact were not conscious of any real call to the work. “Surely,” he says, “somehow or somewhere, before he placed himself in a position of such bitter experience to himself, the hindering of the work, and the waste of time and money, he might be tested.”

The Student Volunteer Movement expects of its volunteers that they shall have a burden for souls during the time of preparation. A man or a woman, they say, who is not an earnest worker for the souls right around him is not going suddenly to develop missionary traits on being removed from his present surroundings into those more difficult and trying.

The home field presents opportunities many and varied for a test of missionary zeal and fitness at comparatively small outlay of expense. City mission work among the heathen at our very doors, work for neglected comers to our own fair land (and there are plenty of them)— all these afford ample opportunity for test and development of Christian character and missionary fitness. Hence the missionary training-schools in various centers, and well would it be if every intending missionary could pass at least some months’ probation in such a school, no matter what his intellectual preparation may have been, before incurring the heavy expense of transportation to a distant field.

Medical Missions in Japan.

According to Congregational Work, the number of medical missionaries in Japan is proportionately small, but their influence in opening the country, removing prejudice, lifting the tone of the profession, and introducing helpful reforms has been something amazing. Drs. Berry, Adams, and Taylor, of the American Board, and Drs. Hepburn, McDonald, and Whitney, of other denominations, are especially mentioned as men who have left their mark on the national life of Japan. A nobler tribute could not be desired.

While they have accomplished much in scientific lines and for Christianity, other results have been obtained, showing the breadth of their influence. “To Dr. Berry was largely due the vigorous start made some years ago in prison reform, which has resulted in revolutionizing the treatment of convicts.” In the same connection is mentioned a home for discharged convicts, due to the efforts of Mr. T. Hara, who is sometimes called the “Howard of Japan.” Mr. Hara keeps in touch with five hundred of these men by correspondence, besides boarding from eighty to one hundred until they find a place in the world again for themselves.

A Rare Opportunity.

The twelve weeks’ course of study and work which was begun at the Training-School last December will soon be completed. At its expiration we shall be able to accommodate from twenty-five to fifty students. Those who can possibly arrange to spend a few months in city mission and rescue work during the present summer will enjoy many advantages, besides acquiring a practical knowledge of the work. The expense will be about two dollars per week for board, room, etc. Those who contemplate taking advantage of this offer should write us at once. We shall not be able to receive any one to work for board and room. There will be, however, abundant opportunity for all energetic workers to make their way by selling the Life Boat, Good Health, etc.

Further information will be given upon application. Address Chicago Medical Missionary Training-School, 1926 Wabash Ave., Chicago, Ill.
Results of Mission Work in Malaysia.

Borneo.

Last month I gave some account of the organizations at work in Java, the date of their beginning operations, and brief statistics showing the results of a century's labors. I shall attempt the same task in this paper, taking a survey of Borneo and Sumatra, the second and third largest islands of the Malay archipelago.

Although missionary work was begun in both these islands at a much later date than in Java, the fruits have been far more abundant than in that island. The reason for this is due, to some extent, at least, to the absence of European and Mohammedan influence, although the German missionaries claimed that the latter was directly responsible for the massacre which was so disastrous to the German mission in South Borneo in 1859.

It was on Dec. 23, 1834, that the first Rhenish missionaries, Philip James Heyer and John Henry Barnstein, reached Batavia with the intention of beginning work in Borneo. While these young men were tarrying a few months in Java to study Malay and Chinese, Heyer suddenly fell sick and had to return to Europe, but his colleague shortly after took passage for Pontianak on the west coast at the mouth of the Kapuas river, and Bandjermasin on the south coast, situated near the mouth of the river Bandjejr, and explored the land. Returning to Batavia in 1836, he met three missionaries,—Becker, Huppers, and Krüsmann,—and departed with them to Bandjermasin, where they landed December 3, of the same year. Others followed, until thirteen men had joined the mission. One of them died.

During the early years of the work at Bandjermasin, but little success was realized. Work was opened on the river Pulopetak, at a point where there was a grand center of Dyak settlements, and from that point they opened numerous mission stations to the north, east, and west. In early May, 1859, heathen Dyaks, incited and led by Mohammedan fanatics, attacked the mission stations, killing several missionaries and their wives and children. The massacred missionaries were Mr. Rott, Mr. and Mrs. Kind, Mr. and Mrs. Wigand, Mr. and Mrs. Hoffmeister, and several children. The houses were looted, and then, with the churches, razed to the ground. Only three of the missionaries escaped. The four young children of Rev. Hoffmeister were carried away into the jungle and most cruelly treated, but finally ransomed. Thus in a few days the work of a quarter of a century was undone. Many of the Dutchmen condemned the missionaries as the cause of the "revolt," and they were not altogether in error; for in reality the rising was against the Dutch government for which the missionaries were thought to be acting. They endeavored to ransom the mandilings (slaves) from bondage, and enforce compulsory education, with disastrous consequences.

As a result of this catastrophe, Deminger and Beyer left Borneo in the fall of 1859, and were sent the following year to open a mission among the Battaks of Sumatra, whither most of the Bandjermasin missionaries were transferred. Messrs. Van Höfen and Zimmer remained at their post at Bandjermasin, facing
most disheartening difficulties and dangers. Opposed by the government and menaced by the Dyaks, they still stood manfully by the little handful of devoted Christians who had not been carried away by the popular storm of wrath and indignation.

For six years they toiled patiently, when the old resident was recalled, and, his successor showing a kind interest in missions, the work revived and entered upon a new era of prosperity. Van Höfen remained at Bandjermasin, Zimmer returned to Kwala Kapuas, and new missionaries joined them. C. W. Hagar rebuilt the station Kahayan under the protection of the Dutch fort at Benting on that river. Another station was opened on the Kapuas at Mandomai in 1869. The missionaries relied much upon native helpers trained by themselves. Since 1878 the training-school at Depok, Java, has prepared several men for this work, but the results did not warrant their expeditions: the men returned from Batavia somewhat elevated above their countrymen, and so unfitted for usefulness.

So strong was government opposition to work among Mohammedans that all such efforts had to be abandoned. But gradually the work among the different tribes of Dyaks took root and grew to encouraging proportions. So successful have they been that now there are eleven missionarises at work in that field, assisted by nineteen paid and ten unpaid helpers, who are engaged in caring for thirteen hundred native Christians, seven hundred of whom are regular communicants. The eight stations contributed six hundred and forty-two guilders ($257) to the support of the work.

When rightly approached and kindly treated, the Dyaks are one of the gentlest races known. They are remarkable for their simple but sterling honesty and truthfulness. Their generosity and hospitality are a great surprise to most people who know them only as the "head-hunters of Borneo." This gruesome practice of making a collection of heads probably grew originally out of their worship of the demons and spirits that thronged the air, the wood, and the water, and whom they charged with causing sickness and all kinds of disaster. To propitiate these wicked genii they sought human heads; this of course lead to tribal hostilities and warfare, and that has kept the population from increasing.

Borneo has seven times the land area of Java, yet less than ten per cent. of its population. The East India Company attempted in 1762 to establish a trading-station on a small island off the north coast, but pirates and sundry adversities led them to abandon the effort in 1803. In 1830 Borneo attracted the attention of Mr. Jas. Brooke, who, possessing private means and being in feeble health, and seeking to gain both diversion and health by travel, was moved, while visiting at the court of the Mohammedan sultan of Sarawak, to use his influence to suppress piracy and slavery, and to ameliorate the wretched condition of the people. Landing almost a stranger at Kuching, on Aug. 15, 1838, he soon rose in favor, and was finally besought by the sultan to accept the sultanate, which he declared himself willing to surrender if Mr. Brooke would only undertake the pacification of the country. On Aug. 1, 1842, he became raja of the province of Sarawak. He soon defeated the enemies of the state, suppressed murder and robbery, brought order out of chaos, and encouraged the population to reap the harvest of quiet and contentment by devoting their energies to peaceful pursuits, more particularly trade and farming. In this noble endeavor he was entirely successful. So much was his work appreciated in England that he was knighted by the queen.
Sarawak lies along the northwest coast of Borneo, and contains within its boundaries forty-one thousand square miles of area. The population of three hundred thousand is composed chiefly of Dyaks (the aborigines), Malays, and Chinese, or Dyak-Chinese. The principal languages spoken in Sarawak are Malay, Sea Dyak, Land Dyak, Milanow, and Chinese.

Having prepared the way for the introduction of Christianity in the province of Sarawak, Raja Brooke appealed to the church at large in England to assist him in establishing a mission. As neither the Society for the Propagation of the Gospel or the Church Missionary Society, representing respectively the ritualistic and the evangelical portions of the Church of England, were able or disposed to take up the work, a personal friend of Mr. Brooke, Rev. C. D. Brereton, on May 2, 1846, organized a committee, under the presidency of the earl of Ellesmere, to carry the gospel to this part of Borneo. The queen dowager headed the subscription list, and the S. P. G., the "High" Church Society, subscribed £50 per annum.

In 1848 the S. P. G. formally took up the work, and sent out Rev. F. T. McDougall, M. A., and Fellow of the College of Surgeons, accompanied by Rev. W. B. Wright. They arrived at Kuching, the capital of Sarawak, June 30. A school and a dispensary were fitted up, and by being thus brought into frequent touch with the natives, they gradually won their confidence. Late in December they baptized five orphans, children of Malay and Dyak mothers. From this time on, the work was prosecuted with vigor. In 1857, when all was promising, there was a sudden rebellion against the government by the Chinese. Several officers of Kuching were killed, and great anxiety unsettled the native mind, and mission work came to a standstill for a year or more. In 1859 the Mohammedans made an unsuccessful attempt to assassinate the raja. Strong reinforcements arrived in the year 1861, and in 1863 the two chiefs of Quop and Merdang were baptized, and they used all their influence to bring their tribes to accept Christianity by baptism. Six years later the entire population of Quop, excepting four old people, had become Christians.

The Lundu river was visited as early as 1848. In 1853 a mission was opened in that district by Rev. W. H. Gomes, who is to-day the kind and fatherly head of the S. P. G. mission in Singapore. At first much opposition was felt from the Mohammedans, but gradually the seed took root, and in 1866 one hundred and three converts had been won. The greater part of the converts were from the Dyak population, but the other races were not neglected, the work among the Chinese being particularly encouraging.

The Dyak women, who from the beginning opposed the giving up of head taking and other savage customs incompatible with Christianity, and who thus formed one of the greatest obstacles to missionary work, began to give way and follow their husbands and brothers. The schools were more regularly attended, and in many cases sought after. In 1870 smallpox broke out, vaccination was employed, and seven hundred of the tribe in the Krian district were inoculated. Ten per cent. died. The heathen cus-
tom was to leave their sick to live if they could or
die alone. If they died, their bodies were left to be
devoured by wild pigs.

Now all this was changed. They tenderly nursed
their sick friends, and when they died, they buried
them in expectation of the resurrection. Instead of
the heathen custom of waiting for bird omens—the
voice of a certain bird in the jungle—to begin
planting their crops, now they held a service in
the church.

Similar success attended the work of the mission­
aries in the Banting Mission. In 1872 such prog­
ress had been made, and so deeply rooted was the
gospel in the hearts of these simple people, that some
of the chief men, including two famous old warriors,
waited on the bishop, and spoke boldly against the
heathen practises of their nation, and a successful
stand was made against the custom of burying alive
the new-born infant with its dead mother.

