Shall We Slay to Eat?

To Eat, or Not to Eat

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

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

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

A Non-Flesh Diet.

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


GOOD HEALTH, = = = Battle Creek, Mich.
**Michigan Central**

"The Niagara Falls Route."

Corrected January 29, 1899.

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**GRAND TRUNK RAILWAY SYSTEM**

Time Card in Effect February 5, 1899.

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

**WEST-BOUND FROM BATTLE CREEK.**

- No. 11, Mail and Express, to Chicago... 12.00 A. M.
- No. 1, Chicago Express, to Chicago... 12.00 A. M.
- No. 5, Pacific Express, to Chicago, with sleeper... 12.55 A. M.
- No. 73, Mixed, to South Bend... 7.20 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. 11, Mail and Express, to Chicago... 4.40 A. M.
- No. 73, Mixed, to Durand (Starts at Nichols)... 7.30 A. M.

**EDT RAILWAY SYSTEM.**

- No. 75, Mixed, to Durand (Starts at Nichols)... 7.30 A. M.
- No. 8, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East... 4.30 A. M.
- No. 10, mixed, to Durand (Starts at Nichols)... 7.30 A. M.
- No. 76, Mixed, to Durand... 7.30 A. M.
- No. 76, Mixed, to Durand... 7.30 A. M.
- No. 6, Mail & Exp., to Pt. Huron, East, and Detroit... 3.45 P. M.
- No. 11, Mail and Express, to Chicago... 12.00 A. M.
- No. 5, Pacific Express, to Chicago, with sleeper... 12.55 A. M.
- No. 73, Mixed, to South Bend... 7.20 A. M.

**MISSIONARY SANTARREMANS.**

**THE CHICAGO MISSION.**

**OUR CITY MISSIONS.**

**MISSIONARY METHODS.**

**INDIA.**

**SOUTH AFRICA.**

**RAOTANGA.**

**TONGA ISLANDS.**

**CUBA.**

**IOWA.**

**HOME NOTES.**

**CHRISTIAN HELP WORK.**

**RELIEF DEPARTMENT.**

**CONTRIBUTIONS TO THE INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.**

**MISSIONARY NOTES.**
Medical Missionary Conference.

The Medical Missionary Conference, just closed, has been one of the most interesting and profitable held in the history of the Medical Missionary Association. Several daily sessions were held during the week of the conference, and many questions of great importance were discussed. Some of these related to the various phases of home missionary work, and others to the special lines of foreign missionary work. Harmony prevailed throughout the sessions, and the conference closed with a feeling on the part of all that, notwithstanding the marvelous progress that had been made within the past six years, still greater things are before it in the future.

At the organization of the association, six years ago, the only institutions taken under its supervision were the Haskell Home, the James White Memorial Home, and one or two sanitariums; at the present time there are under its supervision fifty-six philanthropic institutions in addition to fourteen sanitariums and six foreign missions.

Nine of these sanitariums are in foreign countries, and with all of them is connected medical missionary work for the poor and unfortunate, at their homes or by means of dispensary work, or both.

The following summary of the philanthropic work done within the past two years represents only the Haskell and James White Homes, the relief work connected with them, and the city mission work. Even of this last it has been found impossible to secure complete reports, as, unfortunately, the majority of the workers in this field seem to interpret too narrowly the Saviour's injunction, "Let not thy left hand know what thy right hand doeth." A fuller report of the conference will be issued later under the title of the Medical Missionary Conference Bulletin, and as it will be accessible to the readers of the Medical Missionary, space will not be taken in these columns for further reports.

SUMMARY OF CITY MEDICAL MISSION WORK.

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<td>Baths given</td>
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<tr>
<td>Other treatments given</td>
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<td>Penny lunches</td>
<td>960,692</td>
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<td>Lodgings</td>
<td>109,853</td>
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<td>Persons using laundry</td>
<td>53,954</td>
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<td>Cases prescribed</td>
<td>1,384</td>
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<tr>
<td>Cases treated</td>
<td>5,119</td>
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<td>Visits made</td>
<td>5,770</td>
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<td>Garments given away</td>
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<tr>
<td>Cases visited</td>
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<td>Cottage meetings held</td>
<td>672</td>
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<td>Interviews (personal evangelistic work)</td>
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<td>Professed conversions</td>
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<td>Testaments and Bibles given away</td>
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RELAND DEPARTMENT.

Report for two years, ending Jan. 1, 1899.

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<td>Children received into Haskell Home</td>
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<td>Children gone to private homes</td>
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<td>Total number children placed in private families</td>
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<td>Deaths at Haskell Home</td>
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<td>Children at present in Haskell Home</td>
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<td>Applications for admittance to James White Home</td>
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<td>Persons admitted</td>
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<td>Deaths at James White Home</td>
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<td>Persons returned to their relatives</td>
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<tr>
<td>Present number of inmates</td>
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"Is Opium Harmless?"

No question has aroused more indignation among missionaries, or called forth more criticism of the British Government than its attitude on the opium question. In the November number of the *Malaysia Message* for 1892, published at Singapore, in the Straits Settlements, Malaysia, there appeared the following communication, under the above heading, from the pen of an English Presbyterian missionary, J. A. B. Cook. It but faintly depicts the frightful evils of opium using among the Chinese:

"I wish that those who talk about the harmlessness of opium smoking (government officials and pro-government editors) were all condemned to travel by rickshaw daily for six months, and pretty often go long distances as some of us do, and they would soon find out whether they were being drawn by a smoker or a non-smoker. Those who travel by boat or chair in China have the same tale to tell. So long, as in certain quarters, there seems such a moral perversion of the judgment, is it any use multiplying typical cases, producing the personal reference of the smokers, or recounting the sufferings of the families of the victims? Is all our personal knowledge, gained by daily, almost hourly, contact with the debasing, enslaving habit of opium, to be ignored? Is our testimony false? Are we mere fanatics? We would be only too glad if opium were harmless. But we speak the words of truth and soberness when we say that next to the inconsistency of professing Christians (and unfortunately the ordinary Chinaman does not know how to distinguish clearly between the 'children of God' and those who are of 'their father, the devil'), there is no cause that so blocks the way of Christ's kingdom among the Chinese, as opium. It hinders more applicants from being received into the church than any other cause, and no class of men give more trouble and anxiety, after they are baptized, than former opium smokers. Again and again we have tried to reclaim those who have relapsed, but never yet with success. I have often visited these even in the dens [opium joints], the only place you are sure to find them, and pleaded with them to abandon the practise, and come back to the services. Alas! with greater helplessness than that of the drunkard, they promise better things, but continue their downward course to death. It is strange, but true, that at first they all invariably deny that they are smoking, beginning the practise again in great secrecy.

"Doctor Edkins, of Peking, now in the employ of the Chinese government, says: 'I would not deny but an opium smoker might be a Christian.' But we must define our terms. A Christian is a follower of Christ. They who follow him shall not walk in the sensual darkness of drunkenness, opium smoking, lust, and gambling, but shall have and will exhibit the light of life. A man can speak that only which he knows. I have been a missionary to the Chinese in Singapore for eleven years, and have never heard a Chinaman defend the use of opium in any form. My wife has been working ten years among Chinese women, both rich and poor, visiting them in their own homes. She has never heard a Chinese woman speak of opium without condemning it. Those who felt and spoke most strongly were smokers themselves, who felt themselves lost, and despaired of ever getting rid of the habit.

"One woman whom I know, the wife of a well-to-do Chinese, is allowed thirty dollars (Mexican or silver) a month by her husband for opium. She does nothing but lie around all day, and exerts herself only to take her smoke at the regular times, when the miserable craving comes upon her, like a fell fiend from the pit of hell."

"This vile habit is responsible for more misery and quarrels in families than is generally supposed. There is not only personal injury, but family sorrow, loss of health, loss of means of livelihood, and the pawning of household effects. Some, of course, suffer more than others. Whatever be the cause of the victim's taking to the habit, the effects are simply woful. Some take it for lustful purposes, some for amusement, some because they feel dull and languid; many, indeed, are induced to try it because of its well-known power to soothe pain and relieve distressing symptoms during sickness, only to find out afterward they are called to suffer the curse of moral disease and degeneration of character, which is infinitely worse than mere physical suffering and decay."

Yet so-called Christian statesmen in the British Parliament forget the impeachment of Warren Hastings and the opium wars with China, and defend a policy which is wringing many millions in revenue from the hapless Hindus and Chinese by means of the opium trade which is an Indian government monopoly. Three fourths of the revenue of the Straits Settlements is derived from the opium and spirit farm! May God hasten the time of their deliverance!  
R. W. MUNSON.
A Chapter from the Book of Joshua.

The Baptist Missionary Magazine gives an account of the escape of a little band of Chinese Christians from their persecutors, that reads like a chapter from the book of Joshua. There had been bitter persecutions against them, and their opposers had banded together to crush them by violence. Knowing that the riot was brewing, the missionary went to the magistrate, while the native church betook itself to prayer. The magistrate would not interfere, and the rioters were assembling with torches and yells, when a storm burst upon the village with thunder and lightning and a mighty wind. The rioters dispersed in sudden consternation, and the Christians' pleadings for help turned to praise for their unexpected deliverance.

The Chinese are greatly given to superstition, and are prone to consult their fortune-tellers for an auspicious day for any undertaking, and the riotous crowd had not undertaken this attack without the customary counsel. When the storm passed, and they had recovered from their fright, they called the fortune-teller who had selected the day for the attack to account for his error. He responded that he could not be expected to know what gods and foreigners were going to do. The missionary had a box full of lightning, and he made it carry letters on a wire faster than a horse could travel. No doubt the foreigner knew all about electricity, and had bottled up a storm for the occasion, and let it loose on them.

This explanation exonerated the fortune-teller, and quieted the crowd, and the disciples escaped for a time, but only for a time. A second attack was planned, and it was more feared by the Christians than the first. But their courage and faith were strengthened by their former deliverance, and again they retreated to the stronghold of prayer, asking also the prayers of brethren in other churches. When the day came, the attacking party met in an opium shop, and fortified themselves with wine and opium, appointing the place of gathering under a great camphor tree at some distance from the place of the proposed attack. They desired to avoid calling others to the attack, as the object was plunder, and they did not care to divide the spoil among too many. The way was long and the day hot, and by the time the half-drunken crowd assembled, they were in a quarrelsome mood. They began to cast lots for the cattle, grain, and tools of the Christian farmers, which they expected would soon fall into their hands. Reports of their meeting reached the believers, but still they waited before God. Sounds of warfare reached their ears, but no attack came. The Christians rushed out to meet their opponents, and were amazed to see them fighting among themselves, and fleeing from one another. The victors chased the defeated party away, bruised and bleeding, but the battle never reached the Christians. The rioters had quarreled desperately over the division of the expected spoil, and this was the result. When the Christians reached the spot, it was to help the wounded among their enemies. One of the ringleaders was dying, with his skull crushed.

This second victory of the God of the Christians over the powers of darkness made a great sensation. "The Christians again praised God, who had by terrible things in judgment again answered their prayers." The heathen said, "We must let these Jesus men alone. Their God is too strong for us."

The result to the Christian church was a marvelous development of faith in God as a hearer of prayer. "We will never doubt him again," said one; another proposed to bring money as a thank-offering, and they did so, fitting up a mission-room where the people might hear the gospel oftener.

We call such manifestations of God's faithfulness, miracles. If they are, then surely the age of miracles is not past. Are they not rather the natural consequences of taking God at his word? "Before they call upon me, I will answer, and while they are yet speaking, I will hear." If there are instances when it will glorify God that his faithful witnesses shall be cut down by their enemies, there are many also on record where he is pleased to give them speedy and complete deliverance when they cry to him. "This poor man cried, and the Lord heard him, and delivered him out of all his distresses."

E. H. W.

World-Wide Notes.

A Reversal of Christian Effort.

At a recent missionary meeting held by a company of Egyptian women the subject was the "Indians of Alaska," and a contribution was made for the Indians of the frozen North by this company of Christian women in the tropics,—the Old World turning to the New with the gospel, the East reaching out a hand to the distant West.
A Busy Itinerary.

A missionary in the far East reports a trip by boat, covering nine days, in which she and her associates visited forty-five villages, talked in sixty-four places, and to audiences of from one hundred to four hundred people, aggregating 2,075, besides attending to the wants of the simpler cases of the sick who crowded upon them in great numbers. Some of the meetings were held on the boat, and sometimes they landed among the people, and again and again, like the Master, they talked to them from the boat, while the people flocked to the banks of the river.

Missionaries from the University of Michigan.

The University News-Letter, published bi-weekly at the University of Michigan, Ann Arbor, gives a list of fifty-one graduates of the University who have gone out as foreign missionaries. Of these, nineteen have been sent to China, seven to India, five to Turkey, four to Japan, five to Africa, two each to Mexico, Italy, and Arabia, one to Bulgaria, one to Alaska, and one to Korea. One has gone to the American Indians, and one is not yet assigned. The number is about equally divided between men and women. On looking over the list we find that thirty-four of the number are medical graduates.

To these we could add the names of several graduates with whom we have been personally acquainted, bringing the list up to at least sixty-seven, and some undergraduates. Of these, some have died, and others have failed in health and returned, but the majority are still at their post. There are yet others, doubtless, who have passed out of sight. The University of Michigan is to be congratulated on its good missionary showing.

