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National Evangelist of the Woman's Christian Temperance Union.

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EDITORIAL.

Truth Religion

About Endowed Beds

To the Antipodes Again

A Live Paper That Every Live Christian Ought To Have

An Interesting Field

World-Wide Notes

GENERAL ARTICLES.

The Race of Malaysia

"Wherefore by Their Fruits Ye Shall Know Them"

Lo! the Stone is Rolled Away

Among Our Exchanges

So Send I You

An Oasis in the Sahara Desert

NOTES AND PERSONALS

Is It Labor Lost?

The Gospel Wagon

Open-Air Preaching

The Chicago Mission

City Missions

Mexico

Jupiuta, Alabama

The Good Samaritan

Christian Help Work

Band Notes

Contributions to the Medical Missionary and Benevolent Association

Missionary Notes

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Please mention GOOD HEALTH.

OUR MEDICAL MISSIONS.
True Religion.

The religion of the Bible is extremely practical in its character. It demands the putting forth of active, energetic, continuous efforts in behalf of one's fellow men. It does not consist in holding a certain set of opinions formulated into a creed, having one's name on the church roll, attending meetings, and the like. A man can do all these things, and still not be a Christian. On the other hand, a man can not love his fellow men, and put forth self-denying efforts to aid them in trouble, comfort them in affliction, and support them in times of adversity without, in some measure at least, partaking of the character of true religion.

Our Saviour was asked, on a certain occasion, what must a man do in order to inherit eternal life. The reply was given at once that he was to love God supremely, and his neighbor as himself. The man asked, "Who is my neighbor?" He wanted to know how wide an application the term had. The answer which the Saviour gave him by telling the parable of the good Samaritan shows very plainly that the term is meant to include every one in need of help.

There is something very interesting about this parable. Whenever we read it over, we get some new thought out of it. This individual who went down from Jerusalem to Jericho was only a "certain man." He was not distinguished, or wealthy, but just an ordinary man. We are so apt to think that this or that needy person is of no particular account. He is only a cartman, some one will say, or a ditch-digger, or a common laboring man. We have no right to look at the matter in this way. He is a man for whom Christ died,—a man whom God has dearly loved and cared for and sought after all his life. He may be repulsive in his nature, so that he has not made friends; yet God has thought enough of him to stand by him from his infancy up to the present time, to keep his heart beating, his brain thinking, and his lungs breathing, to protect him from accidents, and to preserve him alive in the midst of dangers. Should not this be enough to enlist the interest and sympathy of those who profess to love God? But we are so apt to say of such a man, "If he were a friend or a relative, I should feel that I ought to do something, but as long as he is not, let some one else take care of him. It is the business of the city officials to look after such cases; the poorhouse is the proper place for him."

How much hardness of heart there is among those who profess to be the children of a God whose chiefest attribute is love. We accept the rich spiritual and temporal blessings so abundantly bestowed upon us, accept full pardon and forgiveness for all our sins, and then, as did the wicked servant, go right out and take our fellow servant by the neck, and exact the last farthing he owes us.

No doubt it will be urged that such people are ungrateful, that they do not appreciate kind treatment when it is bestowed upon them, that they take unfair advantage of those who have befriended them. Suppose they do; what is that to us? We are accountable to God for the way we treat our fellow men. If they do not reciprocate kindness, it is not our fault; God will look after that.

But does the Bible teach us that we are to limit our efforts to the deserving?—No. It says, "Love ye your enemies, and do good, and lend, hoping for..."
nothing again." We also read in Isaiah, "Blessed are ye that sow beside all waters." This can not mean that we are to give the gospel to a small class of unusually good and worthy people. No, let the seed of kindness and brotherly love be scattered abroad over the whole earth, among all classes of people. Some of it will fall in unfavorable places, much of it we shall never hear of again; but all will at some time and in some place bear fruit. It can not be wholly lost. No good deed ever was done in vain.