At Krian the faith of the converts was not proof
against the reverses of fortune, and so it happened
that old heathen customs were resorted to (in 1878).
A "Daniel's band" stood firm, however; and when
it was seen that no disaster resulted from the profes­
sion of Christianity, but that rice would "grow as
usual," the confidence of the people returned, and
once more the work went forward.

In 1886 considerable advance was made at Undop,
when some of the Dyaks went to consult the head of
the Saribas Dyaks as to his opinion of Christianity.
The result was the baptism of the whole village; and
other villages, hearing of it, asked for teachers.

The following year the Skerangs, the last of the
Dyak tribes to submit to the raja of Sarawak,
asked for a teacher. After instruction, Sumbang, the
chief of the tribe, decided to become a Christian,
and the result was a council of the whole house, at
which they all resolved to become Christians.
Thirty-five were baptized by Bishop Hose, others
being kept back for further instruction.

In 1887 the number of native Christians had risen
to 3,480. A noticeable feature in the progress made
was the growing readiness of the Dyaks to build
simple prayer-houses for themselves in the neighbor­
hood of their own villages, and almost entirely at
their own expense.

Since that time there has been growth in all the
stations. In April, 1894, there were seven central
churches and twenty-eight village chapels. From
the beginning of the mission, 5,342 Dyaks have
been baptized into the Christian faith.

Work was begun in British North Borneo in 1893,
when a Chinese catechist was sent from Sarawak
and was welcomed by a considerable number of
Chinese Christians who had settled in North Borneo.
With the aid of certain members of the North
Borneo Company the S. P. G. sent a missionary out
in 1888. On his way from England, Mr. Elton
sought out some Hakka (Chinese) Christians in
Kudat, a settlement about one hundred and fifty
miles northwest of Sandakan, the capital of British
North Borneo. At a subsequent visit to their village
in the jungle, in 1889, although they had but fifteen
minutes' notice of his arrival, all that were there,
some forty, left their work and assembled for service.
Six months later one hundred men met the mission­
ary in a carpenter shop, and an intensely interesting
service was held. One infirm old man was brought
on the back of another. One hundred dollars was
pledged toward the erection of a church. By 1890
there were a thousand Hakka Chinese in Kudat, sixty
per cent. of them being Christians. They had come
from other regions, and had been members of the
Basel, Berlin, Church Missionary Society, Wesleyan,
and Baptist missions. They were urgent in desiring
a "church" pastor. In September of 1890 their
school-church building, filled to its limit of capacity,
was formally opened and dedicated by the bishop.
Mr. Richards was stationed there to care for this
flock of Chinese believers in the heart of that Bor­
neo jungle.

The bishop of Sarawak and Singapore, who has
supervision of all this work, lives half the year in
Sarawak. From April to October the southwest
monsoon beats upon the southwest coast, but leaves
the north coast safely sheltered under the lee of that
great island. The bishop travels for the most part
by water between the different mission stations,
spending much of his time in an open boat manned
by a crew of Malays. From October to April this
kind of work is of course impossible on account of
the heavy surf raised by the northeast monsoon all
along the north coast. During those months the
bishop resides at Singapore, supervising the work
along the west coast of the peninsula, and is engaged
in the work of translating the Malay Scriptures, and
in other literary tasks.

Thus it will be seen that the German missions in
the South and the English missions in the North
have resulted in a present missionary staff of proba­
bly not less than a score of foreign missionaries and
a membership of not less than five thousand native
Christians. The figures are not so large, but the results, when compared to the time, force, and expense employed, are far greater than the work in the island of Java.

SUMATRA.

As stated at the beginning of this paper, the work in Sumatra was the result of the massacre in South Borneo in 1859,—another illustration of how God causes Satan's devices to contribute to his glory. In the fall of that year, Denninger and Beyer, with their families, left for Java to seek a new sphere of labor. Several fields were proposed, among which were some of the large islands. While the home committee were considering the question, Heer Van der Tuuk, the first translator of the Scriptures into Battak, directed their attention to Sumatra. In 1860 the mission in Sumatra was opened, to which most of the Bandjermasin missionaries were transferred. Mr. Van Höfen was commissioned by the society to explore Sumatra. Landing at Padang, which is about midway of the west coast, he proceeded northward to the bay of Tapanuli, the harbor of the Battak country. From here he went inland to Sipirok, where some Dutch missionaries, who subsequently joined the Rhenish Society, had settled. The country seemed to be healthful, and the people were far superior to the Dyaks in industry and intelligence.

A station was opened at Selindong, where the heroic Burton had preached the gospel as early as 1824. Other stations were opened at Sipirok, Bungabondar, Aek Sarula, Sigompulan, Huta Damai, and several other points, nearly all of which were two thousand feet above sea-level. In most of these stations their labors were confined to the heathen Battaks, yet everywhere they had a constant battle with Mohammedanism. Notwithstanding, much progress was made, and even a few Mohammedans were won to Christ. Churches, mission homes, and schools were erected at each point, and literary work was pushed forward with great vigor. There were two dialects into which the Bible and other books had to be translated, the Toba and the Mandaheling. In regard to the first, the previous work of Mr. Van der Tuuk was of great value, and the successful training of competent Battak preachers, which engaged the energies of some of the best missionaries, was a great help in promoting the literary as well as the evangelistic department of the mission. In 1892 the missionaries sold literature to the amount of five hundred dollars.

In 1870 Rev. Ködding founded a mission station at Siboga, on the west coast, which has since become the door to all the Battak stations in the interior. From here also the work in the adjacent island of Nias was opened in 1865.

In 1874 the Battak mission had nine stations, twelve missionaries, and two thousand three hundred members. Only four of the stations were in Dutch territory, the remainder being in territory belonging to the independent Battaks. The southernmost portion of the Battak country has never been occupied by missionaries, as it is inhabited by Mohammedans only.

Though the work among the heathen Battaks was by far the most successful, the conversion of Mohammedans became more frequent year by year. In Bungabondar, where no heathen Battaks remain, the year 1878 saw the first victory over Islam. In 1884 the baptisms from Mohammedanism numbered one hundred and thirty-four, and three hundred and forty were being instructed for baptism. In 1891 there were only nineteen baptisms from Islam, but five hundred and fifteen had asked for it, and of this number fifty were baptized in January, 1892.

In Sipirok, where, from the beginning, the hatred and opposition of the Mohammedans was most severe, twenty-six Moslems were baptized in 1891. In some places in the neighborhood many Christians became Mohammedans. At present there is a church there with eight hundred and seventy-three members. One station, Prausorat, where a small church had been erected, surrendered to the aggressions of Islam, but in all the other stations Christianity has held its own. This very successful mission to the Battaks is undoubtedly the most important of all the Rhenish missions in the entire world.

In nineteen stations and eighty-seven out-stations, the society has twenty-two European missionaries, three hundred and twenty-two ordained and unordained paid and unpaid native workers, and twenty-two thousand members. Two thousand five hundred and sixty-seven day-schools are connected with these various mission stations.

Dr. B. F. West, a medical missionary of the Methodist mission at Singapore, visited this field in 1892. He draws this beautiful picture of one of the valleys that have been won from darkness and cruelty to the worship of the living God. He writes in the Malaysia Message for January, 1892:

"After staying that night at a mission station which is in charge of a Battak native preacher, I
resumed my journey through much the same kind of country until 3 p.m., when the path suddenly emerged from the mountains, and I came upon one of the prettiest valleys I ever beheld. It is perhaps ten miles long and five miles wide at the point from which I first saw it, and a broad, shallow river flows through its center, while innumerable little villages, each marked by a small clump of trees, are dotted here and there. The valley is seemingly one vast rice field, but its chief interest was in the fact that from where I stood five churches were in sight.

"It was one of the most inspiring moments of my life when I beheld that charming scene, and realized that the people of this valley were the same people who on June 28, 1834, had slain and eaten the American Board missionaries, Lyman and Munson. When six o'clock came, and I heard the ringing of the church bells calling the people to cease work and come to prayer, and saw a number of men, women, and school children coming together to the evening worship, my heart was filled with gratitude to God, and I realized with great clearness that the Almighty God reigneth. Truly the 'isles shall wait for his law.'"

As already stated, the mission field known as the Battak country is on a plateau most of which is two thousand feet above sea level, and consequently has a more salubrious climate than the coast line on the west or the eastern half of the island. The Battaks were partially civilized, having a written language of their own invention, and were superior in character to the Dyaks. They have the entire Bible in Battak. Another great advantage which favored success was that the missionaries came in contact with this people before the Dutch government did, so that the peculiar sympathy for Islam which the statesmen at Amsterdam seem to feel was not allowed free play. Not many years ago the Mohammedans of Sumatra petitioned the king to expel the missionaries, but the request was not granted.

The Java Committee have mission stations at Sinnapilapil and Haranbaru, but no statistics are available to indicate the extent of their staff or their success. Two Mennonite missionaries are at work in Little Mandeling district.

The British and Foreign Bible Society have colporteurs in the seaports and along the coasts. European agents of this society have several times penetrated to the interior and sold many Scripture portions to the Mohammedans in the Battak country, but the imams, or priests, who are invariably Arabs, have been most active in suppressing and destroying them. If uninfluenced by the leaders of Islam, the people would readily accept the gospel, and many of them do as it is. Dr. B. F. West, who visited the west coast in 1892, says: —

"Padang is a large and important city on the west coast, where the Dutch have constructed a fine harbor, and the mail ships call regularly on their way from Amsterdam to Batavia. There is a railroad here, which extends more than a hundred miles into the interior. One German missionary is stationed at Padang, but he works only among the emigrants from Nias. There seems to be a fine opening here for a mission to the Malays, as well as to the Chinese, who are present in large numbers. Want of time prevented my touching at any of the other ports between Padang and Batavia, but I am informed that there is no missionary on this coast, and to the best of my knowledge there is but one on the east coast. Some idea of its extent may be gained when it is known that it is a journey of two whole days by steamer from Padang to the Sunda straits.

"The success of the German missionaries on the west coast certainly ought to stir all hearts to earnestly pray and work for the complete evangelization of all the great island of Sumatra."

Nias.

Nias is a small island off the west coast of Sumatra opposite Siboga. In 1862 the Dutch government requested the managers of the society at Barmen to send missionaries to this island. It is rocky and mountainous, and all travel has to be done by boat. Rev. Denninger was transferred from Borneo to Sumatra in 1860. He came to Padang, where some three thousand Nias people were living, most of them being descendants of slaves or free islanders who served in Dutch families. Hindered by the ill health of his wife, Denninger could not follow the other missionaries into the interior of Sumatra, so he began the study of the language and to translate portions of the Scriptures; but he found that the language had been corrupted by the constant intercourse with the Malays, so that he was finally constrained to go to Nias in order to learn the language in its purity. He brought his wife to Siboga, and soon after landed in Nias. He found the islanders very uncouth and uncivilized. However, he succeeded in gathering a congregation of regular attendants of over a hundred people.

In February, 1866, Kodding, and in 1867, Mohri,
came to Denninger’s aid. Schools were established in the mountains Sitoli and Fagul, but the heathen high priest, or borowosi, used all his influence to prevent the people from sending their children to them. In 1872 Thomas, and the next year Kramer arrived. The former established a new station at Ombolata. In 1874 the first converts were baptized, thirty-four in number.