Lepers in Japan.

It is estimated that there are 200,000 lepers in the Japanese Empire. These are called by a term signifying outcasts not human. No provision is made for these except in two institutions, one on the slope of Mt. Fuji, the sacred mountain of Japan, under the care of Roman Catholics, and the other opened in 1896 in a suburb of Kumamoto, under the care of English Episcopalians. This last is a model asylum of its kind, commands high medical skill, is pervaded with a genial Christian spirit, and is commended by Mrs. Isabella Bird Bishop as the only cheerful leper asylum she has seen anywhere in the world.

Mr. Ishii's Orphanage.

We have given an account of the rise and growth of this most interesting work in earlier issues of the Medical Missionary. It was begun in 1887, as a result of the earthquakes of that year, by which a large number of children were left homeless and orphaned. Mr. Ishii was a Christian medical student, nearly through with his course, but relinquished it for the work for the orphans. Mr. Ishii may be considered the George Müller of Japan. His experience has been singularly like that of Mr. Müller in his entire reliance upon God and in the marvelous expansion of his work. As to its present status, Congregational Work says that the orphanage at Okayoma has become a thriving Christian colony, combining various industries and schools. "It owns a small sailing vessel, which plies between the central and southern portions of the empire, sends its musical band all over the country, and sets a worthy example before the community at large of how to conduct a great benevolence." There are eighteen other Protestant orphanages in Japan, but Mr. Ishii's is by far the largest of them all.

Opium in Formosa.

The Friend of China states that the Japanese Government is restricting the sale of opium in Formosa to those who are already slaves to the drug, preparing thus to extinguish the vice. The result of the pressure upon this point is that many smokers are ashamed to register as such, and only 6,796 out of 11,444 as officially reported have registered. Let the good work go on. If the rising generation can be saved from the curse, Formosa may yet bless the day when she fell into the hands of Japan.

Railroads as a Help to Missions.

Daniel (12:4) says that in the days just before the Saviour's return "many shall run to and fro." The network of railways fast weaving itself about the world is in these days encircling in its meshes even the far East, and thrusting its threads into the heart of Africa. Men are running to and fro on all errands, good and bad; and if the railroads increase the spread of certain evils, they also bear messages of peace. They serve to break up superstitious and heathen associations by shifting the population, —generations of men who have become rooted in one locality. These are scattered here and there,
till they no longer fear the encounter with something new, something that their fathers have not known, and thus are more ready to accept among other things a new religion.

Cuba.

In another department we give a few paragraphs from a personal letter from a Sanitarium nurse now in Matanzas, Cuba. He speaks of the little that has as yet been done in the place by Protestant missionaries, but says that there is a mission near. This is probably the mission of the Methodist Church, South, which has been recently opened. The mission is not very fully equipped either with help or conveniences, on account of lack of funds, but seems to be doing effective work. From the Review of Missions we learn that it has opened a night-school with an attendance of from twelve to fifteen men and boys, that a church exists with ten members and thirty-two candidates for admission, that there is a day-school with twenty pupils, and a Sunday-school with fifty-four pupils, and the mayor of the city wishes to put a home for orphan children of reconcentrados in charge of the mission. There is apparently plenty of room for mission work in Cuba.

Missions in Eastern Soudan Postponed.

The movements of mission boards toward the territory in the Soudan which has now passed under British control have been checked by the refusal of Lord Kitchener to permit their advance. He, however, does not discriminate against missionaries, but proposes to keep out the throng of adventurers who flock to newly opened countries. His avowed purpose is to complete the pacification of the country by military occupation before he admits elements which he imagines may work disturbance, little considering, perhaps, that the religion of Christ is the most powerful influence toward the very end he is seeking to attain.

An African Missionary Prince.

Some years ago the son of the chief who was heir to the kingship of the Zulus came to this country for education. His father had lost the prospect to the throne by becoming a Christian, and his son was endeavoring to prepare himself for extending the gospel among his people. He studied at Oberlin for a time, and then returned to his country to labor. Later he came back to the United States with his wife, for further study and qualification. He is much interested in Booker T. Washington's work at Tuskegee, and is hoping, when he returns to Africa, which will be soon, to initiate a similar movement among his own people. Mr. Dubé and his wife are, it is said by those who know them, eminently fitted by natural and acquired ability for the work they intend to undertake.

A Strange Mixture.

The editor of the Eastern World suggests that when it comes to pointing the Japanese the way to heaven, they ought to be left alone. The Shepherd's Voice, a magazine published at Tokio, in favor of Christianity, replies that all missionaries would sanction his proposition if he would consent to a fair alternative proposition, that when it comes to showing the Japanese the downward way, they be left alone also. "From a careful perusal of the foreign secular press in this country," it says, "one would not be very deeply impressed with the ethical and philanthropic enterprises they inaugurate for the amelioration of the downtrodden classes around us."

The Bible asks, "Doth a fountain send forth at the same place sweet water and bitter?" The Christless nations must think this possible; for with all the good things which the Christianity and civilization of the West has brought them, has come an overwhelming flood of evil and corruption. England, one of the two greatest Protestant missionary influences of Christendom, is charged by China with the opium curse, which is ruining so many of the people of China and India. The same countries which have sent missionaries to the islands of the sea have also sent sailors and soldiers whose vices, communicated and transmitted, have almost depopulated some of the islands. The steamers which carry little groups of missionaries to different points in Africa, have gone laden with the vilest of rum, and how are the natives to discern the difference till their own hearts are changed and their understanding enlightened by the gospel? Where one hand points the way to heaven, there are scores and hundreds to lure the untaught people to their ruin by paths they had hitherto not discovered,—not that immorality and drunkenness were new to many of these people, but the vices of civilized countries seem more virulent and fatal when thus transplanted. The odds are terrible, and no one realizes it more fully than the missionary himself, perhaps no one more than the medical missionary, whose warfare is against both spiritual and physical foes.
Matabeleland.

Civilization has made rapid strides into the heart of the country, and the larger towns possess many of the conveniences of modern life, yet within the shadows of this new civilization the crimes of barbarism are still practised in the name of religion. A medical missionary of the Dutch Reformed Church writes home of the terrible murder of a woman charged with poisoning another woman. The witch doctor made his incantations and pronounced her guilty, a huge fire was kindled, and the poor culprit thrown into it. Naturally she tried to escape, but was thrown back, and pinned down into it by a tree which was thrown across her. The police captured those who held the tree upon her and also the "doctor" who consigned her to the flames. The terrible deed was done in the name of religion. Their god demanded it, they said, and they would do it again. The fear of being caught and punished by the white men keeps such horrors from being as common as they might otherwise be, but it is only fear that keeps them in check. Truly, the "dark places of the earth are full of the habitations of cruelty."

Missionary Journeyings.

It is hard for one who is accustomed to travel by railroad trains, and to send messages by rapid mail or telegraph and telephone, to realize what it means to undertake a journey in countries where none of these facilities exist. A medical missionary in China starting on a journey which he could have accomplished in five hours by train, traveling by the quickest methods available to him,—on foot,—with a coolie to carry his luggage, reached his destination in five days. The bicycle presents a partial solution of the difficulty in some sections, and missionaries leaving England, it is said, often include bicycles in their outfit. The time is not far distant, it would seem, when railways will penetrate the interior of China in several directions, but there will still remain long distances to be covered by other means.

A medical missionary writing from some point in Western Africa tells of receiving an imperative call to visit a fellow missionary at another station. The case was a serious one, and he made all haste, but could not get off till the following morning. The journey—by carriers, by canoe, and on foot, skirting the coast through the breakers, carrying the canoe over land, traversing swamps on the back of a carrier through slimy mud and water, into which a mis-step of his bearer sometimes precipitated him, camping in the forest alive with mosquitoes or on the edge of malaria-breeding ponds, preaching in villages where they were compelled to halt for the night—covered five full days. In this country, if on a railway line, he would have been summoned by telegraph, and would have reached his friend's bedside in a few hours, if indeed the sick man had not found help near at hand.

Happily for our medical missionary, he found his friend quite well on the road to health, and returned to his post after a three weeks' absence.

The newly completed railway from Matadi to Stanley Pool, which climbs from the low coast to the central higher land where the rapids of the Congo begin, is a help to travel which can hardly be overestimated; but one must not think of the trip as compared to one of equal length in Europe or America, as to either time of transit or expense. It is still a long journey and a costly one. The immensely greater difficulty of the old method of traveling by caravan may be appreciated from the fact that the old caravan tracks are already overgrown and impenetrable.

Some New Books.


This is one of a series of lectures by Dr. Nourse, published in attractive pamphlet form. The conclusion of the argument is that it is unscientific, unphilosophical, unnatural, and unreasonable to be an infidel. Infidelity gives no hope, and can not make a man better. Offset against this is the Christian's hope, and the power of a personal faith in Christ to lift men from the depths of degradation, and make them new in Christ Jesus. In his argument against the infidel's plea for reason the author does not set reason aside, but claims knowledge as a foundation for reason, and faith as an end for reason. A fine portrait of Dr. Nourse serves as frontispiece. The argument is good, the illustrations of the subject such as catch and hold the mind. The pamphlet is an excellent thing to put in the hands of a skeptic, or to study for one's own benefit.

"The Messages of the Earlier Prophets, Arranged in the Order of Time, Analyzed, and Fully Paraphrased," by Frank Knight Sanders, Ph. D., of
Yale, and Charles Foster Kent, Ph. D., of Brown, both professors of Biblical literature in their respective universities. John D. Wattles and Co., Philadelphia. $1.

Of the object of this work the preface says, "No part of the Scriptures suffers more neglect and misapprehension than the prophetic writings. Their choicest thought lies deep, and rewards none but the patient and careful reader." The work of the Christian scholar is to prepare the way for those who have not the time and opportunity to make a way for themselves into "this fair and fruitful domain of revelation." The work is conscientious and scholarly, and abounds in helpful information and suggestion. The paraphrase is not intended, of course, to be taken as a translation, but to serve rather the purpose of a commentary. The prophecies treated are those of Amos, Hosea, Isaiah, Jeremiah, Micah, Nahum, and Habakkuk. It is well to remember, however, that the Bible itself, by comparing scripture with scripture, is its own best commentary, and the Holy Spirit its true interpreter; and while scholarly comment or paraphrase may be a help to the understanding of obscure passages of Scripture, these alone can not transform them into food for the soul.


The author tells us in the preface that he has not attempted to give a literal translation of the Greek, but rather "a thought translation, which purposely disregards the form, and expresses in idiomatic English the substance of the apostle's thought," and while it follows the general argument of the apostle, does not attempt to retain every shade and turn of thought.

While no true lover of the Bible, to whom it is accessible only in English, feels like dispensing with the authorized version, and while to many even its form of words is closely interwoven with their religious life, other translations and paraphrases are welcomed as aids to a fuller understanding of the Word. A paraphrase, however, must necessarily be colored by the conception of the individual more than a translation. "The book should be judged by its purpose, and used in accordance with it," says the preface, and thus used, it will prove a help in the study of the Epistles.


The literature of missions has so increased within a very few years that busy people can not keep pace with it all, yet the lover of missions is not willing to be left behind in the knowledge of what has been and what is being wrought in the upbuilding of the kingdom and in acquaintance with the prominent actors in the work. To such, a volume like this is especially welcome. In the 215 pages are given sketches of twenty-one women who have nobly wrought in the mission field. Accompanying nine of these sketches are the faces of the subjects of them. The sketches include Gertrude Egede, born two centuries ago, and missionary women who are still living—missionaries to Greenland and to South Africa—of various nationalities and of different societies, representing various phases of work, educational, evangelistic, literary, and medical. Necessarily, of course, in so brief compass, the sketches are only in outline, but they will whet the desire for fuller acquaintance with the different subjects.

"Making Home Happy," by Mrs. L. D. Avery-Stuttle. Review and Herald, Battle Creek, Mich. 205 pp., 25 and 50 cents. This is a story "with a purpose," and the purpose is to call the attention of parents to some of the dangers which beset the youth of to-day. The central thought is the need of a closer sympathy between parents and children, with suggestions along the thread of the story as to how this may be reached. The lesson of the book, on those phases of the relations of parents and children upon which it touches, is a good one.

Suggestions Wanted.

Opinions of health officers, registrars, sanitarians, pathologists, and physicians generally are desired as to the nature of the changes to be made in the revision of the Bertillon classification of causes of death. A pamphlet containing an account of the system, with full information, will be sent free upon request of Dr. Cressy L. Wilbur, Lansing, Mich., who is secretary of the U. S. Commission of Revision, working under the auspices of the American Public Health Association.
MISSIONARY WORK IN MALAYSIA.

R. W. MUNSON.

RESULTS IN CELEBES AND THE MOLUCCAS.

It is a noteworthy fact that some of the most successful missions of modern times have been those to the islands of the Pacific or Indian oceans, such as the Sandwich Islands, Micronesia, Fiji, Tahiti, Madagascar, Ceylon, Celebes, the Moluccas, Sumatra, Borneo, Java, and many others.

The first missionary journey was directed to Cyprus, and far-reaching consequences resulted from the evangelization of the British Isles.