We are so easily baffled and discouraged in our attempts to do missionary work. We try to help a man, and it goes pretty well as long as he shows due appreciation of our efforts; but let him once become ungrateful, and we give up in disgust. We were often tempted at the beginning of our work in Chicago, a few years ago, to think, "This is a barren soil; we shall never see any fruit; these men don't want to be helped." People would sometimes ask, "Why do you spend so much time and effort in Chicago? Many of these poor wretches are simply imposing on the mission. Don't you find them an ungrateful set?" We were obliged to admit that they often were; and the question would arise, "Shall we stop?" But the thought always came as an answer to such questions, that these men, ungrateful though they might be, had none of them been so ungrateful to us as we had been to God. So long as the Lord had not given us up, we would not give them up.

Our efforts to help people should grow out of love, not out of the expectation of gratitude. If abundant gratitude were shown, we might be satisfied simply with that. But we want something better than thanks. We want to see souls saved in the kingdom of God; and if we labor all our lives among the most thankless people, and succeed in saving just one soul, we are more than paid for our efforts, because all the worlds in the universe can not equal the value of a single human soul.

Some people have strange ideas of Christian Help work. They seem to think that it is the pleasant, agreeable, intelligent, and appreciative men and women that need help. I have seen some who were very willing to bring poor people into their house; but they were careful to pick out those who were agreeable and in every way worthy. It must be made clear to their minds that they are just the right kind of poor people before they try to help them. I once received a letter from a lady who wanted an orphan boy with blue eyes and flaxen hair; one that had not been allowed to run the streets, and did not swear, who had no bad habits, was healthy and smart,—one that would be likely to make a smart and useful man. In short, she wanted a boy ready to be translated. I wrote back that we had no such boys; that they had all died some time ago.

Now that sort of taking in the poor is not particularly meritorious. The Lord's instruction is, "Bring the poor that are cast out into thy house." What sort of people are cast out? — Those that are disagreeable, whom nobody wants. Suppose the lady in question had found the beautiful little fellow that she desired, and had brought him into her home; what would have been her motive? — Simply to provide for her own comfort and enjoyment. She wanted him to look at, to be a pleasant companion to her, and to comfort her; and meanwhile she would make herself believe that she was doing missionary work.

The Lord says, "Bring the poor that are cast out," — the despised, rejected, disagreeable people with whom nobody else will have anything to do. There are many such; we do not have to look far for them. The Lord has put them right at our doors. How are we treating them? Are we taking them into our homes? Are we pointing them to the Saviour? Are we tenderly ministering to their wants, and putting forth our best efforts to help them both in physical and spiritual things?

We may be situated in a neighborhood where there are not many of this class of people; what shall we do then? — Follow Job's example. He says, "The cause that I knew not I searched out." The true Christian will be continually going out and seeking the poor and needy, inquiring into their circumstances, supplying their wants as far as possible, and sympathizing heartily with them in all their trials and cares. He will do this not grudgingly, nor of necessity, but gladly and cheerfully, in the spirit of Christian courtesy, counting himself fortunate in being able to do something for his Saviour in the person of his humblest children.

The world is full of want and misery and of opportunities for doing good. How thankful we should be for every one of them! how quick to embrace them! Christ, in the garb of some poor unfortunate, is knocking at our hearts to-day. Shall we let him in? or shall we turn him away? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."
About Endowed Beds.

After mature consideration, the management of the Hospital have decided to discontinue, Jan. 1, 1899, the plan of endowed beds for the sick poor. The reasons for this are as follows:

1. The different societies which had engaged endowed beds have, with few exceptions, almost uniformly neglected to maintain these beds in accordance with the agreement, although the sum required was but $200 a year, less than half the actual cost of maintaining the beds. Our endowed bed account with the several associations interested has become several thousand dollars in arrears, and efforts to collect the amount due have not been very successful, notwithstanding that the original agreement was that the endowments should be paid yearly in advance.