A cholera epidemic visited the island shortly after this, but not one of the Christians was harmed, and the rest of the native community interpreted this as a proof of the truth of the Christian religion and the error of their pagan faith. As a result very many of them abandoned their heathen customs. In 1875 six converts were baptized at this point, sixteen the following year, and thirty-two in 1877.

A new station was opened at Dahana in 1878 by Sundermann, where the following year Ama Mandranga, the local chief, was baptized. He was soon followed by seventy-four of his tribe.

A training-school was established at this time for training native helpers, and Sundermann began the translation of the Bible into the Nias language under the auspices of the Netherland Bible Society.

South Nias was occupied in 1883, but after three years was abandoned from lack of success. Yet the work on the north coast increased constantly, so that in 1892 the number of Christians on the island was eight hundred and forty-one, while the Nias Church at Padang in Sumatra had fifty members. Gumbu Humene, after only one year’s labor, witnessed glorious results. The entire population “cast their idols to the moles and to the bats,” and about one hundred were baptized. On the west coast of the island, in Fadoro, a wide door has been opened to the missionaries, a powerful and much-respected chief and his family having become the first fruits of the gospel in those parts.

The Rhenish Society in 1892 had throughout the Netherlands, chiefly, almost entirely indeed, in Borneo and Sumatra, forty ordained and four unordained foreign missionaries, fourteen ordained and one hundred and thirty-two unordained, and three hundred and twenty-one unpaid native workers, and twenty-three thousand nine hundred and sixty-four members, not to mention that important class known as adherents, consisting of relatives and friends of the communicants, from whose ranks the membership is recruited.

From what we have seen of the work in Borneo and Sumatra it is evident that noble heroism and self-sacrificing devotion mark the life and labors of the true missionary. His life and ease are not held dear; rather does he “count them but dung” if he may only win the prize.

Wonderful and thrilling as these accounts are, far more wonderful were the results that followed the labors of the missionaries in North Celebes, Amboyna, and the adjacent islands. But no more inviting field can be found than the west coast of Sumatra. May some one be raised up to carry the third angel’s message to the Malays and Chinese of that beautiful island coast, with its background of lofty mountains. Pray for Malaysia!

---

**The Early Life of Livingstone.**

**MARY A. MARTIN.**

David Livingstone was born in March, 1813, in Blantyre, Scotland. He was the second child of a family of five. His parents were poor, hard-working people, but were great lovers of books, and willing to sacrifice everything for the education of their children and their own literary advancement.

David’s father was a missionary, and while traveling over the country peddling tea, he carried in his pack a goodly number of tracts and religious books which he distributed far and wide. His mother is said to have been a very delicate woman physically, but strong in love and self-denial. With all her care to make both ends meet, she ever found time to instruct her children in the ways of neatness and industry, but she demanded of them prompt obedience in everything. Livingstone’s grandfather, when on his death-bed, called his sons to him, and told them that he had searched diligently through all the traditions of their family, and had never found a dishonest man among them. “If,” said he, “you take to dishonest ways, it will not be because it runs in our blood. I leave this precept with you—‘Be honest.’”

As a boy David was the brightest and happiest of
the group around the fireside. The children were taught strict obedience and self-denial. The discipline of the father seemed to them at times too strict, but as David afterward acknowledged, it was for their own good. One evening, when he was a small boy, he happened to get home a little later than usual, and found the door locked, as it always was at dark. David, not expecting a rule to be broken for him, took his seat on the door-step to await the morning, but his mother saw him and took him in. He was taught in his youth to make the best of things. This proved in later years to be of great benefit to him. When he was nine years of age, he received a New Testament as a prize for repeating from memory the 119th Psalm. He made only five mistakes, in the whole one hundred and seventy-six verses.

Hard study had no terrors for him. He went to work in a cotton-mill when he was ten years old, and received sixty cents for his first week's wages. This he gave to his mother. She gave back to him enough to purchase a Latin grammar, and for years he studied his Latin two hours each evening, besides working from six in the morning till eight at night. Latin was not his only study; he devoured books of travel, and scientific works were his delight. At the age of twelve he began to think seriously on religious subjects, but not until he was twenty did he give himself to the Lord and trust him fully. This was after reading Dr. Dick's "Philosophy on a Future State." When he was converted, his greatest desire was to do something to show his gratitude to his Master.

The majority of men who have achieved any great success in life have been men of poor parentage, who have known the discipline of hard work and study under disadvantages. So it was with David Livingstone — from ten to nineteen years of age he worked in the cotton-mills. He says of himself that "spring was exceedingly hard on a slim, loose-jointed lad, such as I was then." He still had to work from 6 A.M. to 8 P.M., but he found a way of fixing his book so that in passing and repassing at his work he could learn a little at a time. When he became a missionary in far-off Africa, he realized that these years of toil and study undergone in his youth were the best preparation for the hardships he afterward had to endure.

He had great faith in providential guidance; so when he was twenty-one, Providence ordained that he should hear an appeal to the churches of Great Britain and America in behalf of China by Mr. Guttshaff, a missionary and physician. This appeal made a profound impression upon young Livingstone. The claims of so many millions of his fellow creatures and the scarcity of missionaries stirred him to give himself to such work. When he was twenty-three, he realized that he must have a better education to preach the gospel even in heathen lands. In the winter of 1836 he and his father walked from Blantyre, his birthplace, to Glasgow, through snow and over rough roads, to put him in school. There he studied Greek, mythology, and medicine. During vacation he was compelled to resume his labors in the cotton-mill to get money to go on with his education. It was not long, however, until he offered his services to the London Missionary...
THE EARLY LIFE OF LIVINGSTONE.

He preferred to labor in behalf of this society because it sent the gospel to heathen lands without reference to denomination. He regretted very much not being able to pay his own way; for he did not wish to be dependent on others.

The first night he was in London he met a young missionary from Tahiti by the name of Moore, and they became such fast friends that the people used to call them David and Jonathan. Together they visited Westminster Abbey, and who could have divined that one of them would finally be buried there, among the greatest men of his age, with a nation's honors, as Livingstone afterward was?

Livingstone had at this time reached his twenty-fifth year, tall, awkward, and plain. Though his clothing was plain, it was scrupulously clean and neat; for his mother had taught him to be cleanly under all circumstances. His vacation being over, he returned to London for a course of two years in medicine and hospital practise. Finally occurred one of those providential leadings which he was fond of tracing. A Dr. Moffat, from Africa, happened to stop at Livingstone's boarding-house, and told him of a country in Africa where the smoke of a thousand villages could be seen, and no missionary had ever been there. Livingstone was at this time an ordained missionary, twenty-seven years old. From that day his heart belonged to Africa.

The “Cow Preacher” in India.

A. W. HITT, M. D.

Every now and then we hear of a great riot in India. Mohammedans slay the Hindus, and in turn the Hindus burn the great Mohammedan Mosques, and murder as many of their adversaries as possible. These troubles are brought about by the Mohammedans, who kill every cow they can purchase. If a Hindu sees a Mohammedan leading a cow to the slaughter-pen, he will tell him what he thinks of him in no uncertain terms. Often a fight results, ending in a general riot, which continues until the combatants are separated by English troops.

One bright moonlight night I started with a native guide to go to another village. As there were tigers and other wild animals in the jungle through which we had to pass, I took my shot-gun. After walking for some time through the bushes, something jumped up in front of us, and started off. I threw up my gun to fire. Instantly my guide caught me by the arm and said, “Don’t shoot.” It was a young cow, and I barely missed getting into trouble by killing it. A few minutes afterward we met several men going to another village. My man said to them, “Sahib almost killed a cow.” I saw that they were very much disturbed over it, so I said to them, “What would you have done had I killed the cow by mistake?” They replied, “Sahib, you have been good to us, therefore we would not hurt you, but we could never take a drink of water before you again.” By this they meant that they would not kill me, but that I would have to leave the country. That they would not drink water before me was only a polite way of saying, “We will not drink water so long as you remain with us, so you must leave, as we can not do without water.”

One of the greatest insults you can offer a Hindu is to call him a “cow eater.” He will stand almost anything else; but to be accused of eating anything that has involved so much suffering as there must be when a cow is killed in order to get the meat, is more than he can stand. Some time ago I read in one of the papers of a case in which a Hindu had been awarded damages in a suit with a Mohammedan because the latter had called him a “cow eater.”

To-day wherever you go in India you will meet the “cow preacher,” and you will be surprised when you hear all the good things he tells the people about the cow. He generally says to them, “Now I am going to show you that it is a great sin to kill our faithful friend, the cow. Without her you could not have any wheat, barley, or grain, as you could not break the ground without her assistance. She tramps on wearily hour by hour, until her work is finished. and all she asks in return is a small bit of grass. Day by day she wades through the water, dragging the heavy plow after her, helping you to plant your rice. What would you do without her here? You
can not dig up the land when the waters cover all your fields. She gives you food in the shape of good milk, curds, cheese, and butter, and provides the fuel [dried manure], with which to cook all you eat. After the harvest is over, she treads the grain from the sheaf, and finally lies down and dies. But this is not the end, for of her horns you make glue, and of her hide you make shoes and water bottles."

He often speaks for an hour, and finally ends by pleading with the people to "rise up in their might" and protect the poor defenseless cow. As most of the cows are killed to be eaten by English army officers and missionaries, one can imagine how the Hindus dislike them for it, and at the same time realize how much they think of missionaries who are humane enough to join them in their defense of these helpless creatures.

"But," some will say, "how is one to get along without meat?" As a medical man I will answer, "You will be better in India without the meat than with it. In looking over my old dispensary record, I find registered on November 16, sixty-nine cases. These people came from the neighboring towns and some from our own village. There were seventeen castes represented. Out of these, two ate meat, whenever they could get it. An important point to be noticed is that over fifty per cent. of the cases registered were from the two meat-eating castes. Another interesting thing I observed was that there were five cases of rheumatism out of the sixty-nine registered, and in every instance they were from the meat-eating castes.

The men and women who eat nothing but vegetables, grains, and nuts are large, healthy, and very strong. It is a common thing to see a man or a woman carrying a large trunk filled with clothing, etc., up the mountain to Landour. This is a long, steep climb of seven or eight miles, but they do not seem to mind it. Where is the meat-eating Englishman or American who can do the same thing day after day for years?

It seems to me that missionaries who make a practice of eating meat, and especially beef, can not have the influence for good over the Hindus they otherwise might. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8:13.

What Does Fiji Need?

ELDER J. E. FULTON.

The Fijians are fast dying off. The numerous old town sites, now remembered only by the oldest men, testify to a time when the Fiji Islands were much more populous than now.

Since Fiji was taken into English hands, in 1874, the several governors have concerned themselves more or less about the rapid decrease in population. Many laws have been passed to meet this condition, but still there is a steady decrease. The present governor, Sir George O'Brien, who has been in Fiji only two years, is trying to find out the cause of this decrease and to apply, if possible, suitable remedies. Being a stranger to the country and to its people, he asked all the old white residents to write him their opinions on this question. These letters were afterward published in a pamphlet.

It is needless to say that many and diverse opinions were given. Many were good, especially some which touched upon the need of sanitation, healthful food and dress, etc. In visiting the native villages we have frequently noticed ponds of water covered with a green scum; and yet this water is freely used for drinking and cooking. There are other ponds in whose stagnant waters bathe both old and young, sick and well, those afflicted with skin diseases, and also little children. No doubt disease is spread in this manner. This applies especially to districts removed from fresh-water streams, and where the natives depend upon the rainfall to fill their shallow wells with water.