By far the greater part of the islands of the sea are found in the South Pacific and the Indian oceans. They form a veritable Milky Way, extending over one hundred and ten degrees of longitude, stretching from the Malay peninsula toward the western shores of South America for a distance of eight thousand miles.

One of the most important of all these island groups is the Celebes, and lying close to them, to the eastward, are the Moluccas.

In these two groups were achieved the most abundant successes of any of the islands of the archipelago. German missionaries, under the Netherlands Missionary Society, landed at Menado, Minahassa, North Celebes, in 1829-30, and settled in the mountains, where at a height of nearly three thousand feet they found a fine fertile plateau, and a beautiful lake fourteen miles long and four broad. At that time many of the natives were living in huts built upon huge piles around the edges of the lake, secluded from the outer world by dense groves of sago palms. Arab influence had not penetrated here, and it was a fine field for evangelistic effort. The missionaries were well received by the Tongans (men of the lake), who in large numbers became Christians. A church was built, schools were established, and preaching and teaching carried on until after twenty years of unremitting toil the missionary who began this work was laid to rest among the people beloved as his own life.

Another center of work was formed at Langowan, six miles from the farthest end of the lake and twenty from Tondano. Similar results followed here; and so the work spread, new missionaries came, and the word ran and was glorified until at the present time there are in Minahassa one hundred and thirty schools, seven thousand pupils, and one hundred and thirty-five thousand Christians.

It would be hard to find a spot of equal dimensions where the gospel was so generally received or so sincerely obeyed. Their villages are well ordered and clean, their houses well built, and kept in good repair; their women and children are well cared for. Indeed, a most peaceful and happy condition prevails. Here is such equality of condition, such justice in their intercourse, such righteousness, and such simplicity of life that it is difficult to imagine how they could better their state this side of the new earth. Perfect contentment seems to mark their lives, and they furnish an admirable illustration of the proverb that "godliness with contentment is great gain." I have often felt, when among the Malays, like abandoning our so-called civilized mode of life, and adopting the extremely simple and, for that warm, humid clime, comfortable manners of the Malay people. I am told that the Dutch and German missionaries do this to a considerable extent, in these remote islands, where they are never brought into contact with European life as it is seen in the seaport towns and centers of European influence.

Dr. W. F. Oldham, in 1894, wrote an article on Malaysia for the Missionary Review, which was copied in the Malaysia Message for October and November of the same year. Concerning the character of this work in North Celebes, Doctor Oldham said: "Of all the missions in Malaysia, the most successful seems to have been that conducted in the North Celebes region, where tens of thousands of islanders, before they were captured by the Mohammedan faith, came en masse into the Christian camp. They seem to have been received and baptized; but these tender though honest babes in the faith were not sufficiently carefully trained in the new faith, and seem to have taken on only such a veneer of Christianity as many of the Javanese have of Mohammedanism. Left to walk by themselves before they were able, many of them have lapsed. Some have gone to Islam; many live a low type, of a semi-Christian life. The Roman Catholics, ever on the alert to enter into other people's labors, have begun an active mission. The Netherlands Missionary Society is now endeavoring to repair the waste
MISSIONARY WORK IN MALAYSIA.

places. The government, too, is growing helpful and sympathetic; but a great deal must be done over again before Minahassa, the "pearl of missions," recovers the luster of its early Christian days."

In the next issue of the *Malaysia Message* Alfred Lea, sub-agent of the British and Foreign Bible Society in the Celebes for four years, and familiar with the conditions in Minahassa, corrected Doctor Oldham's statements in the following language: "It is true that the Christian life in North Celebes, as in many more favored places, rarely rises to a New Testament level, but if careful training and constant catechising would make warm Christians, Minahassa would be second to no place in the world. No districts once occupied by European missionaries have ever been given up, but on the contrary the staff was augmented in 1890 by two young brethren who took up stations in the more central parts of the island. There are now twelve European missionaries with a staff of native preachers, called *penolongs* (helpers), numbering about one hundred and forty. In 1892 four native preachers volunteered for service in Sumatra, and took up stations in the Battak district, west of Deli.

"During a residence of over four years in the Minahassa I never heard of any professed convert's going over to Islam, and I believe that such a thing is there unknown. The dividing line between the two religions is as clearly and sharply defined as with ourselves and Islam, and the Christians know quite well that every blessing they enjoy over and above their neighbors, the Gorontalese and Bugis, is owing entirely to Christianity."

Two years prior to this, when Brother Lea was still living in Celebes, he wrote for publication a letter in which he described among other things the church at Tondan: "The church in Tondan is the largest structure in Celebes. Owing to the frequent earthquakes which occur, it is necessarily a wooden building, and capable of seating two thousand people. It is handsomely furnished with chairs, and lighted by one hundred and fifty lamps. These were all bought by the people themselves without outside help. Every Lord's day the church is fairly well filled, and at the celebration of the Lord's Supper, which occurs twice a year, it is not large enough to seat the numbers who gather, and many wait until the following day."
One of the most romantic stories of missionary conquest had for its scene the island of Tagulandang, in the Sangier group, lying north and east of North Celebes. It is not important enough for steamers to call at, and sailing vessels give it a wide berth, as the currents that wash its shores are both strong and treacherous, and have swept many a stout vessel to destruction. A little distance to the north a large volcano, sending out continually volumes of fire and smoke, rises out of the sea; while to the south across a channel only a mile wide, is another volcano, called the Ruang, which once had an altitude of some four thousand feet, but which now stands hardly more than half that height. Its summit has been torn off by violent volcanic action, and now discloses a crater of awful dimensions, from which occasional puffs of smoke and sulphurous vapor ascend. The principal village on Tagulandang is built along the shore of the strait, directly opposite the broken mountain. To this village there came, more than forty years ago, a young German missionary, who succeeded in obtaining a plot of land in the middle of the village, on which he erected a house and a church. At that time many of the people were heathen, but the native rajah and some of the chiefs had become Mohammedans. At first these seemed friendly to the missionary; but as the gospel began to be preached and schools opened, they found their power slipping away from them, and so their friendship soon turned into hatred, and they began to devise means by which to get rid of the missionary.

By this time many of the heathen had accepted the gospel, and began to value their teacher. Soon the Mohammedans became more aggressive, and repeatedly interrupted the services carried on in the church. Such was the state of affairs in the island when on one day the Ruang across the strait was observed in a violent state of commotion. Jets of flame and smoke were darting out of its summit with intense fury, and deep rumblings which shook the mountain brought terror to the hearts of the villagers. Those who had any love for the missionary now fled to him for protection, and soon his house and the church were crowded with panic-stricken people. Suddenly an explosion of terrific force shook the mountain, the whole peak was severed, and descended with a crash into the Straits.

Every one gave himself up for lost, for a monstrous wave nearly one hundred feet high came rushing landward to engulf the village, bringing on its crest the boats of the fishermen, which were carried for miles inland. The people in the church and mission house waited in awful suspense, expecting every moment to see the waters envelop them, but not a drop touched them. At length they ventured out, to find that the village on both sides had been swept away. The advancing wave, as if by the very hand of God, had parted in two directly in front of the church. "The waters were divided hither and thither," and had passed both church and house without touching them. Of those who took refuge with the missionary, not a soul was drowned, while of their opposers scarcely one was saved. After this remarkable incident "great fear fell upon them all," opposition ceased, and thousands of the islanders became anxious to hear the gospel, and declared themselves Christians.

There are now in this and adjacent islands thirty thousand Christians, and sixty thousand receiving Christian instruction.

The island of Amboyna in the Moluccas was the scene of similar wonders of grace until hardly a heathen was left unconverted. More than sixty-five thousand in the Moluccas were won to Christ.
MISSIONARY WORK IN MALAYSIA.

In the island of Amboyna the natives were so impressed by the message that at one place the entire community, like the people of Ephesus, brought not their curious arts and books, but instead their idols, and placing them in a huge chest, they took them out into the deep water of the bay, and sank them into oblivion, and then, returning, they gathered in the newly erected mission church, and worshiped God.

The island of Timor lies nearly four hundred miles south of Celebes and the Moluccas. Here nearly forty thousand have received the gospel, and are walking in the light of it.

In 1895 I visited the Dutch Consulate in Singapore in company with A. W. H. Boram, who lived for ten years in Java as an agent of the Bible society, and he searched the records, and from official statistics gave me the following figures for the year 1894:

<table>
<thead>
<tr>
<th>Missionary Work</th>
<th>Missionaries</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Celebes</td>
<td>12</td>
<td>736,208</td>
</tr>
<tr>
<td>Moluccas</td>
<td>14</td>
<td>65,278</td>
</tr>
<tr>
<td>Timor</td>
<td>3</td>
<td>35,906</td>
</tr>
<tr>
<td>Java</td>
<td>33</td>
<td>30,000</td>
</tr>
<tr>
<td>Sumatra</td>
<td>41</td>
<td>25,604</td>
</tr>
<tr>
<td>In other islands</td>
<td>12</td>
<td>3,312</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>115</strong></td>
<td><strong>296,308</strong></td>
</tr>
</tbody>
</table>

Add to these about thirty missionaries for the Straits Settlements and the peninsula, and eight hundred native Christians, and you have the grand total for Malaysia.

I omitted mentioning that several German missionaries entered New Guinea, but they met with the sad fate which so often befalls pioneer missionaries to savage peoples.

This mission was opened in 1888. Several Hamburg merchants had established trading-posts and started plantations, and in 1880 a Berlin company began to explore the island as far as it had not been occupied by the Dutch, with the view of finally annexing it to the German empire. As soon as Dr. Finsch, the principal explorer of New Guinea, had published (in 1882) his interesting work on the country and people of that great island, the attention of Christian people in Germany was turned toward the island.

A new expedition left the harbor of Hamburg in 1883, and the next year Rev. Flier arrived at Simbang from Cooktown, Australia, and founded a mission. The Rhenish Society sent Rev. Thomas from Nias, west coast of Sumatra, and Rev. Eich from Africa, to the new field to explore it. The former arrived at Finchhafen Feb. 17, 1887, and met Rev. Eich, who came via Cooktown on May 13. Both men, though suffering from severe fever, were successful in their explorations, and reported that the inhabitants were kindly disposed to strangers, and that some parts of the island were quite thickly populated.

Before new missionaries could be sent out to establish stations, Thomas had to leave the field because of ill health. Eich, much weakened physically, received two fresh recruits, whose arrival greatly cheered his heart. They were Scheidt and Bergmann, who reached the station December 8. Bogadjim was the first station, where Eich and Scheidt worked for a number of years. It was exceedingly difficult to learn the native language, as no grammars of it had ever been written; but after a time they learned enough to begin simple instruction. Just as they were beginning to be successful, Eich had to return to Europe, and young Scheidt with his friend, Bošch, were treacherously murdered by the natives of Hatzfeldhapen in Franklin Bay. A few months after the murder of her husband, Mrs. Bošch died, and she was followed by another missionary’s wife, Mrs. Kunze. All the remaining workers have suffered severely from fever, and it was very fortunate that in 1891 Dr. Frobenius arrived as medical missionary. Mr. Pillkuhn, a lay worker who came out as a seaman to take charge of the gospel boat, was drowned shortly after his arrival.

The prayers that have risen to God for dark New Guinea are being answered. The natives have learned to trust the missionaries, and are being taught, not only the beginnings of civilized life, but also the plan of salvation through Christ. In November, 1892, two missionaries, Dassel and Hoffman, passed through Singapore on their way to New Guinea. Three stations on the north coast of the island have been occupied — Bogadjim, Siar, and the Dampier islands.

No more thrilling records of heroic endeavor crowned with richer reward and more abundant success are to be found in the annals of modern missions. To read them is to feel the thrill of heavenly joy that comes to those who obey Christ’s summons, and go forth in his name, facing the greatest dangers and imperiling their lives for the Master’s sake. May the number of those who publish good tidings in these islands of the sea be greatly increased until the Lord himself shall come, and say, “It is enough, come up higher.”
The disaster that climate may cause, and the fact that certain seasons in the tropics are deadly to newcomers, if they enter the country at those seasons when the virulent malarial fevers are at their height, has been brought before the whole United States in a very emphatic manner in the late Spanish-American war. When the American army sailed past Havana, the stronghold of the Spanish, without landing, it was not for fear of the sixty thousand Spanish soldiers centered there, but of the contagious diseases which the tropical summer develops in that very unsanitary city. The lesson of the landing of the United States army in even the most healthful parts of Cuba at the wrong season of the year, and of the vast mortality from disease as compared with the actual loss of life from Spanish bullets, has set the government to thinking. It begins to realize the magnitude of the blunder that plans tropical military campaigns for the hot and rainy season.

England has learned this lesson, and so never sends her unacclimated troops out to the work of either defense or invasion in the tropics in the sickly season. It must needs be that troops defend the borders at all seasons, but they are all native soldiers with immune white officers. Loss of life and waste of money without results have taught the British that there is a right and a wrong time to enter the tropics for either work or pleasure. The missions in the interior of Africa under the charge of various foreign mission boards send every man they can spare to the southern seaboard towns in the hot and rainy season. In the beginning of May or June, and they have the cooler, dry winter season, when there is little sickness, and every day may be counted on for work to get ready for the next summer. Houses can be built, and some provision made for clean water. At that time it can be seen where the marshes are, and a healthy location selected. Some seeding can be done, and altogether some reasonable provision made to guard against the discomfort and danger of the next rainy season. Entering at this cool season, when at times and in some localities there is even frost at night, is not such a shock to the constitution, and gives time to get used to the climate gradually, to the change of housing and food, and other changes of environment, which are all very taxing on health if made precipitately, and especially in the sickly season of the year.