2. The system of recommending occupants for these beds has not been found to be very satisfactory. The privilege has been, in not a few instances, abused, and demands have been made upon the institution which were not infrequently most unreasonable, and unjust censure has been cast upon the management. Arrangements have been made for receiving the worthy poor on the following terms:

1. The sum of $4 a week must be paid to cover the expense of board. This sum must be paid weekly in advance. No credit can be given, as there is no fund or surplus from which the expense of board can be met. The institution has a heavy debt, which must be paid, and until the debt is largely reduced, the management feel that they have no right to spend money to pay the board of patients. The institution must not be looked upon either as a public or a private poorhouse for the reception of people who need a home. It is an institution for giving medical relief. Somebody must pay $4 for the board of every person who is received into the Hospital.

2. No charge is made for medical and surgical treatment. By medical treatment is meant such treatment as is given in the bath-room and the doctors’ offices. It does not include nursing.

3. A charge of $1 a day, and an additional sum of $1 if a night nurse is required, is made for a special nurse. When the patient does not require the services of a full nurse, the charge is made according to the amount of attention received from the nurse, at the rate of $1 each for day and night; that is, if one nurse cares for two patients, the charge would be fifty cents per day for each, or fifty cents per night, as the case might be. If the services of the nurse are divided among four patients, the charge would be twenty-five cents.

4. Those who choose to do so, and whose cases are such as to allow of such arrangements, may live outside of the institution, and by hiring a room and providing their own food, which can be obtained at a minimum cost, the expense for board may be considerably reduced.

Through communication with those who have recently been interested in maintaining endowed beds in the Hospital, it is found that the plan suggested meets with general favor. It is believed that the expense for caring for this needy and worthy class of dependent persons will be less, both to the friendly individuals and the associations that render them assistance and to the Hospital.

No one should be sent to the Hospital for treatment without previous correspondence to learn whether accommodations suitable to the case can be provided.

To the Antipodes Again.

Among all the improvements in modern methods of travel, possible or impossible, none would be received with greater delight than something to abate seasickness. Modern inventions have done much to mitigate the terror of old-time sea travel and to relieve its tediousness; but mal de mer awaits its victim with as much certainty of catching them as ever. Nor does a well-ordered diet, or a vigorously disciplined stomach, or a carefully regulated appetite, or any other precaution, sanitary or hygienic, mental or moral, serve as a safeguard. Nostrums, lemons, starvation, gluttony, are all in vain. Yet nearly every sea-goer has his pet theory, and is prepared to give his advice to the novice. One believes in walking the deck, another always lies on his back; one eats a full meal, the other fasts; one eats lemons, another eats porridge. It seems to the writer that the only remedy available is the equivalent to Dr. Kellogg's famous remedy for a cough— "stop coughing." So here, don't be sick. But if it will be sick, you'll have to let it. A nervous opposition to the movements of the vessel is an undoubted cause of the malady. Therefore, one should, as quickly as possible, come into full sympathy with the ship, and go with it in mind and spirit as well as in body. Become unconscious of the rolling and tossing, and
be in full harmony with it in mind and nerves and — well, this is some more “advice.”

The glories of Honolulu have been sung and told a thousand times. To one coming from the snows of the Rockies it is a delightful experience. Americans feel a little more at home here than formerly, though the changes in administration have not struck very deep. The luxuriant verdure, ever green and everywhere, interspersed with bright flowers and luscious fruits, makes the stranger think of Paradise. But this impression quickly vanishes as he witnesses the evidences of sin and its resultant curse.

Missionary work has accomplished much in Hawaii. Would that it had all been for Hawaii. Scheming and chicanery have often gone hand in hand with oppression to destroy the peace of a simple and truthful people. Vicious habits have courted the co-operation of so-called reforms until the word “missionary” has an ill savor in the nostrils of those who love Hawaii for what it used to be. But the reproach does not rightfully pertain to all missionaries and their work. Noble workers are associated with much noble work for Hawaii.

Medical missionary work has a good foothold in Honolulu, and is working its way into the confidence of the people, though at present it is sadly in need of workers, especially of a competent physician to direct it. Those who are there are doing their best to uphold the work and attend to the many calls. The Sanitarium occupies pleasant premises on King street in the eastern wing of the city. The fitting up of the home is such as to afford a good variety of medical treatment in an approved way. One of the leading local physicians takes a very kind interest in the work, and furnishes medical supervision and advice. Charles Johnson and Miss Rice are at present the only representatives of the Medical Missionary Association on the ground, though they will probably soon receive re-enforcement. Certainly they need it.