The government has decided to expend a considerable amount of money in laying water pipes through the most populous district in Fiji. Another measure is the appointment of white men for the different districts, whose business it shall be to see that all reform measures are strictly carried out.

The diet of the islanders is unhealthful, especially for a tropical climate. They have been meat eaters for many years. In former days, when there was a shortage of food, the kings, or chiefs, sent out
their men to a fishing-ground which women and children were known to frequent. These they captured; and took to the king, who ordered them slaughtered like so many cattle. Roasted in their native ovens, these bodies made a dainty (?) repast for these ferocious beings. Now cannibalism, with its attendant horrors, has passed away. Would that meat-eating of all kinds had gone too.

Tropical fruits — bananas of a dozen, different kinds, pineapples, mummy-apples, mangoes, oranges, lemons, guavas, dawa, and a number of fruits whose names we do not recall — all grow luxuriantly in Fiji. Some grains, as rice and corn, do well. There are several varieties of nuts. Peanuts grow well. But, strange to say, only vegetables are cultivated to any extent by the natives.

The bill of fare given by the Creator in the beginning has been almost wholly set aside, and what is the result? — Fiji is full of sickness. Our government official said the natives were dying off like rotten sheep. They are full of scrofulous sores, and suffer from many skin diseases. Though apparently powerful, they succumb quickly to attacks of disease. We do not say the cause of all this is meat eating, but we do believe a vegetarian diet would bless Fiji greatly. Of all countries, those in a tropical climate should discard flesh as an article of diet, as it quickly decays, and the natives are none too particular to discard tainted meat.

One of the curses the white man brought to these islands is the hog. True to his mission, the hog becomes the scavenger of the village and its surroundings. When fat, he is rolled into the native oven, cooked, and then feasted upon by old and young. Many of the natives have come to believe that swine's flesh is largely responsible for the disease called by them *vidikoso*, which is simply scrofula. Tea drinking and tobacco using, so common with both sexes, are leaving their evil effects; especially do nursing mothers thus bring suffering and degeneracy to their offspring. Fiji therefore presents a good field for genuine missionary effort. Medical missionaries are needed. There are many suffering souls here for whom Christ died. May God's people in enlightened lands be awakened to the needs of Fiji.

---

**Among Our Exchanges.**

**The Power of the Gospel.**

The gospel is the power of God unto salvation. The attempt to make Christians by a process of education has been tried with dismal failure. Bishop Colenzo took a band of Zulu youths, and gave them a good education in England. After they had advanced in their studies, he suggested that they now turn their attention to Christianity; but in the words of Dr. Gordon, they "picked up their hats and went back to their heathen practises." The good bishop had to confess that his experiment was a failure. Hans Egede spent fifteen years in Greenland educating the people, attempting, as he said, to bring them to a point where they could become intelligent Christians. With a broken heart he preached his farewell sermon from the text, "I have labored in vain; I have spent my strength for naught." Two years later John Beck succeeded Egedi, and he at once began to preach the Word of God, holding forth Christ crucified, and the result was the conversion of Kajarnack, who became a flame of evangelistic zeal amid the frozen regions of Greenland. The word of God did for this heathen chief what fifteen years of training could not do for others.—A. C. Dixon, D. D.

---

**The Blind in Washington, D. C.**

The *Advocate and Guardian* publishes an account of an interesting work for the blind at the nation's capital. In the new Congressional Library a room or pavilion is set apart for the use of this class of unfortunates. Two hundred and fifty volumes in raised type have been gathered here, a goodly collection, considering the expense of preparing such books. The lady in charge of the room has succeeded in interesting many of the society girls of Washington in work for the blind, which promises to add largely to the literary treasures of this department. By the use of "New York point desk slates," a stylus, sheets of paper, and a few simple instructions, the system by which books are reproduced is easily learned. Short stories and poems, and in some instances whole volumes are thus reproduced.
Each day, from 2:30 to 3:30 P. M., some one reads aloud from a standard work on current literature. The program is sometimes varied by musical recitals by some of the best talent of the capital. Others not blind attend these recitals and readings, which are usually announced in the daily papers. Ladies often go to the homes of the blind, and either in their private carriages or by street-car escort those who have no other way of going. About eighty blind persons residing in the city regularly avail themselves of the privileges of the library.

An Arctic Mission.

The Church Missionary Society of England has a station on the shore of Baffin's Bay, just south of the Arctic Circle. The communication with the station named Blacklead is not oftener than once a year, sometimes more infrequent. In a letter to the Church Missionary Gleaner, Mr. Sampson reports some of the difficulties under which the mission to the Eskimos is prosecuted. There is little or no vegetation in this region, the people living by fishing and hunting.

He speaks of the difficulty of ministering to the sick where the people live in dens so small that when he entered, some denizen was obliged to leave that there might be room for him. He finds it hard to treat a sick man when there is only a deerskin between the sick man and the snow.

Missions in Cuba.

Mr. George D. Kennan, in a recent article in the Outlook, mentions the fact that the Southern Baptist Mission Board established a mission in Santiago de Cuba last September under the direction of Rev. José R. O. Halloran. The church has since received 140 members, supports a Sunday-school of 146 members and a free day-school with 148 pupils.

The house in which the services are held has a seating capacity of about 250, and is always filled to overflowing. A much larger work could be done if they had more room. It appeared to be the only work of the kind in the province. From what he has observed of the Roman Catholic Church in Cuba and the spiritual indifference of the people, he concludes that the Protestant churches have a large work to do in the spiritual and moral elevation of the people.

Li Hung Chang has returned from his investigation of the Yellow River floods, and reports them as the most severe for many years. The crops, too, have failed, and the whole section is in dire distress. The rebellion in the South is increasing in energy, and already controls large sections of the Kwangtung and Kiangsi provinces. The rebels seem to be well organized and under better control than has been the case in previous rebellions.

Tuskegee Conferences.

The eighth annual meeting of the Tuskegee (Alabama) Conference was held at the Institute, February 22. About one thousand Negro farmers were present. Representatives were in attendance from a wide extent of country, embracing Virginia, Massachusetts, Wisconsin, and Texas. The Tuskegee idea is extending itself through the South. More than one hundred and fifty local conferences have been organized in Alabama, most of them meeting every month. Other States are also organizing conferences. These gatherings, it is asserted, reach the masses of the colored people more than all other agencies combined.

The colored women are also coming to the front. One of them reported a conference of seventy mothers organized for mutual help and counsel. These women sell butter and eggs and purchase their own clothes, besides supplementing somewhat by their earnings their husbands' efforts to get free from debt.

The Empress Dowager of China.

Rev. Henry Blodgett, D. D., in the Missionary Herald, corrects the popular story of the Empress Dowager of China, which represents her as a slave girl who by a succession of fortunate events found herself in the royal family and eventually the secondary wife of the emperor. Dr. Blodgett asserts that on the contrary she was born of a noble Manchu family resident in Pekin, received a good Christian education, and early in life became the secondary wife of the Emperor Hienfung and later the mother of the emperor's only son. On this event she received the name Tszhi, "mother of joy." This son succeeded to the throne on the death of his father, under the title of Tungchi.

According to Chinese law, the son of Tszhi was regarded as belonging to the empress proper, but in
consequence of having given an heir to the throne, Tszhi was raised to the same rank with the title of "Western Empress," while the real empress was known as the "Eastern Empress." The two empresses became joint regents with Prince Kung on the death of the Emperor Hienfung, during the minority of Lungchi. Since that time, a period of nearly thirty-eight years, she has held a leading place in the government. The death of Prince Kung and the "Eastern Empress" have left her the last of the trio.

A sister of Tszhi married a brother of the Emperor Hienfung, and on the death of Tungchi the Dowager Empress placed the son of this sister on the throne. In her conduct of affairs she has displayed great ability, tact, and decision, as well as sympathy with the people and devotion to the country, guiding the empire through rebellion and famine within and foreign wars and complications without.

**The Curriculum of a Missionary College.**

The Missionary Herald thus noted two points of difference between the course of study of the North China college, located at Teungcho, and that usually pursued in Western colleges: "For the Occident, foreign languages must take up a large share of the student's attention during seven or eight years. Omit from the curriculum Latin and Greek, French and German, and you would have set free much time for other studies. But to take their place comes first of all, besides learning to recognize and write the multitudinous characters of their own language, the memorizing and interpretation of the Chinese classics. To this is added a thorough grounding in Biblical studies extending through the course. Few graduates of colleges in Western lands, even with their Christian training from childhood, have so intimate and detailed a knowledge of the contents of the Bible."

"Mathematics, political economy, international law, and mental philosophy have a prominent place," though it is to be confessed that in this last branch the Chinese mind, following along the lines of its age-long development, shows at its weakest point.

"Industrial work is required for two reasons; the less important being that the students may aid in their own support. But of more consequence is the breaking down of the pernicious hereditary conviction that a 'scholar' must be above such base uses, and that any form of industrial labor for an educated man is a disgrace. With this end in view it is required that all the care of the college building shall be in their hands. Beyond this we try to find for them one hour's industrial work a day, in vegetable gardening and strawberry cultivation, or in digging, wheeling, and grading in one part or another of the college grounds."

**Relief for Cuba.**

Dr. Lambuth, of the Southern Methodist Board, writing in the Review of Missions of a visit to Cuba, during which he had opportunity to study the work of the Red Cross Society and other relief agencies, says in conclusion: —

"It is my profound conviction that the Protestant Church should take up and finish this work, adding medical attention to food supply. The church has every agency for efficient service, and can add the element of religious sympathy so grateful to a neglected and downtrodden people. This is all the more urgent, since the priests of the Roman Catholic church in Cuba, have, with rare exceptions, turned a deaf ear to the cry of the reconcentrados. While we were in Cienfuegos, a committee of gentlemen waited upon the bishop of Havana, then on a visit to this portion of his diocese, and asked his grace to subscribe to the distribution fund. They were rebuffed, and had the door closed in their faces. Their spokesman recounted the incident to us the same evening, and remarked, 'Cuba needs ministers of the gospel, not priests.'"
OUR MEDICAL MISSIONS.

Notes and Personals.

MRS. E. H. WHITNEY, assistant editor of the Medical Missionary, has been called to Vermont on account of the serious illness of her mother.

At the close of the General Conference held in South Lancaster, Mass., a Medical Missionary Conference was convened in this city, a report of which will appear in our next issue.

The following were in attendance at the Medical Missionary Conference: Dr. A. N. Loper, of the Nebraska Sanitarium; Dr. W. H. Riley, of the Boulder (Colo.) Sanitarium; Dr. W. F. Hubbard, of the Portland (Ore.) Sanitarium; Dr. A. J. Sanderson, of St. Helena, Cal.; Dr. and Mrs. W. B. Holden and Dr. and Mrs. A. W. Hitt, of Chicago; Mr. and Mrs. W. S. Sadler, of Chicago; Mrs. M. S. Foy, matron of the Chicago Medical Missionary Training-School; Miss Thekla Black, matron of the Children's Christian Home, Chicago; Mrs. Lizzie Aldridge, matron of the Maternity, Chicago; T. J. Mackey, of the Star of Hope Mission, Chicago; Dr. A. W. Herr, of the Cleveland (O.) Helping Hand Mission; Elder L. A. Hansen, of the Christian Help Mission, Nashville, Tenn.; R. B. Craig, of the Medical Mission in Peoria, Ill.; Otto C. Reinke, of the Helping Hand Mission, Milwaukee, Wis.; and W. J. Fitzgerald, of the Star of Hope Mission, Detroit, Mich.