It would be wise for mission boards to appoint medical committees to confer not only with home physicians, but also with medical missionaries in the field, and even with military surgeons and others in

Think of what it means to send out into a new field, where everything has to be done for the first time, a devoted missionary band! They are without anything to shelter them, and without access to any supplies, either medical or otherwise, except what they have with them. They must build their huts, break up the land for crops, build corrals for stock, and care for animals, protecting them often from both wild men and animals, to say nothing about searching for them if they wander off and get lost. Suppose they arrive in the new field in the midst of this hot, wet, malarial season, the air swarming with insects,—what can they do but sit under their covered wagons or tents for shelter, absorbing the germs of disease, ready to have the fever whenever the dry season begins? It is just at the end of the wet season, in the months of February and March, that the outbreaks usually take place.

To send out at a great expense men to open up a field in the interior of this country, and deposit them there in the months of November, December, January, February, or even the first of March, would certainly be to lose all these months because of the heat and the wet. The missionaries could not help getting infected more or less with malaria, and if it should be an unusual fever year, the chances are that many lives would be sacrificed before work was begun at all. Let them arrive at the beginning of May or June, and they have the cooler, dry winter season, when there is little sickness, and every day may be counted on for work to get ready for the next summer. Houses can be built, and some provision made for clean water. At that time it can be seen where the marshes are, and a healthy location selected. Some seeding can be done, and altogether some reasonable provision made to guard against the discomfort and danger of the next rainy season. Entering at this cool season, when at times and in some localities there is even frost at night, is not such a shock to the constitution, and gives time to get used to the climate gradually, to the change of housing and food, and other changes of environment, which are all very taxing on health if made precipitately, and especially in the sickly season of the year.

It would be wise for mission boards to appoint medical committees to confer not only with home physicians, but also with medical missionaries in the field, and even with military surgeons and others in
TIMES AND SEASONS ON MISSION FIELDS.

I am speaking, of course, about the interior of Southern Africa. In other countries and in other latitudes and longitudes, the seasons and all which pertains to them may be very different. Even here the wet season near the seaboard is the cold or winter season instead of, as in the interior, the summer. If missions were to be located in Cape Town and vicinity, it would not matter at what time they opened so far as health is concerned, for there is no time we could really call a sickly season. The principle of investigation, however, remains the same. The world as a whole is more or less in touch in every part by means of steam and electricity, and it can easily be ascertained, in planning mission enterprises, just what will best contribute to the well-being of both the field and the workmen.

A word as to who should go to the mission fields of hot countries: If possible, do not send men and women from Northern States and countries who are not in any way immune to tropical diseases. Some not naturally strong have stood the climate better than others, because of early experience in the malarial sections of the United States, or from being inured to the climate of the South; while others who came from States and countries free from malaria and heat, though apparently stronger, have fallen. A young Norwegian who went into the interior last year has had to leave because he could not endure the climate.

God has given us reason, and intends us to use it. It surely is meet, in regulating the affairs of the mission work at large, that each field should be studied, its dangers and all pertaining to it duly and prayerfully thought about with a set purpose to find out just what is needful for the advance of the message, and who is best fitted in every way to fill the many places where the fields are white and ready for the harvest. It will not always be possible to prevent the fall of soldiers of the cross in the active work in our mission fields. But when it is known that any season is especially dangerous, and that it is possible by waiting a few months to avoid this danger, then it were better to wait at home, even in inactivity, than to be forced by heat and rain to wait under a tropical sun, while the body is filling with the germs of disease. As of old, it is "for lack of knowledge" that the "people are destroyed."

Claremont Sanitarium, South Africa.

Pledges of Love.

MRS. L. D. AVERY-STUTTLE.

There's never a star that shines In the gem-decked arch above, But the great All-Father placed it there As a pledge of his wondrous love. There's never a gleam of light, And never a budding rose, And never a glist'ning drop of dew, And never a wind that blows, And never a bird that soars and sings, And never a flower that upward springs, And never a fern in the mossy sod, But tells of the wondrous love of God.

There's never a loving smile, And never a gentle word, But the watchful Father's eye hath seen, And his list'ning ear hath heard. He listeth the wild bird's song, He noteth the sparrow's fall; And O, how oft doth his loving hand Sweeten life's cup of gall. Then cease thy murmurs, O heart of mine, For he heareth every sigh of thine; And rest thy cares on the Arm above,— On him who leadeth, whose name is Love.
Among Our Exchanges.

Dangers to Health in Mission Fields.

The water we drink is taken from a stream in which filthy clothes of all descriptions have been washed, and in which men bathe. By the time it reaches us it is a sewer. Persians think that no running water can ever be polluted, nor standing water either, provided the tank from which the latter is taken is not less than a certain number of feet square. Every glass of water offered to a guest in a Mohammedan house is drawn from a tank which serves for a washing-place. The late Mr. Carless was not speaking unadvisedly when he used to say that the preservation of himself and his household was due to a daily miracle. May I submit that under these circumstances a medical missionary is especially necessary, not only for the work, but also to safeguard the life of any agent whom you have here?—Medical Missionary Record.

Medical Mission Work in China.

This morning the porter asked me if I would see a poor fellow whose arm had been nearly cut off with a chopper. It appeared that one of his nephews hates this man, and from time to time attacks him with a knife (very much like our meat-choppers at home). I found two large gaping wounds, one at the back of his shoulder, and the other on the outer side of his arm, severing the muscles and tissues pretty deeply. After more than an hour's work, I managed to clean up the wound, remove the injured tissues, insert drainage-tubes, and sew up the wounds. He made no sound, and stood it capitally. He will be staying here for a few days, to see how things go, and meanwhile the gospel of God's love will be opened up to him. It may be that God is using just this means to bring him under the sound of the gospel. Satan will overreach himself. It is awful to see the power of the devil. I came out from home wondering whether there was much difference between his power here and the manifestation of it in England. To my mind there is no doubt about it; the kingdom of the evil one here is much less fettered, and his evil power in consequence more apparent. Certainly, personal temptations are greater, all find that; and the frequent exhibitions we get of demoniac rage are terrible in the extreme. This man, who has been thus injured, bears marks of old wounds inflicted by the same nephew; one ear sliced in half, back and arms cut about dreadfully. He says he has no friends, is alone in the world, and therefore can get no redress.—Regions Beyond.

Rudyard Kipling Tells How He Became a Prohibitionist.

In the heart of Buffalo there stands a magnificent building which the population do innocently style a music-hall. Everybody comes here of an evening to sit around the little tables, and listen to a first-class orchestra. Here I went with a friend,—poor or a boor is the man who can not pick up a friend, for a season in America,—and here were shown the really smart folk of the city.

One sight of the evening was a horror. The little tragedy played itself out at a neighboring table, where two very young men and two very young women were seated. It did not strike me until far into the evening that the pimply young reprobates were making the girls drunk. They gave them red wine and then white, and their voices rose with the maiden cheeks' flushes. I watched, and the youths drank till their speech thickened and their eyeballs grew watery. It was sickening to see, because I knew what was going to happen. My friend eyed the group and said:

"May be they're children of respectable people. I hardly think that, though, or they wouldn't be allowed out with no better escort than those boys. And yet the place is one where everybody comes, as you see. They may be little immoralities, but in that case they would'n't be so hopelessly overcome with two or three glasses of wine. But maybe—"

But whatever they were, they got intolerably drunk—there in that lovely hall, surrounded by the best of Buffalo society. One could do nothing except invoke the judgment of Heaven on those two boys, themselves half sick with liquor.

At the close of the musical performance the quieter maiden laughed vacantly, and protested she could not keep her feet. The four linked arms, and, staggering, flickered out into the street—drunk, gentlemen and ladies, as Davy's swine—drunk as lords. They disappeared down a side avenue, but I could hear their laughter until long after they were out of sight.
And they were all children of sixteen or seventeen! Then, recanting previous opinions, I became a prohibitionist. I understand now why the preachers rage against drink. I have said, "There is no harm in it, taken moderately;" and yet my own demand for beer helped directly to send those two girls reeling down that dark street—God alone knows to what end.

It is not good that we should let it lie before the eyes of our children, and I have been a fool in speaking or writing to the contrary.—Rudyard Kipling.

Children in China.

Miss Fielde, who has worked so faithfully for the women of China, says: "In my journeys through the country I frequently saw the bodies of dead infants, and was told that they were thrown away when living, because their parents did not want them. At one meeting I asked some ten women how many children they had destroyed, and these ten women confessed that they had destroyed seventy children."

A Roman Catholic priest, who had lived for twenty-one years in Peking, says that during the year 1882 seven hundred little castaways had been gathered up alive from the ruts and pits of the street, and brought in by the messengers sent out on such service from the Roman Catholic foundling asylum of that city, and that during the previous ten years over eight thousand infants had thus been found and sheltered by the same institute.

A foreigner resident in China, say in Peking, if he be of an observant disposition will soon be struck with one strange fact: He sees children of all ages playing about in the street, yet he never sees a child's funeral. If he happens to be upon the street very early some morning, he will find the hideous explanation of this puzzle. He will meet the dead cart, a large vehicle drawn by two oxen, having a sign across the front stating its horrible office, and piled to the very brim with the bodies of children. These carts go about the streets each night and pick up these pitiable remains, some of them mutilated by dogs. They are thrown in like so much wood, and taken to a pit outside the city wall, into which they are dumped, and then covered with quicklime.

When a child sickens, it has, according to the means and intelligence of the parents, the same anxious care and medical attendance that would be given among us, especially if it be a boy; but if all remedies fail, and death is apparently near, the situation changes at once. The little thing is stripped naked, and placed on the mud or brick floor just inside the outer door of the room. The parents leave it there, and watch the issue. If, which is seldom the case, it survives the ordeal, it is a true child of their own flesh and blood; if it dies, then it was never their child, but an evil spirit seeking admission to their hearthstone in order to work them mischief and ruin. Hence it is thrown into the street, to be gathered up by the dead cart. Such treatment kills many children who under different treatment would live.—Gospel in All Lands.

Heathen Ceremonies in Africa.

Dr. Albert Bennett, of the Presbyterian Mission on the Upper Gaboon, writes thus to Woman's Work for Woman of the heathenism about him, and the opportunities for work:—

"During the last twenty days I have treated over two hundred sick people. In two days' itinerating on the Nkama River, in the rowboat, 'Chain,' I treated fifty-one patients, and in each town visited, the old, old story, to these poor people still so very new, was simply told.

"Not long ago a headman of Fula died. His house is quite close to the mission station. Three nights ago the last rites of mourning took place. The widows were compelled to sleep out in the main street of the town all night, without the least atom of covering, and from time to time cold water was thrown over them. In the morning I happened to pass through the town, and found the switching of the widows in full blast. A fire of old leaves was burning on the ground. Through this fire the wives ran and passed between a double row of young men, who flogged them with rods as they fled to the house. After all had 'run the gauntlet,' each wife took a handful of burning leaves, and holding them under her bare feet, sat patiently while a man shaved her head. The mourning ceremonies then ended, and for two days and nights dancing followed. The blackest heathenism is at our very doors, and we are short-handed, working on an almost killing schedule. I find myself often saying, 'Where are the reapers?'"

"It is a well-established fact that the Fang are cannibals, and only fear of the French authorities keeps them in check. It was on this itinerating
trip to Nengenenge that a Mr. Samuels, native agent for an English factory, informed me that a few days before, people of a near town had killed and eaten a man belonging to a tribe with whom they had a palaver. The name of the town is Olunda, on the right bank of the Nkama. . . . I saw and heard enough to confirm all I had been told."

Increase of Vice.

Facilities for drunkenness and for more abhorrent forms of vice are more abundant than ever before. The boys and girls led into waywardness and vice and crime may never be reckoned by a census taker, but their name is legion; and the most menacing feature of it all is the complacency with which the perpetuity of the hideous system is assumed. It is already deemed a necessary evil. And the difference between New York on the one hand and Pompeii and Corinth and Sodom and Gomorrah on the other will be one of degree merely, and not of kind.—The Assembly Herald.

The Bible.

Here are God's thoughts: If we would develop the mind, we must think after God. Great words, like omnipotence, omniscience, eternity, infinity, can apply only to God, and the man who refuses to enter this divine library, and think God's thoughts after him, is depriving his mind of enlargement.—Rev. A. C. Dixon, in Religious Review of Reviews.

Religion of the Navajos.

The religion of the Navajo Indians has been preserved only by tradition, as they have no written language or means of recording knowledge. Their old men are looked to as infallible authority in all these matters, while the young Indians are not supposed to know much about their religion, and are not greatly concerned about it. They worship many different gods, devils, and some animals, and have special men to conduct the ceremony for each god. Very few of these men pretend to officiate for more than one god, so that in much of their dances and ceremonies for the sick a different man is required according to the nature of the trouble, as each affliction is attributed to a distinct god.