Another work somewhat affiliated is the Chinese school conducted by Prof. W. E. Howell and his wife. They have an enrolment of seventy students. By their judicious Christian course they are winning their way into the confidence of the community at large and of the Chinese in particular. Elder Baxter Howe and his wife are also laboring in the city in harmony with the work and principles of the Sanitarium. It is their intention to open up a permanent work of a philanthropic and Christian character, embracing medical treatment for the poor. A suitable building has been placed at the disposal of these workers at a nominal rent.

A sail over peaceful seas for eight days and nine nights brought us to Suva, the principal port of the Fiji group of islands. The 180th meridian from Greenwich lies just east of the group. This we crossed on the night of December 3, and consequently Sunday, December 4, was dropped from our calendar as a day that was never born. These islands present the same rugged, volcanic appearance as do the Hawaiian group. They are very numerous, there being, as we were told, some one hundred and fifty in all. There are ten principal islands, and eighty that are inhabited.

Our anchor dropped in the bay early in the morning of December 5, and the notice board showed that we had six or seven hours at our disposal. It was a pleasant surprise to be accosted by two missionary brothers, J. E. Fulton and C. H. Parker, now residing and laboring here. Their little sailing craft, the Cinta, was awaiting us, and with the workers and our party aboard we sailed across the bay to Suva Lo (New Suva), a native village, where their work is being carried on. The head of this village is an influential chief who is very favorable to our friends. He was absent, but his wife met us at the landing, and extended a kindly and hospitable welcome. Her face bespoke kindness and intelligence, and her manner was dignified but extremely pleasant. With her arm about my wife's mother she accompanied us through the village to her own house; and a warm friendship sprang up at once, which she attested in modest words.

It was a very great privilege to us thus to be permitted to see native life in its simplicity. The people welcomed us to their thatched huts, the naked children thronged about us, gradually lessening the intervening distance as confidence increased. While strangeness of tongue interposed a barrier between us and the simple, open-hearted people, our eyes were overburdened with sights new and strange. There were about us lovely bowers of fadeless trees, gorgeous flowers, strange fruits, birds of sweet song. Coconuts, mangoes, mummy apples, oranges, bread-fruit, bananas, and pineapples furnish a very attractive environment to a vegetarian; and oleanders, coleas, hibiscus, lotus, and many strange flowers add beauty to the scene. Along the shores lie beautiful shells, and coral might be gathered from the shallow depths.

Soon we had to say good-by to old and new-
made friends, thankful for the encouraging impressions received as to the future of the work here, and for even the brief association with scenes not soon to be forgotten. Our boat was heavily loaded with bananas and pineapples for New Zealand, and we were soon off upon the deep and into darkness.

G. C. Tenney.

A Live Paper that Every Live Christian Ought to Have.

The Life Boat, published monthly at Chicago, twenty-five cents a year, is a record of actual experiences in soul-saving which is a source of inspiration to every one who reads it. Without any organized effort, the circulation of this paper has risen from five hundred the first month to fifteen thousand at the present time. Many hundreds of copies are sold on the streets in Chicago by men who have been rescued through this work. Every number is illustrated, and contains practical instruction in personal work and soul-saving work in various lines.

Can you afford to be without it? Send twenty-five cents to the Life Boat, 1926 Wabash Ave., Chicago, Ill., or send a two-cent stamp for sample copy.

An Interesting Field.

The acquisitions which the United States have recently made in the islands of the Pacific open before mission boards new possibilities in the extension of their work. The Philippine Islands are a field which has hitherto been untouched by Protestant effort, and though there are many societies at work among the East India islands and many converts have been made, there still remains much land to be spiritually possessed.

At the same time there is little known about these islands and the work already done in them, as compared with some of the adjacent mission fields. India, Burma, China, and the islands lying farther east have been the scenes of remarkable experiences in gospel work; and the names of the missionaries who laid the foundations of the work in these fields—Carey and his confrères in India, Judson in Burma, Morrison and others in China, Coan, Patteson, Selwyn, Paton, and others in the islands—are household words among those familiar with missions.