Drs. C. C. and Mary B. Nicola, who have spent the winter in post-graduate work and afterward been connected with the Brooklyn Medical Mission, are spending a few weeks at the Sanitarium. They will have the medical supervision of the new sanitarium at South Lancaster, Mass., which will be opened about the first of June.

The senior and sophomore classes of the American Medical Missionary College have returned from Chicago to resume their studies here. The freshman class has recently gone to Chicago.

Mr. and Mrs. Albert Kirshman, who have been connected with the Sanitarium here, and also with the work in Chicago for some years, will leave shortly to join the corps of workers at the Portland (Ore.) Sanitarium.

Miss Mary B. Coy has been conducting a School of Health at Strahan, Mills Co., Iowa.

Medical Mission Work in Northern Europe.

J. C. OTTOSEN, M. D.

At a meeting of the Scandinavian Philanthropic Society held in the spring of 1897, plans were laid to open medical missionary work in the autumn in Copenhagen or vicinity. As a preparation for this, it was thought best to hold a course of instruction in healthful cookery and the principles of hygiene in connection with the Bible Institute held at Frederikshavn from July 15 to October 1. This plan was carried out, and at this institute, besides the Bible study, practical instruction was given in dietetics, healthful dress, treatment of the sick, and general hygienic principles. Treatment rooms were arranged in the building, and patients began to come for treatment. Out of this small beginning has grown an institution which is conducted as a branch of the Skodsborg Sanitarium. It is called Frydenstrand's Vandkuranstalt (Frydenstrand's water-cure institute, Frydenstrand meaning "joyful shore").

When we were looking for a location for the Sanitarium now located at Skodsborg, we searched through the city in vain for a suitable place, and also visited the suburbs. After earnest prayer, in which we anew besought God to show us where to go, we started out again, and this time our minds were led in the direction of the beautiful Strandvejen, a road running along the coast of Oresund, through a number of small villages, summer resorts for the wealthy. Here at Skodsborg, some eight miles north of Copenhagen, about half an hour's ride by rail, we found a large unoccupied villa built by Frederick VII, which, with another close by, was for sale. A recital of the negotiations in detail would be too extended. Suf-
MEDICAL MISSION WORK IN NORTHERN EUROPE.

It is to say that God's leadings were as manifest as if they had been visible. Thus a fine property, well located and admirably adapted to the purpose, became the property of the Society. The fitting up of the buildings was also a series of manifestations of God's faithfulness to hear and answer prayer. As we have had to start out in faith, and even build up our institution in faith, so by faith our house has been filled with guests.

We succeeded in getting our little institution ready for operation by May 1, 1898. In a short time it was filled to its utmost capacity, and that with little or no advertising. The helpers had to crowd together, with three and four in a small room, and five or six rooms intended for helpers have been occupied by patients. In this respect also the Lord has greatly blessed us, and we have had most precious experiences.

We have had much to encourage us in our work here. Several ministers, after visiting our institution and learning of the benefits of hygienic diet, have adopted it. Lecturers and writers who have been benefited by a stay with us have spoken approvingly of the institution and its principles, and some prominent physicians have sent patients to us, and have expressed themselves as surprised and gratified at the results.

The religious spirit of the institution is good, and many of the patients are interested in Bible study.

The manufacture of health foods has been undertaken in connection with the sanitarium, and is very prosperous.

There is a successful training-school for nurses at the Skodsborg Sanitarium. We have some thirty-five helpers in all, and receive many applications from Sweden, Norway, Finland, Germany, and even Italy, which we are obliged to refuse. If we had more room for patients, we should have facilities for training a larger number of workers. They tell how the Spirit of God has wrought upon their hearts, and they believe that God has a work for them to do in medical missionary lines; but we have no place to receive them.

In Sweden the missionary nurses have been working with excellent results and with the best of success. There are openings innumerable. In Norway the work that has been started in Christiania by the missionary nurses, and also in Frederikshavn, Denmark, is having wonderful success. A few weeks after the treatment rooms had been fitted up in Christiania, the nurses had all the work they could do without advertising at all; and in Denmark there seems to be no end to the work that might be accomplished if we only had a sufficient number of consecrated workers. Rooms, kitchen, and other conveniences have been repeatedly offered free of cost if we would only give a course of instruction in hygienic cookery. Pupils, all we could desire, have been offered by people of influence, and call upon call has come for lectures and instruction in vegetarian cookery and other principles represented by our institution, but again and again we have to answer, No, on account of lack of means and lack of workers. Who will come to the help of the Lord, and give us means that we may train workers and thus be able to supply the help and instruction called for?

A short time ago, as we were passing through one of our largest cities in the night, I was awakened by an influential man on the train, who urged that a school of health be held in his city, offering me lecture halls and any other facilities we might need, and promising to secure a full attendance. Must I reply that it is impossible for us to come?

One of our patients writes: "Those believers in natural methods of healing who have at so great sacrifice started the Sanitarium deserve great appreciation, and I do hope, for the good of the cause, that among those to whom God has entrusted means there always may be found such as are willing to assist the Philanthropic Society with money, so that the Skodsborg Sanitarium may continue and extend its work. We can think of no act of love more noble than this; for to lead men back to nature is to lead them back to God."

"I ask thee for a thoughtful love
Through constant watching wise,
To meet the glad with joyful smiles,
To wipe the weeping eyes;
A heart at leisure from itself,
To soothe and sympathize."
The Chicago Mission.

Star of Hope Mission.

Excellent reports come from this mission. There is an average attendance of one hundred and fifty each evening at the services, and from eight to fifteen men enlist in the army of Christians every night. During the month of January the number of conversions was one hundred and thirty-seven. A great deal of personal work was done.

Life Boat Mission.

Developments in many cases here prove that the efforts exerted to save the fallen are not in vain. The interest in the converts' meeting each Sunday morning is increasing wonderfully. Over one hundred Testaments were given away during the past month.

The Children's Home.

The children are getting along nicely. A mother called one day to see her little boy, five years old. She told him to tell his father, if he should come and inquire about her, that he did not know where she was or what she was doing. The child replied, "Mama, did you ever read your Bible? I will tell him that I know where you are, but I will not tell him where you are." His mother, nevertheless, was glad to know that her boy was growing up to be truthful.

On account of lack of room as many as a dozen children have been refused in a week.

The Workingmen's Home.

This home is a sort of haven for the converts of the Star of Hope and Life Boat missions, and it has of late been so crowded that many were obliged to sit up all night in the waiting-room and office. The industrial department of the home has proved quite successful.

Cottage Meetings.

This work is still carried on, although somewhat fewer meetings are held on account of the scarcity of workers. Through this means a large number of non-churchgoers are reached who could not otherwise be influenced. A number of conversions are reported.

Our City Missions.

Helping Hand Mission, St. Paul, Minn.

This mission reports a good interest. Gospel services are held every evening, and preceding the service a Bible study is conducted, to which all the converts are invited. The Lord is greatly blessing these efforts, and several souls have accepted Christ. The W. C. T. U. holds a gospel temperance meeting every Tuesday evening instead of the regular service, which is exerting a good influence.

Topeka, Kan.

A very encouraging report comes from this mission, which was opened Dec. 19, 1898. Up to March 1 reports show 4,046 meals and 30,448 penny lunches served, and 439 lodgings furnished. A free dinner was given to over four hundred poor people of the city, January 2, besides sending out several hundred baskets of food to needy families. The attendance at the gospel services is about 3,550. Several persons have professed conversion, and many requests for prayer have been made. The Lord is blessing the effort in a wonderful manner, and the spiritual condition of the work is beyond the expectations of the workers.

Portland, Ore.

This mission has been in operation a little over a year, and has made rapid progress from the beginning. Brother W. J. Burden, superintendent of the mission, writes:—

Many persons have been helped and encouraged to lead a better life, and some have become new men in Christ Jesus, and are to-day living monuments of the grace of Christ and the earnest, faithful efforts of consecrated Christian workers.

Among recent conversions I would mention that of a man whom we have helped up many times from a low drunken state, and who is now, after many failures, proving himself a faithful Christian worker. He says the desire for liquor has been entirely taken away.

Another case is that of a man of thirty-eight years
who had used morphine and cocaine thirteen years, until he was a complete wreck and the most disgusting specimen of humanity I ever saw. He was nothing but skin and bones, and covered with great ulcers and sores. Realizing our utter helplessness, we took his case to God in earnest prayer. We stayed by him day and night, and the work God has wrought is a marvel to all who behold it,—a miracle indeed. It is now five weeks since the man has had the drug, and he says that all desire for it is gone.

Brooklyn, N. Y.

The following is a report of the work done at this mission from the date of opening, Nov. 6, 1898, to March 1, 1899:

- Gospel meetings held: 114
- Number attending meetings: 9,000
- Cottage meetings held: 10
- Professed conversions: 242
- Requests for prayer: 456
- Visits by visiting nurse: 50
- Bibles given away: 50
- Garments given away: 200
- Lunches served: 13,173

Salt Lake City, Utah.

This mission reports an excellent interest and many souls rejoicing in the Lord as a result of the efforts put forth.

Rescue Home, Des Moines, Ia.

Twenty-eight women and girls have been received into the Home since it was opened. Many of these have been greatly helped both physically and spiritually. The Lord is truly blessing the work. The Home is made as homelike as possible. Some for whom they have secured employment often visit them, and are very grateful for what has been done for them. The workers are of good courage.

Beacon Light Mission, Des Moines, Ia.

Considering the fact that five other missions are in operation within about as many blocks from this mission, our work is making good progress. Every Wednesday afternoon from fifty to one hundred poor women and children meet at the mission to sew. Clothing is sorted and repaired, and each one supplied as far as possible with what she needs.

The immediate results of the work have not been large as yet, but the seed has been sown, and while some of it has sprung up and grown, the increase is committed to the care of Him whose word shall not return unto him void. The following is a report of work from April 14, 1898, to March 1, 1899:

- Lodgings furnished: 1,972
- Dishes of food served: 16,556
- Garments distributed: 2,950
- Services held in the mission: 270

Chattanooga, Tenn.

The mission work was started here last May. About fifty conversions have been seen. There is a splendid opening for this line of work in Chattanooga, and the Lord is blessing the efforts there. At present they are very much in need of means and supplies. More workers are also needed.

Jackson, Mich.

Several of the Battle Creek College students and two nurses from the Sanitarium are engaged in the work at this place, and a mission was opened February 1. Brother J. O. Stow writes:

Our plan of working among the poor is this: When our workers find a family in need of clothing, fuel, or food, they visit their well-to-do neighbors and enlist their sympathies, and in this way are able to accomplish two results: First, the destitute are supplied; secondly, the poorer class is brought in touch with the higher class, which has a softening influence upon both, and gives us the opportunity of presenting the love of God and the gospel of Christ to both classes.

We find that the Christian Help work opens the hearts of the people to the reception of the gospel. Many interesting and pathetic cases could be related if space would permit. On one of the coldest days this winter two of our workers found a poor family, the father of which was in the last stages of Bright's disease. The daughter was a cripple, and the mother very feeble. They had the last of their coal in the stove, and did not know how they could get any more. The workers pointed them to their Heavenly Father as a friend and helper. They knelt down and prayed that God would supply all their needs. They then went to look for aid, and in less than fifteen minutes they had the joy of seeing the family provided for. This family have opened their house for cottage meetings, and are much interested in the Bible.