There are a great many things about the religion of these people which seem to be corruptions of the truth, and indicate that at one time they must have known something of the true God as mentioned in Rom. 1:21-23. While they worship many different gods, they only recognize one creator, or supreme being, and his son,—whom they call "Peh-go-chidy,"—and emphatically declare that he is Jesus Christ. This is going to be the hardest thing to contend with in presenting Christ to them. They claim the father of this Peh-go-chidy is an invisible spirit who always existed and created all things; that they both live in heaven now; and all the other gods are inferior to them in power and authority. As far as we know, they seldom worship Peh-go-chidy or his father, but offer their prayers and sacrifices to the devils, or inferior gods, whom they say are offended.

At the beginning of creation, which was several thousand years ago, according to their belief, the earth and animals were made first, with a boy and a girl, and a coyote (the coyote occupies an important part all through the Navajo religion, and is believed to possess supernatural instinct). These were all made out of dust from the earth. Then their creator placed two ways before them. If they chose one, it led them to a beautiful country of peace and happiness, no sorrow, pain, or death. The other way led to a world of sin, suffering, and death. They chose the latter, perhaps influenced by the coyote. Thus they account for our condition in this world at present. They also believe the devils inhabit the interior of this earth. They do not pretend to know much about man's future life after he leaves this world, but think he turns into a ghost or an evil spirit, and roams about the earth, holding possession of his former hogan (home).

They seem to have some knowledge of the great deluge, and offering of sacrifice to the gods in order to gain their favor, but do not appear to have much knowledge of sin, or any true standard of righteousness; yet many of them have a very keen sense of morality, and great respect for all who tell the truth. In their estimation, to "lie" is about the worst sin a person can commit. They are very superstitious about everything, and their lives are made miserable by the lies with which Satan has blinded their minds in order to keep them in subjection to himself. They believe the sun, moon, and planets to be the habitation of certain gods who exercise power over the people of this earth, but they do not seem to think they will be under obligations to any god after death, though they feel it is highly important to
keep on the "good side" of them during this life,
in order to avoid sickness and loss of property.
The fact that they are not uneasy about their des­
tiny after death makes them very indifferent to the
gospel of Christ, and their need of his work on the
cross for sin.— The Gospel Message.

Low Life in the Argentine.

This country has its low life as well as its high
life. Its poor are in the great majority. It has tens
of thousands of people who live in zinc sheds, and
there are courts in Buenos Ayres about which men,
women, and children swarm as thickly as they do in
any tenement section of New York or London.
Rents are very high in Buenos Ayres, and only the
rich are able to have houses to themselves. The
well-to-do live in flats and apartments, and the poor
are crowded into conventillos. Conventillos are a
peculiarity of Buenos Ayres. They are immense
buildings of one or two stories, running around nar­
row passages or courts, and containing scores upon
scores of one-roomed homes. Each room is the
living place for one or more families, and in most
cases it has so many inmates that the washing and
cooking must be done outside in the court. These
one-roomed homes are without ventilation, except
from the front. They have no light but that which
comes through the doorway, and their sanitary con­
dition is bad beyond description.

You find these conventillos in every part of Buenos
Ayres. They exist under the shadow of the govern­
ment mansions. Some are to be found in the by-
streets of the business sections, and there are others
back of the palaces of nabobs, each of whose income
runs into more dollars per week than any one of the
inhabitants of the conventillos receives in a year.
Take one, for instance, which I lately visited under
the shadow of the Grand Opera-House. I had just
come from the box-office, where I saw a score of
men paying sixteen dollars a seat for the next
night's entertainment, and where one man had laid
down one thousand dollars to pay for his family box
for the season. The conventillo was entered by a
door from the street. Passing through this, I came
into a court six feet wide and about two hundred
feet long. This was walled with a two-story build­
ing, composed of rooms twelve feet wide and not
much more than twelve feet deep. There was a
gallery along the outside of the second story, and
the two opposite walls were so close together that
the stone flagging of the court oozed with moisture.
It got but little sun, and there was a damp, green
mold on the stones not tramped by the tenants' 
feet. Opening upon the court from each room was a
door, and the rooms had no light or ventilation
except that which came from the door. Just outside
each room in the court was a bowl or box of char­
coal. This formed the cook-stove of the family
within. Upon some of the fires rested pots of steam­
ing soup, with ragged Italian women bending over
them. There was a portly, gray-haired Italian dame
in one doorway, cleaning a cabbage, and next to her
I saw a lean woman with a Spanish face, cooking
macaroni. Farther on a girl-mother of perhaps four­
ten was washing clothes, while under the tub her
dirty baby sprawled on the stone and squalled. The
most of the people in the court were Italians, and
many of the mothers were very young.
The Italians of Buenos Ayres develop young, and
you may read any day in the papers the records of
marriages of girls of fourteen. Big families are the
rule, and several of those in the court comprised,
I was told, as many as ten children. Father and
mother, grown-up sons and daughters, children and
babies,— all sleep in a space not over fifteen feet
square. Many rooms have one bed, which is occup­
ied by the parents and as many children as can
crowd in, and the rest must sleep on the floor.
There is no way of heating the rooms. They
made me think of caves rather than the homes of
human beings, and most of them were as dirty as
the average cave. Notwithstanding this, the chil­
dren seemed to be generally healthy, although I
heard one mother crooning away over her sick baby,
her sad lullaby mingling with the strains of the sing­
ers who were practising a comic opera in the great
theater over the way.
The death-rate, however, is not so high as it is in
some European cities. The climate of the Argent­
ine is excellent, and the last general census taken
showed that there were then living two hundred and
fifty-four persons who were over one hundred years
old. A large proportion of the population is made
up of Italian, Spanish, and French immigrants, the
Italians predominating. The latter have an annual
birth-rate of sixty per thousand, which is fifty per
cent. higher than the average birth-rate of Europe.
— South American Messenger.

The grandest natures are the humblest.— Sel.
OUR MEDICAL MISSIONS.

Notes and Personals.

The editor of the Medical Missionary is just now in Europe in the interests of medical missionary work. The latest tidings from him were from Paris.

Dr. H. F. Rand, of the Sanitarium faculty, is at his home in Minnesota, taking a much-needed rest. He writes that he is recuperating rapidly. Dr. Mary V. Dryden is also absent on a vacation.

Dr. C. C. Nicola accompanied Dr. Kellogg on his trip to Europe. Mrs. Dr. Nicola is spending the time before the opening of the South Lancaster Sanitarium in visiting among the churches of New England, giving addresses on health work, consulting with the sick, etc. The Drs. Nicola are to have medical charge of the new Sanitarium which is soon to be opened.

Dr. W. B. Holden, of Chicago, and Dr. Mabel Hughes, of California, have recently connected with the Battle Creek Sanitarium.

Miss Lelinda Hausman, who was connected a few years ago with the Sanitarium Training-School, is at work in Hamburg, Germany, from which place she originally came to the Sanitarium. She spends her time in nursing, Christian Help work, canvassing, etc. She speaks of several who have been brought nearer to the Lord, and some who have been converted through her ministrations.

There are eight hundred helpers in the Sanitarium family at present, and others are daily coming to join the spring class of the Nurses' Training-School.

H. P. Hansen and Miss Annie Hallin, nurses from the Battle Creek Sanitarium, are connected in the same capacity with the Skodsberg Sanitarium, Denmark.

Dr. Silas C. Rand writes from Sydney, N. S. W., that medical missionary work is being opened up in Newcastle, in which a lively interest is manifested by the people. A health club has been organized, and includes some five hundred citizens.

Miss Annie Knight, of the Sanitarium Training-School, is teaching at Gitano, Miss. She proposes to close for a vacation, as the pupils are needed at their homes. The people are very poor, but are hoping to put up a schoolhouse. Sister Knight purposes to do house-to-house work during vacation.

The Iowa Tract Society has begun a systematic effort to place reading matter in the jails and poorhouses of each of the ninety-nine counties in the State. The leading papers used are the Life Boat, the Youth's Instructor, and the Signs of the Times.

The new sanitarium building at Des Moines, Ia., is reported as progressing. The foundation wall was completed in February, and the framework is going up.

Our Missionary Sanitariums.

The Sanitarium Hospital.

"See," said Chaplain McCoy one bright day as we were crossing the Sanitarium grounds, "we have n't seen such a picture for some months," and he smiled in sympathy with the cheerful group gathered around the fountain under the still leafless trees, through which the spring sunshine sifted without let or hindrance. More bright days have followed since, and the outdoor groups are every-day occurrences now. Wheel-chairs and cots occupy sunny and sheltered places on the verandas, and no stranger passing would need to be told that this was a health institution.

The much-beloved matron of the Hospital, Miss Stevens, has gone to her home in Virginia for a vacation, taking with her a fair little blossom who came as a patient to the Hospital, a sweet-faced child with no one to claim her. We hope that in the generous sunshine and loving care of the Vir-
OUR MISSIONARY SANITARIUMS.

ginia home the little one may continue the improve­ment begun at the Hospital, and that both will abundantly benefit by the vacation.

Mrs. M. E. Hawver, medical matron in the Sanitarium, takes Miss Stevens's work, and is already becoming acquainted with her new duties.

Both Sanitarium and Hospital are well filled. Patients go, one, two, and sometimes several at a time, as they reach a stage of convalescence where it is safe to leave, and their places are quickly filled by others. The Hospital patients seem to be making good records as a rule.

Miss —— came not many weeks ago greatly depressed in spirits, and suffering from severe digestive and other troubles, but has gone again, "feeling like a new creature," she says. Some features of her case are entirely removed, and in other respects she is making good progress, which is not likely to be interrupted if she continues the treatment prescribed.

Mrs. —— was here only a week. She needed to stay longer, but was called home by illness in her family. She was already gaining quite perceptibly, and had learned much during her brief stay that will be of benefit to her at home. She went determined to make the most of what she had learned. She became much attached to the physicians and attend­ants while here, and touchingly expressed her apprecia­tion of their kindness.

Mrs. —— really needed surgical treatment, but was not in a condition that made it seem safe to employ it, yet the blessing of God has seemed to rest on the less radical means employed, and she is looking very much better.

Miss —— came in a very serious condition, with severe digestive troubles, and other conditions imperatively demanding surgical help. She reacted so promptly under treatment, and consequently felt so much relief from her former condition, that she almost thought she could go right home again, but wisely stayed to have the cure completed. The operation was a success, and in three weeks she was able to go outside to stay, coming to the Hospital for further treatment. Her improvement continues steadily. She had experienced the most suffering apparently from her digestive troubles, but is so well that she is now unconscious that she has a stomach, so long as she adheres to her prescribed diet. She is very happy and full of courage. One would hardly recognize her as the patient of a few weeks ago.

A young woman who was attacked with acute lung trouble, which threatened serious results, gained almost steadily under treatment from the first of her coming into the Hospital, and left with a good pros­pect of entire recovery by the continuance of nature's own remedies at home, in a clear, sunny climate. Her case was an especially satisfactory one from the almost uninterrupted improvement made.

Other cases more or less marked might be men­tioned if space permitted.

Sydney Health Home, New South Wales.

Our work is doing finely. While in Melbourne we organized the Medical Association, and we are now preparing the constitution for the New South Wales Branch Association.

Dr. Rand is at present working with me. He is much liked and appreciated. He will probably go to Melbourne to establish bath and electrical rooms, to prepare the way for something further.

While in Melbourne I succeeded in setting to work Christian Help bands, and Mrs. Reekie did the same. We also set on foot an orphanage and a home for the aged. These establishments are now provided with suitable heads, and will be in good running order in a few days. They are also starting a small city mission.

The Sydney people are becoming stirred up. We are trying to train some nurses and city workers to work on a self-supporting basis, and are confident of success. At the close of the school year we shall organize a vacation course in city work in Sydney for those who have taken the nurses' course at the school, also on a self-supporting basis. We are just about to establish a vegetarian society in Sydney, and to introduce some of our helpers into the jail work.

At present the Home is more than paying expenses, and we put the surplus into improvements. At our
last meeting it was decided to change the name to "The Medical and Surgical Sanitarium."

Both Dr. Rand and I are having a varied practise. A surgical operation last week was breaking the adhesions of two fibrously ankylosed hip-joints, which proved a success. In harmony with the change of name we are making improvements in the Sanitarium. We are putting in a chemical labora-
tory, and intend to make it a special feature of our work. Gymnasium work is to be introduced also.

We are trying to infuse a self-supporting spirit into our work as far as possible. The class which we conduct at the Avondale school is a large one, and the students bright and intelligent. The next Sydney conference is to be devoted chiefly to Christian Help work.

E. R. CARO, M. D.  

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The Chicago Mission.

Workingmen's Home.

Brother Williamson says: "The work is progressing, and we have everything to encourage us. A more hopeful class of men are coming to the Home. Even those who come for the "loaves and fishes" seem to appreciate it more than when they get everything for nothing. We can look back four or six months, and see a marked change for the better.

Star of Hope.

There were fifteen professed conversions during the week ending April 8. One who started has failed, but the others are firm, and give their testimonies regularly in the meeting. Two of the men have left town, but promised to keep in touch with the mission. One man found night work, and sent a letter saying he was trusting in the Lord. Another, who was noted for his laziness and unwillingness to work, has gone to work in the country, has worked two weeks and bought himself a suit of clothes. The Lord has surely changed his heart or he would not have worked so long. There is no night when some do not start for the kingdom. The night when we had the smallest audience, there were four bright conversions.