The series of articles furnished by Rev. R. W. Munson, of which the third is published in this issue, is especially timely, illustrated as each article is by photographs of the people and the country. Mr. Munson has spent some years in Malaysia in active missionary work, and is enthusiastic in behalf of the interesting people among whom he has labored, and among whom he hopes yet to spend his days. Not only does his personal experience make the articles interesting, but the conscientious care with which they are prepared makes them especially valuable as reliable sources of information. We hope our readers will not only read but study them.

E. H. W.

World-Wide Notes.

Mormon Literary Societies.

The Church at Home and Abroad tells of societies among the Mormons of Utah corresponding to the Y. M. C. A. and Y. W. C. A. of Protestant communities. They are known respectively as the Young Men's and the Young Ladies' Mutual Improvement Association.

The movement, which began in 1873, was at first a Mormon phase of the old-fashioned literary society. Brigham Young saw in it an opportunity to fortify the young in the tenets of the church, and the movement was taken under the immediate direction of the church. Of late years they have taken up the Chautauqua plan, and various courses are studied. Manuals for the direction of the study are provided by the church. The Book of Mormon and other Mormon publications hold a prominent place in the theological course, and the special doctrines of the church, including "Why we practise plural marriage," are investigated in their own congenial atmosphere.

In 1897 there were 491 of these Mutual Improvement associations, with a membership of 16,546 and 654 members on missions.

The work of the Young Ladies' Association is much the same, the chief difference being in the easier character of the course and the special attention given to physiology, physical culture, and home management.

A New Kind of Padrone.

The Italian padrone who takes under his protecting wing the new immigrants finding themselves in a country whose language they can not under-
stand and whose ways are strange to them, extending his fatherly offices to the control of their work and their earnings, is a character well known in cities where Italians congregate, and one that does not command universal respect and confidence. The Charities Review has discovered a "new kind," which it thus describes:

An army officer detailed in New York City, who has secured work for a number of men in a large establishment where he has influence, makes every applicant sign a paper agreeing to help support and keep steady any fellow laborer whom the officer shall send him. The officer, whose friendly services soon come into great demand, sees that the contract is carried out, personally keeping account of every man, observing and criticizing his work, and making it a personal debt to himself that the laborer be faithful. His reputation in the ward has passed without his advertising from tenement to tenement. It is said that to-day he could levy half a dollar on a thousand poor men, and most of them would respond, he having already done this for a smaller sum on a larger number of his followers.

The Review thinks that such padrones would be a helpful addition to the social forces of the tenement districts, and we quite agree with the opinion, only we think the principles of helpfulness involved could profitably have a far wider application.

The Eucalyptus and Malaria.

A few years ago when the eucalyptus tree became known to the world at large and its valuable medicinal properties were discovered, it was thought to be valuable also in purifying the atmosphere if planted in malarious districts.

There are several varieties of the eucalyptus, the most important of which is the blue gum, or eucalyptus globulus. The leaves of the tree are studded with glands containing a fragrant, volatile oil. This oil is obtained by distillation, and is widely used as a disinfectant in medicine.

The tree is a native of Australia. Mr. Rand, in 1854, sent some of the seeds home to Paris, and since then it has been cultivated in various parts of the world in malarious districts.

The islands of the sea, Europe, Asia, Africa, and even North America have experimented with it. The tree has been planted along the Roman Campagna, about Lake Merom in Palestine, in India, in several sections of Africa, north, south, east, and west, and along the line of the Central Pacific Railway in California. The antiseptic influence formerly attributed to it is probably due rather to the fact that the tree makes a phenomenally rapid growth, and drains the soil very rapidly. This of itself will reduce the miasma in the marshy districts of a new, undrained country, where malarial fever holds high carnival.

China.

In the Missionary Herald for December, Dr. E. R. Wagner gives an outline of the system of government schools proposed among other reforms by the young emperor. Although he has now been set aside by the Empress Dowager and is apparently not able to carry out his plans of reform, the outline is interesting as showing the trend of the Chinese mind in even planning such innovations.