Those among the poor who have received treatment are generally interested to learn more about our work. There is great need of teaching the people how to live. This is a work that requires time and patience, and though it does not bring immediate results, those that do follow are lasting.
Those who are converted in our mission have received a practical idea in regard to the reality of faith. Many of the business men look with favor and interest upon our work. We have been careful in our work not to compromise any principle of truth for the sake of gaining favor with the people, and on the other hand, we have trusted God to enable us to exercise the wisdom of the serpent and the harmlessness of the dove. We know it is God's work, and already the refining influences of the gospel of Christ are being made manifest in the life and character of reformed men and women.

It is impossible to give a detailed report of all that is being done here. This is a field which is truly white to the harvest.

Indianapolis, Ind.

Brother I. G. Bigelow, writing of the work in the mission at this place, says:

We are in our infancy, but, praise the Lord, unlike most infants, we began to walk from our birth, and in about three days began to run. If we had had more room, we could have done twice as much work.

Denver, Colo.

The work at the mission is making wonderful progress. It grows rapidly in all branches, especially in medical missionary lines; the workers are often perplexed to know how to fill the openings. They could do much more if they had the means and consecrated workers at their command.

Notes from the Medical Mission and Workingmen's Home, Denver, Colorado.

One evening, a little before meeting time, a man came into the mission walking with crutches. About two months before he had been shot by a fellow shepherd in Wyoming, and now he was just able to get around. At the time of the accident the Spirit of God sent conviction to the man's soul. He remembered his mother's prayers, and longed to be in harmony with his Maker. From that time he began to cry to God for a change of heart.

At the meeting that evening he arose and said that he was a stranger to us and to God, but longed to know Jesus.

After the closing song one of the workers went to him, to point him to the way of life. The man opened his heart to our brother, telling him how he felt at the time he was wounded, and how he has since been praying to God for a new heart, but has not as yet experienced any change. The worker repeated the promise in regard to a change of heart and asked him why he did not simply believe that God does what he said he would do. The light flashed across his mind in an instant. "I see it now," he exclaimed. "I believe he does change my heart. I am happy now. I can write to my mother, and tell her I am a Christian. I love Jesus with all my heart. Let's shake hands. It's easy isn't it?"

E. R. Hartman.

One evening recently the weather was stormy, and many came in who would otherwise have remained on the streets. The crowd was larger, the music sweeter, and the word of God more closely applied than usual. There were some among the audience who had backslid for various reasons, principally because they had neglected to pray from day to day, as did Daniel of old, and to study the Bible. Some had been in the mountains shoveling snow for the railroad, and had not taken their Bibles, so Satan had found them without their armor on. They had come back, and many were pained to think of their weakness. It did us good and them too, to see the Spirit melt them down.

"I was cured of the morphine habit," said one, "and was happy and praising my Redeemer, but it the snow up there I thought I must take a little, and then I praised Satan. I was miserable, and did n't know it. May God forgive me, and all of you here forgive me. O, I want to be saved. Pray for me." Another and still others spoke, till five had made a similar confession. Four of them were addicted to the morphine habit.

A young man came to me to-day, saying, "I am so glad that I am free from the cursed drug opium, which I have taken for six years. I have tried many times to give it up, but was never rid of the maddening desire for it till I was converted here. Now I do not care for it, and I want to help others, and I am trying to."

Another had taken opium in large doses for years, and he pleaded with the Lord to heal him, and the next day he said he had no desire for it.

Speaking of another young man who was a slave of the same habit, one of the converts said: "Do you remember the man you gave the new suit of clothes to last week? He went away suddenly one morning, without telling where he was going. I
know he tried hard to be a Christian and prayed; but he kept using morphine all the time he was here. He was afraid you would find it out. He said you had been so good to him he loved you all, and got wild over hiding his morphine and ran off. I wanted him to tell you and ask your prayers, but he said, 'No, not now. I will after a while.'"

Poor fellow, if I had known his great trouble, I would have made a special effort to save him, but he is gone, and maybe forever. God help us to have the spirit of discernment so that we may recognize our brother’s need, and be ever ready to help.

I. R. BLIVEN.

A Missionary Incident in Basel, Switzerland.

One of our nurses makes regular weekly visits to the heart of the city to give away papers, and converse with those who seem interested. He has chosen Sunday for these visits, because that is the day when the streets are most thronged with people. The following incident, which he related to me, is a forcible reminder of the fact that the condition of men is the same the world over, and that men’s hearts are “failing them for fear,” unable to bear up under the load of sin and misery: —

“I was giving away the Herald with unusually good success when a well-dressed gentleman approached. I felt impelled to step up to him and begin speaking. He stopped, and without taking the paper, remarked that he would give five francs toward missionary work, but did not care to hear the word of God. He said his mother loved the Bible, and that he had had bright prospects as a young man, but he had married wretchedly, and now his home was broken up. Lately he had been drinking heavily, and had just spent his last money to buy a revolver to end his life.

“I felt impressed to labor with him, so there on the street, surrounded by a small crowd, I besought him to look to Jesus, his only hope; to cease putting confidence in men, no matter what their profession, because they were all sinners. I told him that his life was God-given, and that he had no right to take it.

“The man’s eyes filled with tears, and he then and there abandoned his dreadful project, and declared that he would turn to God again. He now eagerly bought the paper which before he refused to accept as a gift. His heart was softened, and I felt wondrously blessed in laboring for him.”

What the results will be we know not, but one thing we do know,—that the Spirit of God made a superhuman effort to rescue this poor soul.

P. A. DE FOREST, M. D.

Christiania, Norway.

We began work in this city last summer, and had all we could do from the beginning, but it was all among rich people or those who could pay. We wanted to do something among the poor, and so we divided our company. There being four girls, two stayed at the old place to work, and two of us, Alma Hansen and I, went to a poor district. We began this work Nov. 10, 1898. As there was more work than we could do, my brother and his wife moved here to help us. I have taught my brother how to give treatments, so he is a great help to us; otherwise we could do nothing for the men. We hope more help will be sent us next spring.

We have had some very interesting experiences in our work. During the short time we have been giving treatments among the poor, we have seen remarkable results, and we have had some bad cases, too. I am so glad to see the interest in health subjects; in this country also people are beginning to wake up. We are of good courage, for this is a blessed work. It is good to be well and strong, especially in this country.

We have not the Sanitarium conveniences here. We heat the water we use for treatments on the kitchen stove, carry it to the next room, and empty it into the bath-tub, and when done with the bath, we carry the water out to the kitchen again to empty it. But we hope to have things more convenient next winter.

Lina Andreasen.

Sweden and Norway.

In Sweden the health work was opened up by Brother Charles Kahlström, who is known to many of our readers. He went from America to visit his own native island, Gottland, and as the result of his philanthropic work a church was raised up in that place. The results of his efforts have created quite an enthusiasm for the medical missionary work.

Brother Kahlström has been very successful in his efforts also since that time. Last year he worked.
mostly in Stockholm, and this year is laboring in Gothenburg. Last fall the Swedish Conference opened a school for missionary workers, and Brother Sven Jespersson, who had till then been at work at the Institut Sanitaire, Basel, Switzerland, was called to assist in the instruction. Mrs. Carlson, a nurse from the Battle Creek Sanitarium, is assisting in the instruction.

In Norway the work was begun by Sister Alma Anderson, who went there from America about three years ago. She has been very successful in private nursing. She has also spent considerable time at the institution at Frederikshavn.

Last fall Sisters Anderson, Lena Andreasen, and Alma Hansen, from America, opened treatment rooms in Christiania, Norway. In one part of the city they receive patients who are able to pay fair prices for treatment, and in another part they treat the poor free of charge, or nearly so. The Christiania church has donated very liberally to this work. Shortly after they opened, they had all they could do, without any advertising whatever. We feel thankful indeed for the advance seen in medical missionary work in Northern Europe during the last year and a half. To God be all the glory.

Carl Ottosen, M. D.

Juniata, Alabama.

Our school is growing rapidly both in numbers and in interest. I now have thirty pupils enrolled, and more are coming in nearly every day. There are so many who desire to come from quite a distance that I am planning to build a girls' dormitory at my own expense. The lumber will cost thirty or forty dollars. The patrons of the school will do most of the work. We expect to begin it this week, and have it up in a few days. This will be a place where the girls can come, and bring their own provisions, bedding, etc., and do their own cooking, but at the same time be under our full supervision. In this way we can do much more for them than when they are only in the day-school.

We make the Bible and physiology the basis of all the work done. I find a great interest in these two studies on the part of the children and young people. A little boy of seven has given up eating meat. His mother says that when she urges him to take it, he says, "No, my teacher tells me that it is not good for me." There are several older children from the same family, and she says they all eat very little meat compared to what they once did. Some of the older ones are giving up snuff-dipping. At first they brought it to school, and used it in the schoolroom. One girl said she used it for indigestion.

I am also conducting a series of mothers' meetings, and now we are having cooking classes once a week. These the older girls attend. On Christmas day we had some temperance songs and talks, and a School of Health, in which various questions were interspersed on the subject of health. In these ways we keep these important subjects before their minds, but we try to do it in such a way as to arouse their interest and lead them on step by step to a fuller knowledge of what is needed for their physical and spiritual well-being.

There is also a good religious spirit in the school. I have prayer-meetings on Friday afternoons instead of the regular school work, and expect to start a missionary society soon. I feel thankful to the Lord for the privilege of working in this neglected corner of his vineyard.

Nellie A. Patchen.

Health Principles in the South.

There is no place in this country where health principles are of more value and perhaps less observed than in the Southern States. At least this is the conclusion to which I came after a two years' residence in South Carolina. Part of this time was spent in canvassing in the country, which gave me a good opportunity of observing how the people lived. The diet of the poorer classes, which of course constitute the vast majority, is about the same summer and winter.

One would naturally think that in a country where all kinds of fruit grow almost without cultivation, there would be an abundance of it, but such is not the case. Peaches, pears, plums, strawberries, apricots, quinces, figs, and grapes,—nearly all kinds of fruits grow to perfection. Blackberries and dewberries grow wild nearly everywhere, and there is also an abundance of blueberries. It is not uncommon in the low country to see a field that has lain idle one year so covered with dewberries that one can scarcely walk without stepping on them. Most of these berries lie on the ground and rot, or the hogs are turned in to eat them. Apples also grow, but are of an inferior quality.
There is a variety of grapes called the "Scuppernong," which differs from the common varieties in that it needs no pruning, the old stock being the part which bears. The vine is trained on an arbor about six feet high, and as the vine grows the arbor is made larger to accommodate it. Thus in a few years one vine will cover quite a piece of ground or arbor, and produce anywhere from one to ten or twelve bushels of fruit. The fresh grapes are delicious, but not very good for canning or preserving in other ways.

With all this abundance of fruit there is not much variety in the bill of fare of the average Southerner. Hominy, bacon, corn bread, coffee, sweet potatoes, and cow peas are the staple articles of diet. The last-named article is not usually relished by Northerners. A dish called "hopping John," composed of rice and cow peas in about equal proportions, is quite palatable. Rice is used quite extensively, those who can afford it cooking it every day for dinner. Coarse vegetables, such as cabbage, turnips, and rutabagas, are freely used. In the low country not much wheat flour is used, as the people do not like wheat bread; they consider corn bread the staff of life. In the northern part of the State wheat is more largely used, but almost invariably in the form of hot soda biscuits.