Life Boat Mission.

"Thirty-four hands were raised for prayer during the week. There were seventeen conversions, three of them especially encouraging. The least number at any meeting this last week has been ninety-eight. To show the earnestness of one of the converts I will give you a day's experience: I got him a job; the next morning he walked to his place of work at 5 o'clock, and went without anything to eat all day. After he finished his day's work he walked out to see his family, several miles distant, then came back to the Mission. For two days he had nothing to eat. Another man for whom I got work labored hard all day without anything to eat. This shows that they were in earnest in their effort to reform, and were not doing it for the sake of getting something out of us. In neither case did we know of their going without food at the time."

An interesting conversion at the Life Boat Mission was that of a man who had been on a debauch for two months. He had eaten nothing during the time but the "free lunch" in saloons. He has a college education, and comes from a well-to-do family, who have spent thousands of dollars to cure him of the drink habit. Every effort had failed, and he had become an outcast. He came into the Life Boat Mission one evening, and went out twice during the meeting to get a drink. When he came in the last time, the call was just being made for those who wanted to live a new life. He did not raise his hand, but at the close of the meeting he came to one of the workers, and said he wanted to talk to him. He told of his experience, saying he only was to blame for his condition, that his friends had done all they could for him, but neither Keeley cure nor pledges had ever helped him. "He finally asked me," said the worker, in relating the experience, "if I would pray for him at night when I went home. I told him I would. I asked him if he did not think it would be well to pray then and there; he consented, and we went in back of the pulpit and prayed; he confessed his sins, and felt his way toward the Lord, until finally he broke down and said, 'Lord, just take me; I am good for nothing, and if I am ever anything, you will have to make me something. I can't make any promises; I have promised till I am tired of it. All my promises have been broken.' When he thus yielded himself completely to the Lord, the Holy Spirit came in and filled him. I never saw anything more complete in my life, or a more sudden change. His eyes just snapped when
he arose. He said, 'It is done, and I am through drinking. I know God will keep me;' and he praised the Lord right there. I offered him a bed ticket, but he thanked me, and said he had a place to sleep that night. The next day I asked him to spend the day with me. He did so, and took a regular dinner,—a thing he had not done before in two months. His clothing was very poor; his shoes were tied with strings to keep them from falling off; he had on an old pair of pantaloons, an overcoat, a very dirty, ragged shirt, and a hat. We furnished him some undergarments and a clean shirt, and a pair of shoes. He thought he could earn his living by selling some small articles. I gave him seventy-five cents to purchase his stock, and he has been earning his living ever since. His testimony in the mission the next night after his conversion was worth more than a sermon. He has remained steadfast up to the present."

Our City Missions.

Haven of Rest, Fort Worth, Tex.

The writer had the privilege of stopping a few days at the Fort Worth Mission recently, and without doubt a report will be of interest. On Main street, in a region filled with restaurants and saloons, at the same time the chief thoroughfare of the city, the location is an ideal one. A stream of passers-by can be seen at almost any time. The slums are not all in Chicago, neither are all the lowest of the low there. We find all classes here, the friendless, the outcast, the drunkard, the gambler, and the inmate of the brothel.

Brother Bodwell's earnest appeals with the clear presentation of gospel principles have resulted in good. Many have professed conversion, and have been faithful in their new life. I was surprised to meet one man whom I had seen in Chicago. He knew of our work, and was well acquainted with Brother Williamson, of the Workingmen's Home. He had been a drunkard, but now gives a ringing testimony of victory in the Lord. Sister Bodwell finds many cases in her daily visits which show that a public mission is not the only avenue for soul winning. Opium victims cry to us for help, and results greatly encourage us.

The mission was not liberally supported at first, but since the results of the work and the true character of it are becoming known, the support grows. Considerable interest is shown in the penny-lunch counter which has recently been started. Health instruction presented with gospel power calls the attention of all to needs for reform in every line. There is a growing interest through the South in health and missionary themes, and in all probability the coming summer will show an enlarged work here and elsewhere.

The mission in Galveston seems promising, and the workers are anxious for your prayers for their success. I look forward to seeing missions in a short time in both Dallas and Houston, the largest commercial and railroad centers.

E. H. Mathewson, M. D.

HAVEN OF REST MISSION REPORT FOR MARCH, 1899.

Meetings held ................................................. 43
Bible readings and religious conversations .......... 76
Requests for prayer ........................................ 137
Professed conversions .................................. 22
Visits made ................................................. 42
Treatments given ......................................... 49
Garments distributed .................................. 40
Meals given away ....................................... 150
Free lodgings ............................................. 96
Pages reading matter distributed .................. 3,100

We are having a very fair patronage, and God is blessing us abundantly in the gospel work.

A. G. Bodwell.

Workingmen's Home, Butte, Mont.

We have seven workers in our mission, and find plenty of work. Our courage is good, and we desire to press forward.

REPORT OF WORK FROM NOV. 1, 1898, TO APRIL 1, 1899.

Paid lodgings ............................................. 6,000
Free lodgings ............................................. 600
Baths ....................................................... 3,000
Treatments given ....................................... 250
Dishes of food served (paid) ......................... 26,040
Dishes of food served (free) ...................... 2,500
Bible readings ........................................... 300
Visits ..................................................... 250
Pages reading matter distributed ................. 2,000

W. J. Felt, Manager.
Home Mission, Birmingham, Ala.

Sister Abbie Cooper writes of this work, which was started in January last, "It is sad to see the wretchedness which morphine and other poisons are causing. Were it not for the promises of God, we could not hope to save any from the strong hold which these things have upon them."

The mission has few appliances for work, no bathroom, and the different rooms are made by curtaining off the hall, but the workers are often congratulated on the cheerful and tidy appearance. The lunch tables are well patronized, not only by the penniless wanderer, but also by those who are able to pay. Graham bread, beans, cereal coffee, soup, nut butter, etc., are served. Many come either regularly or occasionally for the sake of obtaining these foods. Bread, nut butter, and cereal coffee are also kept on sale, and thus help out the expenses of the mission, which is nearly self-supporting.

Larger facilities are needed, especially a room where women can be received and cared for. Brother and Sister Reid, from Blossburg, are in charge, and their duties are varied,—preaching the gospel, visiting the prisons, looking after the sick, feeding the hungry, and sheltering the homeless. The mission is much patronized by the miners. The church at this place is small, but the members who live in the country are planning to make gardens for the benefit of the mission the coming summer. Another year they hope to add a bath-room.

The Portland Mission, Portland, Ore.

The work at the mission is being continually blessed of God; there is a full attendance in all departments. There have been a number of quite hopeful conversions. One notable case is that of a victim of the morphine habit who has visited the mission a number of times in the past six months, but came in a week ago, during the cold nights, in a most wretched condition, with great sores all over his body from the use of the drug. The man was deeply moved by the gospel meetings, and the workers took his case to God in earnest prayer, knowing that he only could save the man. Day and night they wrestled with God until the victory came, and the poor man shouted the praise of God. He has given up the habit, also tobacco, and says God has taken away the desire for them. He is now on the way to a recovery of his former strength. May He who has shown his power to raise the fallen steady his trembling faith through temptations to come, and thus make the victory complete.

The Helping Hand Mission, St. Paul, Minn.

The work at the mission continues as usual, and some fruits of our labors are beginning to be seen. Sunday night three men were baptized.

The meals furnished average about two thousand per week, and from thirty to thirty-five beds are occupied each night. The attendance at the gospel meetings, held each night, is very good, and several have professed conversion, and may, with the help of God, be brought into the truth.

The Helping Hand Mission, Indianapolis, Ind.

Brother J. G. Bigelow reports for March, 1,271 men lodged. Of these, seven lodgings were free, eighty-eight were paid for in work. There were 2,210 men fed, fifteen without charge, and 270 paid by work; 11,050 penny dishes were thus furnished.

The managers are doing all they can toward making the work self-supporting.
OUR CITY MISSIONS.

Medical Mission, Brooklyn, N. Y.

SUMMARY OF WORK FOR MARCH.

Gospel meetings held...................................................... 35
Number attending meetings ....................................... 2,312
Requests for prayer ........................................................ 169
Professed conversions ................................................... 44
Garments given away ................................................... 50
Visits made ........................................................................ 35

A. B. SMITH.


This mission was opened last December, and has been doing a steadily progressive work up to the present time, with favorable prospects for the future.

The building occupied by the mission is a large four-story structure. On the first floor is a large hall, which we use for meetings, and back of this are the kitchen and the lunch-room. Underneath the kitchen are the bath-room and laundry. The second floor is used as a shelter and reading-room. The two upper floors are occupied by the workers. Here also are a number of cots for guests. Ten cents is charged for the cots, with caramel coffee and rolls in the morning. The basement is a large, dry cellar used for storage, etc., and contains a hot-air furnace. The building is lighted with gas, and seems to be well adapted for carrying forward the work which has been established,—that of rescuing men, soul and body, from the bondage of sin.

The workers are having many valuable experiences. The power of God is manifested in saving degraded and sinful men. Brother W. F. Schwartz is in charge of the gospel work; Brother W. F. Caldwell has charge of the restaurant, and the writer looks after the medical missionary work, and assists in the gospel work and the restaurant.

J. G. HANNA.

The report of the Gospel Help Mission for the three months ending March 21, 1899, is as follows:—

Penny lunches served................................................... 50,140
Men sheltered............................................................. 4,401
Men occupied beds..................................................... 1,391
Free baths given.......................................................... 323
Seekers after God........................................................ 229
Hands, raised for prayers........................................... 825
Cottage, health, and gospel meetings......................... 16
Average attendance...................................................... 60

When we started, only four months ago, we were one hundred and fifty dollars in debt; now the debt is paid, and the rent is paid one month in advance, for which we thank the Father above.

W. F. SCHWARTZ.

Missionary Methods.

The true method of doing missionary work is to help people to help themselves. You may feed the hungry when they come to your door or you can minister to them at their homes, and keep this up indefinitely; but in a few hours after your charity is withheld, they will be just as needy as they were when you first began helping them. This is not all; they have lost their natural independence. An inborn principle of self-dependence is subdued, if not entirely destroyed, and they conceive the idea that this world owes them a living, and that somebody besides themselves must do the providing.
It is not uncommon for those who have thus been cared for to complain more loudly than those who have been left to dig for themselves. He who sleeps in dry-goods boxes, doorways, and under sidewalks, and picks his meals out of garbage boxes, retains a spirit of independence and self-reliance that those fed on public or private charity do not possess.

Charity, in cases of sickness or other disabilities, should be conducted, if possible, in such a way that the recipients can feel that they are paying their way. Anything short of this robs a man of his manhood and a woman of her womanhood; it makes them beggars, and destroys their disposition to earn their living. A most striking illustration of this is found among the colored people of the South. For hundreds of years they were dependent upon others for the privilege of controlling even their own bodies, raising and educating their own children, and planning for their future needs. Their homes, their food, their clothing,—all their wants were provided for by their master. They need take no thought for the morrow, and so the faculty of providing for future wants became almost entirely obliterated.

The legitimate fruits of such a condition is an easy-going, don't-care sort of disposition that brings a shallow content, if only the present is provided for.

A careful study of the life of Christ reveals the fact that he did very little simply to relieve present needs. His work was of a more permanent character. The recipients of his charities were helped to help themselves. The best thing that can be done for honest unemployed men and women is to establish industrial farms near good markets, where the soil is rich and productive, thus giving them a chance to earn their own living. Such farms, conducted by capable, God-fearing managers, can do a world of good.

A modified form of the industrial farm is well adapted to philanthropic work in the South among the colored people. There are many tracts of fertile land lying idle throughout the Southern States that can be purchased very cheaply. These might be bought up by philanthropic capitalists, and cabins built on every twenty or thirty acres of tillable land, and the land rented to colored men with families. In this way fifteen or more families could be brought together. An influence for good could then be exerted over them that would not be possible under any other conditions. A building suitable for church and school purposes should be erected, a day-school for children and a night-school for the older members should be carried on, also kindergarten and kitchen-garden, or domestic economy, together with sewing- and cooking-schools.

The domestic economy department should admit girls of from fifteen to twenty years of age, and young married women. When such become members of the class, much of the work can be done in their own homes in a practical way, by taking their meager furnishings and supplies and showing them how to make the best use of them.

W. H. Kynett.

Seed by the Wayside.

One of the demonstrators of the Health Food Company, who is at work in an Eastern city, tells the following:

A salesman who was waiting in the store to see the proprietor, and who was detained for several hours, kept coming over to the booth where the Health Foods were displayed. I always treat these men courteously, and tell them of the foods, but seldom have more to say to them, but this man lingered about. Presently something was said, to which he replied in a tone of deep distress: "But it is too late, God can never forgive my sins." Isa. 43:25 came to my mind, and I quoted, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

"Ah, but do you believe that?" he asked. I gave him other texts.

"Surely, that does mean me; but do you think there can be hope for me?"