Two classes of graded schools were planned as preparatory to the college, the primary school for pupils of seven years old and upwards, the course covering three years. The first year the pupil must learn three thousand characters. It would seem to a Westerner with our twenty-six letters a task quite sufficient for the year, but books on etiquette and good behavior, writing, and the fundamental rules of arithmetic were included. During the second year there were more characters to learn, lessons in the wen-li, or written language, writing, the arithmetic progresses to square root, and reviews of the first year's work. The third year would take the pupil through cube root in arithmetic, history to be given as further study of the wen-li, writing, and more review. Physical exercise was in the schedule for each year.

The intermediate school would require the pupils to be over fourteen years old and to have passed the primary school. The Confucian books, the Chinese classics, Chinese history, English algebra, geometry, physics, and composition were the principal studies of the three years' course. It was proposed to use the temples as schoolhouses, and the revenue of the temples was to be appropriated as might be needed for the equipment of the schools.

Instead, however, of a compulsory or even a general education, the pupils selected for these schools were to be bright, intelligent, physically sound, of good parentage, of promising character, and well dressed.

The scheme of study was so arranged as to except Sunday from the schedule of school-days. Possibly it was not only because of the evident deference to
Western ideas and customs, but the ignoring to so
great an extent of the native cult in the proposed
appropriation of the temples and temple money that
caused the opposition of the more conservative
people.

Western Turkey: An Armenian Kindergarten
Orphanage.

A visitor at the mission orphanage schools at
Bardezag in Western Turkey writes thus of the
kindergarten: "It is presided over by a young
Armenian girl just back from her training in the
kindergarten of the American mission at Smyrna.
Part of the expenses of that training were paid by a
friend, the money for the remainder being lent by
the community here, proving the reality of their
desire to secure an efficient teacher, the loan to be
gradually repaid from her salary as it falls due. We
may here mention that this school, as also the
primary school, is kept up by the villagers them­
selves, with the assistance of a small grant kindly
promised annually by the Woman's Board of Foreign
Missions, Boston.

"Rebecca speaks regretfully of the complete
apparatus in use in Smyrna, some of which has not
yet reached her, owing to the usual delays in Turkey;
but already she has a far better outfit than falls to
the lot of many a mission worker, and the little ones
do great credit to her management during the fort­
night which has elapsed since she assumed the reins
of her little kingdom. And as happy as little kings
they all look as they march around, doing the arm
exercise or singing to the accompaniment of the
organ, played by the assistant teacher. Perfect
order reigns when the tots sit at the low tables,
conning their spelling or proudly forming the per­
plexing Armenian characters on the slates.

"Behind a curtain at the end of the room the
still smaller babies are busy with perforated boards
and shoe-pegs, not playing aimlessly, but, according
to true kindergarten principles, all working with
some object. Very sweet and lovable they look,
and pleased with their red pinafores embroidered
with the initials of the Bardezag kindergarten, as
they file out of their seats once more to play one of
the singing games which are doing so much to
render the school hours delightful to the children of
the present day."

The whole school is composed of children left
orphans by the recent massacres. Un speakably sad
as were those experiences, the result has been to
throw hundreds, if not thousands, of children under
the more direct influence of the Protestant missions.
The heroic courage of the missionaries through that
terrible crisis greatly strengthened their hold on the
people.

At Marsovan the facilities of the college and pre­
paratory school are taxed to the utmost. Greeks
and Gregorians, as well as the children of the
Christians, are pressing into the schools, willing to
pay the necessary expenses. The attendance is
limited only by want of room. This is the cry
everywhere. Doors of usefulness are open on every
hand, but the call is for more room and more help,
which means more consecrated money.

The Victoria Hospital.

The Damascus Medical Mission is rejoicing over
the completion and dedication of its new Victoria
Hospital, a fine building accommodating forty beds.
Twenty-three of the beds have assured support, and
are named after the donors. The hospital staff con­
sists of Dr. Mackinnon, who has been on the ground
for some years, Dr. Bugstocke, house surgeon, a dis­
penser, a trained English nurse, a native assistant,
and domestics. The mission has long been in need
of such a building, and its usefulness will be greatly
increased thereby.