L. D. House.

The Good Samaritan.

The Wet Sheet and the Hot Blanket Pack.

When properly administered, the wet sheet pack is one of the most powerful of all water applications. Skill is needed, however, to apply it with a uniform degree of success.

Two or three comfortables or heavy blankets, one woolen blanket, and a large linen or cotton sheet are the articles necessary. More blankets are required in cool weather and by weak patients. It is important to be certain that the sheet is large enough to extend twice around the patient's body. Spread the comfortables upon a bed or straight lounge, making them even at the top. Over them spread the woolen blanket, allowing its upper edge to fall an inch or two below that of the comfortables.

With the bed and the patient all ready, gather one end of the sheet in the hand, and dip it in water at 100° F. Wring so that it will not drip much, place its upper edge even with the woolen blanket, and spread it out quickly each side of the middle sufficiently to let the patient lie down upon his back, letting the ears come just above the upper border of the sheet, and extending the limbs near together.

The sheet will now be about 90° F., and the process of wrapping should be done rapidly. The patient should raise his arms while the attendant draws over him one side of the wet sheet, taking care to bring it in contact with as much of the body as possible. Tuck the edge tightly under the patient on the opposite side. Now let the patient clasp his hands across the chest, and bring up the other side of the sheet. Grasp it by its upper corner with one hand, and draw it down over the shoulder, lengthwise of the body; then, placing the other hand upon the covered shoulder and holding the sheet firmly in place, carry the corner upward upon the opposite side, and tuck it under the shoulder, thus drawing the edge of the sheet well up under the chin. Tuck the edge of the sheet well under the body along the side, carefully enveloping the feet.

Now bring up the blanket, tucking in one side at a time, and also the comfortables, being careful to exclude all air at the neck, and allowing the blankets to extend below the feet so that they can be folded under.

It is not desirable that the patient be bound very
tightly; all that is necessary is the exclusion of air, and as the neck and feet are the points at which it is most likely to enter, these parts should receive particular attention, as directed. If too tightly bound, the patient will be more likely to be nervous than if allowed some freedom.

If the feet are not warm, a hot foot bath should be taken before the pack. If they become cool in the pack, hot water-bags, jugs, bricks, or stones should be applied to them. If the patient does not become comfortably warm in a few minutes,—ten or fifteen at most,—more blankets should be added, and if necessary, dry heat applied to the sides. If he still remains chilly, he should be promptly removed, and placed in a warm bath, or vigorously rubbed with a dry sheet, and placed in a dry blanket pack until warmth returns.

The head should be kept cool by frequent wetting while the patient is in the pack. If a compress is applied, it should be often renewed.

The duration of the pack is usually twenty minutes, but the length of time varies with the condition of the patient, the effects desired, and the immediate effects produced. If the patient becomes very nervous, or sweats excessively, or becomes faint, or has other seriously unpleasant or dangerous symptoms, he should be removed from the pack at once if he has not been more than ten minutes in it; but if he sleeps naturally, he may remain in the pack a full hour, if strong, or even longer in many cases. In fevers, short packs, frequently repeated, are more beneficial than long ones fewer in number.

The hot blanket pack is administered in the same way as the wet sheet pack, except that a blanket is used instead of the sheet, and it is wrung as dry as possible from boiling water. The patient is wrapped in the blanket as soon as it will not burn him. The manner of wringing the hot blanket is shown in the first illustration.

This pack is usually administered for the purpose of inducing perspiration, and for this it is a most powerful application. The position of the hot water-bags is shown in the second illustration. This pack is especially useful in chronic rheumatism, obesity, jaundice, etc., and is one of the best means of curing a cold.

The pack should be followed by the spray, the sponge bath, the douche, or the wet sheet rub. It is a powerful remedy, and should not be used to excess in chronic diseases. Its depurating effects are really wonderful. The increased action of the skin, together with determination of blood to the surface, is so great that poisons long hidden in the system are brought out and eliminated. The odor of a sheet used in packing a gross person is often intolerable. If the patient be a tobacco user, the sheet will be reeking with the odor of nicotine. Many times the sheet will be actually discolored with the impurities withdrawn from the body.

The applications of the pack in treating disease are very numerous. In almost all acute diseases accompanied by general febrile disturbance, and in nearly all chronic diseases, it is a most helpful remedy if rightly managed. It is an admirable measure for nervousness, skin diseases accompanied by thickening of the skin and scaling of the epidermis, and irritations of the mucous membrane. The warm pack is an invaluable remedy in the treatment of children's diseases, and in convulsions.
THE GOOD SAMARITAN.

93

Diet for Rheumatism.

Unquestionably, the most active cause of rheumatism, as well as of migraine, sick-headache, Bright's disease, neurasthenia, and a number of other kindred diseases, is the general use of flesh-food, tea and coffee, and alcoholic liquors. As regards remedies, there are no medicinal agents which are of any permanent value in the treatment of chronic rheumatism. The disease can be remedied only by regimen; that is, by diet and training. A simple dietary, consisting of fruits, grains, and nuts, and particularly the free use of fruits, must be placed in the first rank among the radical curative measures. Water, if taken in abundance, is also a means of washing out the accumulated poisons.

An individual afflicted with rheumatism in any form should live, so far as possible, an out-of-door life, taking daily a sufficient amount of exercise to induce vigorous perspiration. A cool morning sponge, followed by a vigorous rubbing, and at night a moist pack to the joints most seriously affected, are measures which are worthy of faithful trial. Every person who is suffering from this disease should give the matter immediate attention, as it is a malady which is progressive, and is one of the most potent causes of premature old age and general physical deterioration. American nervousness is probably more often due to uric acid, or the poisons which it represents, than to any other cause.

J. H. K.

Christian Help Work.

Band Notes.

Everett, Wash.—This band has done a large amount of work, a report of which is not provided for in the blank, so was not reported. The secretary writes, "There seems to be a growing interest, and we hope to send a better report later."

Loyal, Wisconsin.—The hearts of a family of ten were warmed by the gift of a stove; the sick and mourning have been helped and comforted, and the hearts of the workers inspired with new courage to sound the gospel message.

Besides the tabular summary the newly organized band at Hart, Mich., has sent one barrel of clothing and dried fruit to Yazoo City, Miss. They have also made a number of visits to the sick. Much interest is taken in the young people at this place, and the workers are making this a subject of daily prayer. They have done some missionary farming, and appropriated one half the proceeds to medical missionary work, and the other half to gospel literature for distribution.

Wilmington, Del.—This report comes from this place: —

We have two active Christian Help bands, with a combined membership of thirty-eight. The bands hold separate meetings each week, and the united bands meet once a month. The little waif who was abandoned by its parents and adopted by our bands, died a short time ago, and was buried at the expense of the bands. A call from the Washington band for clothing was promptly met, and a barrel of clothing sent them immediately. A committee has been appointed to find a suitable location for a mission.

The leader of the band at Boulder, Colo., writes: —

I am glad to inform you that our Christian Help band is still alive, and doing a good work in some lines. Perhaps it would be of interest to you to know that during the summer enough money was raised among the townspeople to erect a neat little building 14 x 20 feet, with good windows and door, shingled roof, and drop siding. It is indeed a neat little room where we keep our supplies and meet to sew.

A Sunday-school is carried on in one of the poor districts of the city, and the interest is good. There are at least five families we help all the time, and others who are receiving occasional assistance. Four families who were suffering during the severe cold weather for want of bedding, we were able to help, besides lending three or four quilts to others, and sending some to the Denver Mission.

The California Missionary contains the following report of Christian Help work done by the band at Pasadena, Cal., during the year 1898: —

During the year we have met to work for the poor forty-three times; $59.80 has been solicited and paid out; 545 garments and shoes have been received, and
470 have been given out; food to the value of five dollars has been given to poor families. Some have been given work so that they may help themselves. One barrel of clothing has been sent to the Helping Hand Mission in San Francisco. We have furnished bedding for one bed in the same institution, and one heavy quilt for the orphans' home. We have made and solicited twenty-five comfortables, and washed and repaired all clothing that was needed. More than thirty families have received aid from our society. We have enjoyed our work for the Lord, knowing that it is more blessed to give than to receive.

At Albany, Mo., our workers are piecing a quilt to sell, the proceeds of which are to be used to purchase material for clothing for the poor. The quilt is nearly finished, and they are beginning to work on another. Friends outside the band have manifested their interest in the enterprise by furnishing cloth and piecing blocks for the quilt. The secretary of this band suggests making caramel coffee, and putting it into the groceries to sell, the proceeds to be used in Christian Help work. She also suggests making rugs from coffee or sugar sacks. Cut the sacks into strips about five inches wide, ravel each edge of these strips about an inch deep, and fold together in blocks or strips; sew together after they have been dipped into dye enough to color the fringe. Very pretty rugs may be made by using colors.

Writing of the Christian Help work, she says: "I love this work, for I believe it to be the very work our Saviour would do if he were here now."

The band at Owatonna, Minn., sends in a report of work done during the past three months. The leader writes:

We have a good working band, but nothing very good to report. If all the work were reported, we should have a fine account to send in every month. I am engaged in nursing much of the time, as there has been a great deal of sickness here. With my regular nursing and the band work I am kept quite busy. We have helped many sick people by water treatments.