In a moment his face was lighted with a new light, and he exclaimed, "I do believe there is hope still! And would God accept me now?" he asked eagerly. I can not recall the texts I gave, but the Lord knew just which ones to put in my mind. The car came just then, and he left the store, with the assurance, I believe, that his sins were forgiven. Let us pray it may be so.

Christians have disputed over the tassels of ecclesiasticism while the forlorn world shivered for want of the warm robes of the love of God for us all. Churches have been rent over microscopic details of posture and clothes while despairing men were crying, "Is there any God?" and heathen have been worshiping a cow; Shibboleths, fit to amuse a lunatic, have become walls of division, loopholed for the benefit of dissenting brethren. And all this in a church whose Master prayed, "As thou hast sent me into the world, even so have I also sent them into the world." "Go ye into all the world, and preach the gospel to every creature."—Rev. Frank T. Bayley.
India.

From Dr. R. S. Ingersoll, who sailed with the India-bound party from London, December 14, we have received the following notes of the journey:

We have just lost sight of the island of Ceylon, having spent the Sabbath there, leaving at midnight last night. We reached Colombo Friday afternoon, and remained on shore until last evening. We were the happiest of people to get our feet on land again. We went ashore at Port Said and at Aden, but it was not at all homelike, and we did not have a chance to sleep on shore.

We have had many experiences of interest, both on hygienic and spiritual questions. I am more than ever impressed that we can not separate the physical phase from the rest of our glorious gospel.

Our party was entertained while on shore by a gentleman who was deeply interested in hygienic and other reforms. A religious service was held near the market, Brother Brown and others speaking briefly.

Not one of us has regretted for one moment that we have given ourselves to this work. We feel that the Lord's hand is in it all, and that he can and will care for us and accomplish something through us if we do not take ourselves out of his hands.

We found ship fare rather hard for vegetarians, but by the aid of the health foods and by purchasing fruit at every place where it was possible, have gotten along well, and the most of our company are in fairly good health now.

A few days later Dr. Ingersoll writes:

As you see from the heading, we are here safe in India, and at work. When we reached here, we were very happily surprised to find a house all ready for us. Then we were quite busy for the next few days getting settled and arranging for a surgical case which Dr. Place had on hand. The operation was performed the following Tuesday after our arrival, and the patient is doing finely. We have another operation for this week, which has come to Dr. Place as a result of the first.

We have had our house full of patients ever since we had it in shape to be occupied. In fact, we let some of them in before we were really ready for them. We managed to get along, and I think the people appreciated the fact that we were settling. There are several now waiting for an opening to come in. We feel that the "Lord is good, and greatly to be praised for his wonderful works to the children of men."

Mrs. Place in a personal letter gives the following items with regard to some of the Sanitarium workers and others:

Miss Whites is this winter engaging considerably in zenana work in company with Miss Burrus, whenever she is not busy at nursing. The Misses Allen, Green, and Nonebala carry on the treatments here in the Esplanade rooms. Brother and Sister Edwards are still at Karmatar, where they went at the beginning of the rainy season for a rest and relief from the heat. They are busy at work among the villagers. They like it there very much. The home for the homeless boys and girls (more of the former) is getting along nicely. Babu Mitter and his wife and daughters are doing well by it.

Our little Indian Abdul is learning to love Jesus, I am sure, and we are so thankful. He asks me so often to ask God for different blessings that he wants. The other night he hurt his hand badly, and when I put him to bed, he said, "Memsahib, ask Jesus to make my hand well." Then last night, doubtless remembering some words from his Sabbath-school lesson, he said, "Memsahib, ask God to make me good boy, to give me good heart." And he does try to be a good boy; we can see it every day, and we are so glad.

South Africa.

We are still here at the Sanitarium, waiting for the rains to cease in Matabeleland before going on. I am learning still more of what it is to wait patiently. In the meantime we are very busy here. Most of our party are at work in the Sanitarium, as they are very short of help. The work has grown wonderfully since we came, two months ago. When I first went to work in the bath-room, our list numbered from twelve to thirteen each day, but now from forty to forty-five are treated. At present there are between seventy and eighty patients in the house. More help is expected soon, as a number of young people are coming from the Transvaal, and some are on their way from Australia, to take the nurses' course.

My patient came from Matabeleland a little over a week ago, full of malaria, and has had rather a hard time of it, but I am in hopes that he is over the worst now.

I find a congenial companion in Brother George Kerr, as we have both had a bit of experience in Equatorial Africa, and are still interested in that part of the world. Brother Kerr and his wife are in very good health now, but Dr. Lindsay does not think it would be safe for them to go back to a malarial district yet.

We intended to start up the country two weeks ago, but Elder Mead received word that the latter rains were on, and that many were coming down with fever in the Buluwayo district. Our brethren here all strongly urged that we postpone our going
until the rains were over, so we stayed. We expect to start from here March 27, stop at Kimberley a few days, and arrive at the farm about April 6.

It has seemed like a long stop here, when I was so anxious to be at work in Matabeleland, but our stay has been profitable. I have had opportunity to learn something of South African diseases from Dr. Lindsay.

My health has improved much since I last saw you. The climate here seems to suit me exactly. I have gained about ten pounds in weight, and over an inch in chest expansion. I have made two trips over Table Mountain, and felt no particular fatigue afterward.

The fruit here is very fine, especially the grapes. We are reminded of the valley of Eschol when we hear of a single bunch of grapes weighing twelve pounds.

I hope soon to write to you about things at the mission farm.

J. A. Chaney.

Raratonga.

Report of Cooks Island Medical Mission for the quarter ending Dec. 31, 1898:

Number of patients ............................................................. 210
Treatments without medicine ......................................... 542
Medical prescriptions ........................................................ 55
Surgical cases ...........................................   20
Dental cases ...........................................  33
Special examinations .................   7
Visits in Avarua ...................................................... 54
Visits in other villages ...................................................... 45
Non-medical missionary visits ....................................... 91
Pages of tracts distributed ............................................. 516

J. E. Caldwell, Superintendent.

Tonga Islands.

Dr. M. G. Kellogg writes from Nukualofa that he and Mrs. Kellogg are in usual health, that they are studying the language, and looking after the sick who come to them. He has treated one hundred and thirty-one cases during the month. Since January 4 they have conducted an English and Bible school five days in the week. They find this a help to them in the native language.

Cuba.

Brother C. L. Burlingame, of the Sanitarium Nurses' Class, writes from Matanzas, Cuba, where he is nursing, that he is studying the people, their needs, and their language.

Worshiping gods made with men's hands, ignorant of saving truth, hearts hardened by vice, oppression, and war,—how I have wished I were able to speak to them the words of peace and life! Are there not some among us who speak the Spanish language who could come here now, at this opportune time, and point them to a better way? There are openings for different classes,—farmers, business men, and gospel workers.

The country has been impoverished by destructive war, and workers would need some financial aid for the first six months or a year. But, aside from purely gospel workers, they would be self-sustaining after that, for the island is naturally a rich country.

This is a town of about forty thousand inhabitants, and Protestants have not been allowed here until since the war. The Methodist Church has already begun work here, having a mission three doors from where I lodge. The bishop is here now, and they are planning an orphans' home. If Protestants who come here would be true to principle, there would be a great ingathering, for many are dissatisfied with the state, or Catholic Church.

Iowa.

Mrs. D. A. Fitch, of the Sanitarium School of Hygienic Cookery, writes from Burlington, Ia., where she went some months ago as a self-supporting health missionary, giving some interesting experiences. She has visited many families, helping some in illness, introducing principles of healthful living, etc. In one instance a whole family was ill, and were not only glad of the assistance she was able to render, but showed continued appreciation of the instruction she gave them.

A sad occurrence came under her observation, of a lady who was ill and was persuaded to try a patent cure supposed to be a specific for her case. She was seriously poisoned, and came near losing her life. By excellent care under the blessing of God she was recovering. It was her first experiment with such remedies, and she thinks it will be her last.

A Sanitarium nurse at work in that city was called to attend a patient given up by his physician, who had been administering whisky freely. By hygienic treatment and careful nursing, the patient was able to sit up in a few days.

Mrs. Fitch had arranged to give a course of lessons in hygienic cookery under the auspices of the local W. C. T. U. She reports an excellent interest
in matters pertaining to health in her field of labor, and urges the necessity of opening treatment rooms in the city.

**Home Notes.**

We have not reported regularly from the Homes through the Medical Missionary the past year or more because our columns have been occupied with other matter, and the Haskell Home Appeal has been the medium through which we have reached our friends for the most part. We expected, in issuing the Appeal, to send out quarterly a four-page sheet, but nearly every time we have had so much to say that it has required an eight-page issue. So it is not because of lack of material that we have not kept the Homes to the front in these columns.

The Haskell Home now has 111 children, who are gathered into eight families. Several rearrangements have had to be made during the year, forming two new families. We have four families of boys and two of girls, besides a new nursery family, which grew so fast after it started that it seemed to have come into being full grown. Of course the kindergarten has grown also.

Two families of the larger boys have been united into one. This was made possible by the transplanting of several boys into homes that were offered them.

The spirit in the Home is excellent, both in the schoolroom and in the families. The teachers find a readier co-operation on the part of the children than ever before, and they are making excellent progress in their studies. The lessons are being made more and more practical, and while manual training has always had its place in the program at the Home, we are making still more systematic efforts this year in that line. The sewing classes are doing good work, and the classes in farming deserve fuller mention than we can give them here. We shall be glad to say more of this department of the work later.

An invasion of whooping-cough, which appeared in the fall, interfered somewhat with our comfort and our plans during the early winter, and an epidemic of measles during the early spring still further disturbed our routine. All came through both epidemics nicely, and for the most part the cases were very mild. Aside from this, the health of the family has in general been good through the winter.

At the Home for the Aged there has been the loss by death of three members since our last writing, Brother Breedlove, who fell asleep February 4, Brother Earle just a week later, and Brother Sisson April 14. Brother Breedlove had been with us about two years, and his daily walk, though in physical darkness, for he was blind, was that of cheerful Christian submission and courage. He was very anxious to be employed, and had learned to make hammocks and other netted goods, at which he busied himself when able. For some months he had been too feeble to work, and had patiently suffered the advancement of disease. We are glad to think of him that his eyes will be unsealed when he shall behold the King in his beauty.

Brother Earle had been confined to his bed long before he came to the Home, the result of paralysis. His wife, though blind, was able to care for him through most of his illness. He, too, rests in hope.

Brother Sisson had been well enough to be about and to help those feeble than himself until quite recently. He was especially helpful with the sick, and his kindly ministrations will be tenderly remembered by those who knew him. His illness was comparatively short, and he sleeps in Jesus.

For the rest, the health of the family is as good as one could expect among so many of advanced age. One dear old lady, who is generally called grandma, because she is almost half-way through the nineties, deplores the fact that her fingers are not as skilful as they once were nor her memory as retentive, but others do not realize any mental lack in her.

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It is good to hear these aged pilgrims in their weekly prayer-meetings tell of God's goodness to them and their hope in him. The testimonies are often one strain of praise and triumphant rejoicing.

A letter from two Chicago boys encloses twenty cents for the Haskell Home. They earned the money selling the Life Boat. This is doing missionary work with both hands.
Christian Help Work in Australia.

The Christian Help worker has to learn to adapt himself to a variety of circumstances in his work among the poor, and often has to improvise means of treatment out of very crude materials. The same is true of medical missionaries in foreign fields. Some of our workers have told of fomentations given in Mexican huts or treatments in palm-thatched cottages in the islands of the Pacific without stoves or kettles, blankets or flannels. A letter from Dr. S. C. Rand, of Australia, tells of some of his Christian Help experiences:

I often gave treatments to the sick where we had no other appliances for heating water than a saucepan or a bread dish. Often these poor families, having nothing else, would empty the vessels of the food they contained, and use them for treatment purposes. It was among just such homes as these that I had several cases of pneumonia. We had to resort to all sorts of means to keep the patients from taking cold after treatment was administered; for their bedding was very poor and scanty, and some had to sit up or lie in the corner of the room with their clothing on (or what they call such) that the sick might have the benefit of what bedding there was.

While laboring under such disadvantages, we never lost a single case. It made us realize that the Lord was with us, and was caring for his own. During this time some fifteen hundred visits were made to the poor and sick. Among this number one family was brought into the truth of the gospel, and are thanking God for the recovery to health of the husband, and also for spiritual blessings received.

Battle Creek Band.

Cottage Meetings.

The cottage meetings have been richly blessed. One worker started out on a very stormy winter's day to carry a little food to a sick old man whom he had visited several times, but apparently without being able to help him spiritually. It was a very bad day, and between the blinding snow and the icy wind he missed the direction, and went a mile out of the way. When he saw his mistake, he was strongly tempted to return to the Sanitarium. It greatly touched the old man's heart to think that his friend had come the long way in that dreadful storm. As the worker prayed with him, and read the fifteenth chapter of Luke, the poor old man completely broke down. The love of God overwhelmed him. He confessed his sins to God, and found forgiveness. There was joy in heaven over another soul born into the kingdom. The young man was glad he had persevered. Still more glad was he when, a few days later, he learned that the old man had passed away, trusting in the Saviour whom he had found that stormy day.

Street Meetings.