Some New Books.

"Korean Sketches" has appeared from the press of
the Fleming H. Revell Company, a bright, readable
volume of 250 pages, illustrated. The writer, Rev.
James S. Gale, is a missionary, and though his book
is not written from a strictly missionary standpoint,
it is full of the quick and lively sympathy with the
people among whom he has cast his lot which is
essential to missionary success. He is blessed with
a sense of the humorous which leads one to smile at
the amusing side of the situation, where another
would fret at its inconveniences,—a happy gift
which is appreciated by travelers and sojourners in
foreign countries. One does not wonder when one
reads the expressions of genuine sympathy and
insight into the Korean character that the mission­
ary was so often greeted with the pleased discovery
of the natives, "Why, you are just like us, after all."
The book is pleasant reading to any one, and to one
who reads with a keen sympathy for missions and
missionary investigations, it is especially enjoyable.
$1.00, Chicago, New York, and Toronto.
The Races of Malaysia.

R. W. MUNSON.

All eyes in this country are turned toward the Philippines, and men are wondering what will be the outcome of the present difficulties with Aguinaldo and the insurgents. Next in the minds of Americans is the question, What is the character of the natives? and how will this change of rulers affect them and their future destiny?

Such being the nature of current events, and such the interest in the future of these islands and their inhabitants, this article will, I trust, find many sympathetic readers.

According to the accepted ethnological division, the human family is composed of five great groups: the American, Caucasian, Malay, Mongolian, and Negro races.

The East Indian archipelago is inhabited by two great race families, the Malay and the Papuan. As the former of these will command the first place in this article, I desire to say a few words concerning their probable origin. The close resemblance of the Malays to the Indo-Chinese people leaves very little, if any, doubt in the minds of scholars that somewhere in the ages of the hoary past they were an offshoot from those races. Professor Keane and Reinhold Rost, Ph. D., in their article on Malays in the Encyclopedia Britannica, speak thus:

"We are thus able to fix the center of dispersion of the Malay race in Malacca [on the west coast of the Malay peninsula] rather than in Sumatra, contrary to the generally received opinion. From this point they spread to the peninsula, to Borneo, Sulu, and other points of Malaysia, apparently since their conversion to Islam, although there is reason to believe that other waves of migration must have reached Farther India and especially Cambodia, if not from the same region, at all events from Java, at much earlier dates. The impulse to the earlier movements must be attributed to the introduction of Indian culture through the Hindu and Buddhist missionaries, perhaps two or three centuries before the Christian era. During still more remote and prehistoric times, various sections of the Malay and..."
Indonesian stocks were diffused westward to Madagascar, where the Hovas, of undoubted Malay descent, held the political supremacy until conquered by the French a few years ago; and westward to the Philippines, Formosa, Micronesia, and Polynesia. This astonishing expansion of the Malay tribes throughout that vast oceanic area is sufficiently attested by the diffusion of the common Malay-Polynesian speech from Madagascar to Easter Island, and from Hawaii to New Zealand."

From these remarks it would appear that Keane and Rost included the Papuans among the Malayan tribes, a conclusion about which there is no general agreement among ethnologists.

Spreading the map of the Malay archipelago before us, we find that the western half of this vast region, from Sumatra to the Celebes, is inhabited by the Malay race proper, together with some intermediate types in some of which Malay characteristics predominate, while in others the Papuan prevail. The eastern half, from the islands off the coast of Celebes to the Solomon Islands off the east coast of New Guinea, is inhabited by the Papuan and Polynesian tribes. The two races (Malay and Papuan) have mingled in ages past along the line of contact, and have produced intermediate types, as suggested above.

No satisfactory origin can be conceived for the Papuan race, which so radically differs from the Mongolian and Malayan races on the north and west and the American on the east, the African, whom he most resembles, being so remote in geographical situation as to forbid the thought of any such origin except in remote ages when the western portion of the archipelago was yet inhabited by the Malays. They might have drifted or been driven by adverse winds or carried as captives to the western shores of the peninsula or of Sumatra, and as the Malays encroached upon them, been driven to the eastward. However, after considering all that the best authorities have to say upon this subject, we are strongly inclined to the opinion that another classification of the race should be made which would include the Papuan and Polynesian races as a distinct group by themselves.