---

**Summary of Monthly Reports of Christian Help Bands.**

<table>
<thead>
<tr>
<th>LOCATION</th>
<th>No. of Visits</th>
<th>Hours of Work</th>
<th>Persons Cured or Assisted</th>
<th>No. Treatments</th>
<th>No. Members' Support Given</th>
<th>Gospel Conversations Held</th>
<th>N. Commissions Distributed</th>
<th>N. Commissions Submitted</th>
<th>Baskets of Food Distributed</th>
<th>Total No. Cases under Observation</th>
<th>No. Mothers' Meetings Held</th>
<th>Pages Reading Material Distributed</th>
<th>Donations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albany, Mo.</td>
<td>4</td>
<td>140</td>
<td>3</td>
<td>4</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>150</td>
</tr>
<tr>
<td>Cheswold, Del.</td>
<td>12</td>
<td>25</td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1,436</td>
</tr>
<tr>
<td>Titusville, Pa.</td>
<td>21</td>
<td>8</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2,770</td>
</tr>
<tr>
<td>Millington, Md.</td>
<td>8</td>
<td>22</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>1,062</td>
</tr>
<tr>
<td>Carthage, Mo.</td>
<td>3</td>
<td>9</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>440</td>
</tr>
<tr>
<td>Bowling Green, Ky.</td>
<td>103</td>
<td>28</td>
<td>6</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>840</td>
</tr>
<tr>
<td>Wilson and Newfane, N. Y.</td>
<td>8</td>
<td>28</td>
<td>6</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>329</td>
</tr>
<tr>
<td>Parkersburg, W. Va.</td>
<td>28</td>
<td>36</td>
<td>14</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>2,520</td>
</tr>
<tr>
<td>Lincoln, Neb.</td>
<td>14</td>
<td>133</td>
<td>5</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>74</td>
</tr>
<tr>
<td>Chesaning, Mich.</td>
<td>20</td>
<td>30</td>
<td>20</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>132</td>
</tr>
<tr>
<td>Baltimore, Md.</td>
<td>40</td>
<td>30</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>2,232</td>
</tr>
<tr>
<td>Loyal, Wis.</td>
<td>40</td>
<td>3745</td>
<td>19</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>38</td>
<td>2,232</td>
</tr>
<tr>
<td>Wilmington, Del.</td>
<td>54</td>
<td>15</td>
<td>15</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>1,400</td>
</tr>
<tr>
<td>Madison, Wis.</td>
<td>118</td>
<td>74</td>
<td>8</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>8,384</td>
</tr>
<tr>
<td>Hart, Mich.</td>
<td>20</td>
<td>30</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Buffalo, N. Y.</td>
<td>52</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>32</td>
</tr>
<tr>
<td>Owatonna, Minn.</td>
<td>48</td>
<td>268</td>
<td>13</td>
<td>31</td>
<td>31</td>
<td>31</td>
<td>31</td>
<td>31</td>
<td>31</td>
<td>31</td>
<td>31</td>
<td>31</td>
<td>498</td>
</tr>
<tr>
<td>Vineland, N. J.</td>
<td>40</td>
<td>54</td>
<td>28</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>1,747</td>
</tr>
<tr>
<td>Calistoga, Cal.</td>
<td>100</td>
<td>46</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>125</td>
</tr>
<tr>
<td>Boulder, Colo.</td>
<td>32</td>
<td>75</td>
<td>5</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>458</td>
</tr>
<tr>
<td>Findlay, O.</td>
<td>95</td>
<td>16</td>
<td>20</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>44,936</td>
</tr>
<tr>
<td>Everett, Wash.</td>
<td>12</td>
<td>34</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>222</td>
</tr>
<tr>
<td>Meawatake, Mich.</td>
<td>88</td>
<td>8</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>700</td>
</tr>
<tr>
<td>South Monterey, Mich.</td>
<td>14</td>
<td>121</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>84</td>
</tr>
</tbody>
</table>

**Totals**          | 732           | 1,320         | 185                      | 94            | 94                       | 94                       | 94                       | 94                       | 94                         | 94                             | 94                      | 94                            | $16,66     |
Relief Department.

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

No. 553 is a girl twelve years of age with blue eyes, dark hair, and fair complexion. She is an even-tempered child and has a gentle disposition. Her mother is dead, and the father is unable to give her proper care. She is now in Ohio.

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

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

No. 560 is a little boy twenty-two months old, living in Michigan, whose parents have deserted him. He has light, curly hair, and very bright, pretty blue eyes. His health is good.

Contributions to the International Medical Missionary and Benevolent Association.

Maintenance Fund.

Karl V. Bjork, $5.00; Chas. M. Chamberlain, 5.00; Dr. and Mrs. E. E. Coulson, 2.50; Siddle Ferguson, 1.00; a friend, 2.00; Mrs. M. J. Gibbons, 1.00; Mrs. Benj. House, 1.50; George and Einar Lather, 50c; Lila Bigelow, one quilt; a friend in Belleville Plains, Wis., one quilt; an unknown friend, three quilts and four pairs pants; an unknown friend, one pair mittens; a friend in New Market Station, one box clothing; Mrs. Fred Hoxie, one cloak.

Illinois.—Illinois Sabbath-school Association, $20.44.
Indiana.—Indiana Sabbath-school Association, $62.
Iowa.—Iowa Tract Society, $2.56; Iowa Sabbath-school Association, 7.16.

Michigan.—Michigan Sabbath-school Association, $89.11.
Wisconsin.—Wisconsin Sabbath-school Association, $14.93.

Total, $214.70.

Missionary Acre Fund.

Emily Abbott, $1.40; Hattie Abbott, 1.25; Lucy Abbott, 1.00; Ola Abbott, 1.00; Ole T. Bue, 9.36; Wm. E. Cook, 9.60; C. M. Excell, 6.90; Henry Foreman, 3.00; J. I. Funk, 12.00; Mrs. M. J. Lawrence, 2.00; N. Mack, 7.50; D. F. Park, 1.32; Peter J. Peterson and wife, 2.00; E. B. Potts, 5.00; E. J. Rice, 5.00; Mr. and Mrs. F. Rollins, 5.00; R. H. Thompson, 3.60; Mrs. H. M. Topping, 12.00; E. A. Tyler, 4.00; C. E. Waterman, 4.20.

Total, $122.13.

Chicago Medical Mission.

Lulu Atchesen, 50c; P. A. Anderson, 50c; Fred I. Babcock, $4.25; Simon Bauman, 2.00; E. C. Bird, 4.90; W. L. Brown, 10.00; Solon Clough, 2.00; L. E. Cox, 50c; Dr. J. M. Craig, 5.00; Amy E. Dartt, 60c; N. F. Ericson, 2.50; a friend, 5.00; friends in New Sweden, Me., 4.00; Isaac Graham, 1.00; George R. Green, 2.00; Gaylord, Mich., church, 3.50; J. M. Haines, 2.50; Hibbard, Spencer, Bartlett & Co., 25.00; E. F. Henry, 1.00; Mrs. G. A. Irwin, 5.00; Dr. D. H. Kress, 2.00; Mrs. E. C. Millard, 1.50; F. A. McMillan and friends, 13.00; G. H. Murphy, 1.00; John Nelson, 1.00; J. R. Ogden, 50c; N. W. Paulson, 5.00; Dr. David Paulson, 5.00; Dr. H. F. Rand, 5.00; Jacob Sieber, 6.00; John E. Scott, 10.00; Mrs. Mary E. Stewart, 1.00; G. A. Schwartz, 25.00; Dr. Chas. E. Stewart, 5.00; Chicago Telephone Co., 25.00; R. H. Thompson, 5.00; L. A. Towbridge, 5.00; Laura E. Weller, 7.00.

Total, $200.35.

The following is this mission's report for January, which was not received in time for publication last month:

Francis Beidler, $5.00; J. Biron, 5.00; S. B. Chapin, 2.00; A. B. Chandler, 3.00; S. N. Hallock, 5.00; Wm. Lindon, 5.00; Mrs. Stella Mc Namire, 1.00; Mrs. T. A. Murray, 2.50; Reid, Murdock & Co., 50.00; G. P. Roath, 5.00; S. P. Rumsay, 10.00; Geo. F. Swift, 10.00.

Total, $126.55.

Children's Home, Chicago.

J. Biron, 5.00.

Total, 5.00.

Star of Hope Mission, Chicago.

C. G. Atterholt, $2.00; Miss Sophie Saxild, 5.00.

Total, 7.00.

Tonga Island Mission Fund.

Mrs. Soren Martinson, $15.00.

Lepel Fund.

Dr. A. W. Hitt, $5.00.

Grand Total, $695.73.
Missionary Notes.

Utah has a population usually estimated at 270,000, 200,000 of whom are Mormons.

There are now fifteen Protestant churches in the city of Rome. In 1870 there were none.

The number of fallen women in New York is estimated by the police at about fifteen thousand.

In the last seventy years the income of the missionary societies has been multiplied twentyfold.

The area of the Philippines is almost equal to that of Japan. The population is less than one fourth that of Japan.

Five hundred and ninety-nine thousand dollars was last year contributed to missions by native Christians in heathen lands.

A young Chinese woman was compelled to eat an entire full-grown dog as a medicine for some internal trouble.—Missionary Review.

Greenland has been almost entirely Christianized by Moravian, Danish, and Lutheran missionaries. It has a population of about ten thousand.

The mad Mullah of Swat is disturbing the peace of the border side in the northwest of India again, and the bubonic plague still curses the land.—Missionary Review.

Japanese Christians, seeing the headquarters of fifteen different and non-co-operative sects in the square of Tokio, wrote to America, “Don’t send us any more kinds of religion.”

Roman Catholics sustain some twenty orphan asylums throughout Japan, with about two thousand inmates. This feature of their work has existed since 1873.—Congregational Work.

Two magazines and nine papers are now published in Korea, all of them in Seoul. Of the nine papers, one is the organ of the Presbyterian mission in Korea and another is published by the Methodists.

The plague has broken out again in Southern Formosa. There have been several deaths in Tainan, where it is spreading fast. In Bombay sixteen hundred deaths were reported during the week ending February 9.

The population of Cuba before the war was estimated at 1,600,000. It is said that it was reduced by the war to one million, and that of the 600,000 who died, 400,000 perished by starvation or diseases superinduced by hunger.

The American Board has in its mission in Ceylon a well-equipped and flourishing medical department, where last year over five thousand persons received medical treatment. The Roman Catholics have the best-equipped college on the island.

There are in India to-day 127,726,000 illiterate girls; even now not one zenana in a hundred is open to Christian visitation; not one fourth of the 715,000 villages in the empire have ever been visited by a Christian lady, and not one half the population has ever heard the gospel message.

Missionaries in China write that the number of natives desiring to unite with the Christian church is in many instances more than the missionaries can reach to instruct. In one mission alone of the American Board, the number reaches twelve thousand. Other missions are equally thronged.

A daughter of Señor Alonso Lallave, who was poisoned some years ago at Manila while acting as agent for the British and Foreign Bible Society, has offered herself as missionary to the Philippines. She has been connected with the educational work of the American Board missions in Spain.

The decree of the Empress Dowager concerning the conduct of her people toward missionaries, which appeared in the Pekin Gazette, of October 6, declares her intention that they and other foreigners in the empire shall be protected and treated “with all courtesy.” Provincial officers disregarding this decree and found unprepared for disturbances are to be “severely dealt with,” no matter how high their rank.

Half-Rates to Detroit.—The Grand Trunk Railway System will issue excursion tickets to the public from all its stations in Michigan to Detroit and return at a single fare for the round trip on account of the Mohawk Club Banquet at Detroit, March 30. Tickets will be sold for all trains on March 29, and for the morning trains of March 30, and valid to return on all trains up to and including March 31, 1899. This gives an opportunity to visit Detroit at a cheap rate, and the public should avail themselves of this opportunity.
Healthful Living

**THIS work is very comprehensive, containing forty-two chapters, which, in a practical way, consider many vital questions on this subject. This book is indispensable to those studying the laws of health. There are 284 pages, besides a copious index. Each paragraph is numbered, making it exceedingly easy to turn to any subject desired.

BOUND IN CLOTH,
Post-paid, 50 cts.

Good Health, Battle Creek, Mich.

---

How to Live Well

**ON A DIME A DAY, OR LESS**

Tells just how to do it, gives the bill of fare for a week, and recipes for preparing the articles recommended.

PRICE, FIVE CENTS.

GOOD HEALTH, Battle Creek, Mich.

---

Battle Creek Sanitarium

**Acknowledged to be the Oldest and Most Extensive Sanitarium Conducted on Rational Principles in the United States.**

Dining-room with a Seating Capacity of 300.

Everything an invalid needs. Special dietetics prepared as directed. Baths of every description, including the electric-light bath. All conveniences of a first-class hotel. Incurable and offensive patients not received.

For circulars, address,—

BATTLE CREEK SANITARIUM, Battle Creek, Michigan.
SHALL WE SLAY TO EAT?

To Eat, or not to Eat

Ham Sandwiches,
Beefsteak,
Mutton Chops,
Pig’s Feet,
Sausages,
Roast Goose,

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

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

\[\text{A Non-Flesh Diet.}\]

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


GOOD HEALTH, - - - - Battle Creek, Mich.