Members of the band have held street meetings all the summer and fall, and also occasionally during the winter. These have not been without considerable fruit. A classical graduate and professional man of considerable reputation was helped to give up drink at one of these little meetings on the corner of Main and Canal streets. He is now successfully practising his profession in the State. Oh, how much can be accomplished by the kind, judicious word of encouragement spoken “in season to him that is weary.”

A Christian Help Incident.

“Say, I'm so happy this morning I can't contain myself. First Christmas I haven't been drunk for fifteen years. What do you think of that, young man? Hasn't Christ done something for me?”

The words were spoken by a fine-looking man of fifty-five. His is a sad history. The demon, strong drink, had wrought havoc in his home. His devoted wife and fifteen-year-old son are both in the insane asylum. When this brother first came under the observation of the band, he was in very poor health, and using tobacco, though he had partially given up drink. Through the instruction given him, especially the grand truth that the body is the temple of the Holy Ghost, and should therefore be kept free from everything that defiles, he has given up the use of both. This and the treatment given him at the Sanitarium Hospital brought about a decided change for the better in his health. Especially marked has his improvement been since the band found him a boarding place with a family where the principles
of healthful living are carried out. He is still gaining in health, and looks fairer and better every day. His dear old mother, who has watched over him with a mother's never-dying love, and who has patiently borne with all his waywardness, is overjoyed at the change.

He still has his temptations, but is trying to live in all things by principle. One day the appetite for strong drink suddenly came on. What did he do? — Offered up a prayer for help, and made for the nearest pump, as he afterward told the writer, and drank his fill of pure water.

M. E. Olsen.

Band Notes.

MRS. E. A. CROWDER, leader of the band at Le-moore, Cal., writes: —

We find more work than we can do. This has been a hard year financially in this locality, so there are plenty of people destitute, and more sickness than I ever saw here before. Our band meets every Tuesday to sew. Through the week we visit the poor and sick, and find out where the most needy cases are, and report at the meeting. We sort over, mend, and arrange for distribution what clothing we have.

We also make working shirts to sell. Some of our members are very successful in selling the shirts, so we make enough to carry on our work. We have sent several boxes of new bedding to the Helping Hand Mission. We want to take up the making of sunbonnets soon. We found one poor family that had not had a meal for eleven days. There were eight in the family, and five of them were sick. All lived and slept in a room eight feet square, with no window. Now they are clean and in a comfortable house. All are getting well, and are very happy. We secured employment for the young man in the family, and now they support themselves. I really think the one thing we need to do the most is to try to educate that class. They are simply perishing for want of knowledge.

Our methods are very few. We sew for tired mothers for one dollar per day. Six of us usually go, and take our dinners, of course. We help them in a Christian way, and add something to our treasury. We are all of good courage in our work.

The little band at Parkersburg, W. Va., is growing, and the Lord is certainly blessing their efforts. We are very much pleased and encouraged to note the perseverance of some of the members of this band. The Lord has promised that he will never leave us nor forsake us, and although we may have to do our duty many times under very trying and difficult circumstances and may become discouraged when we do not see any immediate results of our labors, we can take God at his word, claim his promise, and trust him for the results. We are sure that God's word "shall not return unto" him "void, but it shall accomplish that which" he "pleases, and it shall prosper in the thing whereto" he "sent it." Then let us go on sowing by all waters, and God will surely give the increase.

The secretary of the Parkersburg Christian Help Band has been very faithful in reporting, even though the reports were sometimes very small, and we know from her later reports that the Lord is indeed blessing her as well as the efforts of the little company at that place. She says: —

A mother, whose husband is a traveling man, and whom this world's mammon has enticed into the ways of death, calls for comfort. She clings closer to God's word from the hope pointed out to her. For this we praise God. Our number here is very small, yet we have spent each night during this last week seeking for a hiding away of all evil, and God's Spirit is being sought for earnestly. Then we know we shall grow more in God's grace."

Most assuredly, for it is only by living in close connection with God — abiding in the Vine — that we truly grow.

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

I visited a family this month consisting of eleven members who are living in one room about 12 x 14 feet, with no plastering and but one glass window. They are under the necessity of using the beds for chairs, and two of the children have to leave home to sleep. To these inconveniences was added the mother's five months' illness, some of the time at death's door. Her gratitude for a visit and a few things given her found such expression in her strong faith in the goodness of God that it was touching.

Another instance is that of an old lady in her ninety-second year, who is in good health with the exception of failing eyesight. She is the mother of fifteen children. She told me that her husband, who was a preacher, and who had passed away many years ago, left the charge with her to keep praying that all their children might
give their hearts to God. She has kept that charge, and
eleven of them have accepted Christ. The last child to
own his Lord came to see her last fall, and prayer was
what did it. Four grandsons are following in the steps
of the grandfather. This aged sister began to serve the
Lord at fifteen years of age, and yet "joys in God the
Rock of her salvation."

*Madison, Wis.— The leader of this band writes:—

We have been a busy band. We have found a number of
poor families in need of clothing. The Lord has blessed
us in providing plenty to supply these needy families.
Some of our neighbors save their old clothing for our
band. We try to help these needy ones in every way
possible. We go into their homes, and assist them with
their work, and in a number of cases we have provided
food for them. In doing this we endeavor to help them
spiritually, and hope many hearts may be opened to
the reception of the gospel. We feel that the Lord
will accept and bless all that is done in his name.

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

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

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

<table>
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<tr>
<th>LOCATION</th>
<th>No. of Visitors</th>
<th>Hours of Work</th>
<th>Persons Given Medical Assistance</th>
<th>Treatments Given</th>
<th>No. Mothers' Meetings</th>
<th>Gospel Conversations Held</th>
<th>Persons Given Medical Care or Other Assistance</th>
<th>Baskets of Food Distributed</th>
<th>Total No. Cases under Observation</th>
<th>N. Children in Class</th>
<th>Persons Born since Last Report</th>
<th>No. Mothers' Meetings Held</th>
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CONTRIBUTIONS.

No. 533 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.

Chas. M. Chamberlain, $5.00; Robert Cowan, 5.00; Mrs. A. M. Corbit, 1.00; G. E. Langdon, 2.02; Jacob Oller, 75c; H. A. Stephenson, 1.00; Swedish Missionary Society, Elon, Iowa, 1.00; Ann Adamson (J. W. H.), 50c; Mrs. Westphal, Brighton, Mich., one box of clothing.

Indiana.—Indiana Tract Society, $.56.

North Pacific Sabbath-School Association.—$83.69.

Total, $100.52.

Missionary Acre Fund.

O. P. Bartholomew, $6.54; Mrs. Eunice Briggs, 1.93; J. F. Brasier, 5.00; Fred Gronemier, 7.00; Chas. Jenson, 1.40; L. B. Johnson, 3.00; Kansas Tract Society, 63.91; Nels Nelson, 8.00; H. P. Nelson, 16.20; Caroline Nelson, 2.00; S. D. Smith, 40c; J. M. Weese, 8.80; J. M. Whitney, 11.00.

Total, $135.18.

Chicago Medical Mission.

Richard Alderson, $10.00; L. C. Burdick, 20c; Edson Burdick, 10c; H. B. Edwards, 1.20; friends in Dover, Oklahoma Territory, 98c; a friend in Falls City, Neb., 50c; G. G. Green, 10c; Peter Guyes, 4.50; Hanford, Cal., church, 1.35; George Jenson, 2.25; Mrs. E. C. Millard, 1.00; E. Miller, 1.53; George Moon, 5.00; J. R. Nelson, 8.10; George Pritchard, 1.00; Henry Piper, 50c; Thomas Pritchard, 5.00; C. N. Ransom, 5.00; C. W. Stump, 2.00; Louise Stone, 50c; Ruth Selleck, 50c.

Total, $50.86.

Star of Hope Mission, Chicago.

Mrs. Wm. Arnold, $5; Mr. Atterholt, 2.00; Battle Creek, Mich., church, 33.66; J. O. Foy, 1.00; T. T. Heald, 3.00; Geo. J. Judd, 4.00; Lena J. Steinel, 2.00; Miss Sophie Saxild, 5.00; L. O. Stowell, 10.00.

Total, $65.66.

India Lepers Fund.

Battle Creek, Mich., church, $71.95; Elder Davies and wife, 10.00; a friend, 30.00; J. Jolmes, 2.00; J. N. Loughborough, 10.00; Mrs. Rochambeau, 5.00; O. C. Reinke, 1.00; Mrs. W. C. Slesly, 10.00; Mrs. A. S. Steele, 150.00; Miss H. A. Steinbauer, 20.00; Mrs. U. E. White, 30.00.

Total, $339.95.

City Mission Work.

Mrs. S. M. I. Henry, $295.70.

Juniata, Ala., Mission School.

Dr. J. H. Kellogg, $50.00.

Home for Blind Fund.

J. L. Wheeler, $5.00.

Calcutta, India, Mission.

Josephine Grannis, $15.00.

Newsboy's Home Fund.

Dr. C. E. Stewart, $5.00.

Foreign Mission Fund.

Miss H. A. Steinbauer, $20.00.

Life Boat Mission, Chicago.

T. T. Heald, $1.00; Abbie Hull, 3.00.

Total, $4.00.

The Maternity, Chicago.

Mary Anderson, $2.00; Dr. H. E. Brighouse, 10.00; T. T. Heald, 3.00.

Total, $15.00.

Chicago Medical Mission.

Chas. Burford, $3.00; M. F. Cram, 1.00; friends, 1.00; E. A. Jones, 3.00; Stella Mc Namire, 1.00; T. S. Porter, 1.00; Jennie E. Toal, 1.00; John Walker, 2.00.

Total, $13.00.

Grand Total, $1,112.37.
Missionary Notes.

Betel-nut chewing and cigar smoking are vices of the Filipino women, says a writer in Munsey's Magazine.

The telegraph line from Nyassa to Lake Tanganyika is already surveyed, and the wires have been laid about half the distance.

The number of versions into which the Bible has been translated is now four hundred. At the beginning of the century it was only fifty-six.

Mr. Robert Wilder says that about a million students leave school in India every year, 925,000 of whom are utterly ignorant of Christian truth.—Woman's Work for Woman.

Or the sixteen provinces of Ecuador only four have been entered by missionaries, and there is but one station in each of these provinces.

A Young Men's Christian Association has been formed at Reykjavik among the students of Iceland. It was organized with a membership of thirty medical and theological students.—Intercollegian.

Miss Thiede, at Wagah, near Lahore, India, reports five thousand cases of sick and ailing persons that she has treated unprofessionally.—Woman's Work for Woman.

A most remarkable evidence of the appreciation of medical missionary work was that given by the emperor of China at the close of the late war with Japan in conferring upon Doctor Douthwaite and ten other medical missionaries the Imperial Order of the Double Dragon (equivalent to the Order of the Bath in England).

Canadian papers announce the establishment of the Yukon College of Physicians and Surgeons for protection and mutual help, there being a number of physicians practising in Dawson and vicinity contrary to the laws of the Northwest Territory, in addition to about twenty-five Canadian physicians.

The Church Missionary was ready to establish a medical mission at Khartoum after it fell into British hands, but the Sirdar, Lord Kitchener, has informed them that it is inexpedient to allow missionaries to reside there at present. He has, however, given permission to establish missions up the Nile above Khartoum, among the Shilluks and Dinkas, where it had been previously planned to work.

The present number of medical missionaries holding British diplomas is 268, whereas ten years ago it was only 125, having more than doubled in ten years. India heads the list with 92, China has 90, Africa 36, Syria and Palestine 18, while the rest are distributed in smaller numbers through other lands.—Quarterly Paper.

Any man is at liberty to practise medicine in China, and many a man who can not succeed in any other line will buy a book of prescriptions and start as a "doctor." There are ninety medical missionaries from Great Britain in China, and as many or more from America; but what are two hundred medical missionaries among three or four hundred millions of people?

A cancer hospital is under contemplation for Buffalo, to be conducted on the plan of the German cancer hospital at Berlin. An appropriation of ten thousand dollars to the Buffalo University was made by legislation last winter for investigation and experimentation in treating the disease, and twenty-five thousand more will be asked for to equip the hospital.

A missionary reports that the first lesson which the children in the Christian day-schools in Peking are taught is to give up the use of vile language. In this service the older children help the newcomers, and have been overheard saying, "Don't say that, it doesn't make Jesus happy," and, "You can't go to heaven if you say that, because it is n't in the heavenly language."—Church at Home and Abroad.

There are in the world about ten million Jews, of whom about eight million are in Europe, the rest in Asia, Africa, America, and Australia. Of the European Jews, Russia, Austria, and Germany (i.e., ancient Poland) account for seven million. Old Poland is thus the Jewish Egypt of to-day. Russia has four and a half million of these Jews, and is one of the very few European states which have not yet emancipated them. Therefore, the Russian Empire contains half the number of Jews in the world.—Missionary Review.

Following the overflow of the Yellow River, which caused much loss of life and untold misery in China, comes the report of the conflagration, October 1 and 2, which destroyed one tenth of the city of Hankow. It is estimated that ten thousand houses were burned and more than a thousand lives lost. Later, one side of a whole street slid into the river, drowning about a thousand people, occupants of the submerged houses and boats. Kansu, the northwest province, is desolated by drought and famine, and in Shchuan in the west a rebellion runs riot.
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