I will now proceed to generalize the characteristics of the Malay and Papuan character, and contrast the two types in order to bring out more fully and distinctly the Malay negative. The Malay is undoubtedly the more important of the two races, as it is the more highly civilized, has come more in contact with Europeans, and alone has a place in history. The true Malay type presents considerable uniformity of physical and mental characteristics, while there are very great differences of civilization and language. In color the Malay is a light reddish brown with more or less of an olive tinge. The Papuan, on the other hand, is a deep sooty brown or black, sometimes approaching the jet black of the Negro tribes of Africa; the Malay has straight black hair and no beard; the Papuan's hair is harsh, dry, and frizzly, growing in tufts or curls which in adults stand out six or eight inches from the scalp, greatly exaggerating the size of the head. This frizzly mop of hair is the Papuan's pride and glory. The face is usually covered with a thick beard of the same frizzy nature as the hair. In stature the Malay is short and robust, averaging about five feet and having a broad chest and stout legs and arms; his feet are small, thick, and short; his hands are small and rather delicate; the face a little broad and inclined to be flat; the forehead is rounded, the brow low, and the eyes are black and very slightly, if at all, oblique; the nose is rather small, but straight and well shaped, the apex a little rounded, the nostrils
broad and slightly exposed; his cheek-bones are rather prominent; his mouth is large, the lips broad and well cut, but not protruding, the chin round and well formed.

The Papuan is strongly contrasted in physique. He is tall and stalwart; his legs and arms are long and thin, and his hands and feet are larger than those of the Malays; his face is somewhat elongated, forehead flat, brows prominent; his nose is large, rather arched and high, the base thick, the nostrils broad with the aperture hidden, owing to the elongated and descending tip; the mouth is large, the lips thick and protruding; his face is thus more European in its general aspect than the Malay because of the large nose.

In temperament the Malay is impassive. He exhibits reserve, diffidence, and even bashfulness, which is in some degree attractive, and leads the observer to think that the ferocious and blood-thirsty character imputed to the race must be grossly exaggerated. He is not demonstrative. His emotions of surprise, admiration, or fear are never openly manifested, and probably in most cases are not strongly felt. He is slow and deliberate in speech, and circuitous in introducing the subject he has come expressly to discuss. The Papuan, on the other hand, is impulsive and demonstrative in the extreme in both speech and action. His emotions and passions express themselves in shouts and laughter, in yells and frantic leaping and gyrations. They are a happy and contented set of people, laughing and talking continually. If one imitates the bark of a dog, the grunt of a pig, or the crowing of a cock, great are the bursts of laughter. When the Papuan is seeking a favor, he comes promptly to the point, and makes known his desires.

In intellect the Papuan ranks somewhat higher than the Malay, notwithstanding the fact that the Papuans have never yet made any advance toward civilization. It must be remembered, however, that the Malays have been influenced by Hindu, Chinese, and Arab immigration for many centuries, whereas the Papuan race has only been subjected to the very partial and local influence of Malay traders. The Papuan has much more vital energy, notwithstanding the climate, which is supposed to be the operating cause of much sluggishness of temperament in the Malay.

As a rule the Malay is exceedingly polite. The exceptions to this rule are rare indeed. The better educated have all the quiet ease and dignity of the best-bred Europeans. Yet this is compatible with a reckless cruelty and contempt of human life, which is the dark side of his character. In intellect, they are inferior to most, if not all, Oriental races. It would be more accurate to say they are deficient in intellect. They seem incapable of much of anything beyond the elementary, and therefore are averse to any form of mental exercise except the study of the Koran. Their civilization is not indigenous. That they were savages or closely bordering thereon before they came in contact with Mohammedan or Brahmanical religions, is proved by the state of those who are as yet untouched by these faiths.

Malay women and children are timid, and scream and run at the unexpected sight of a European. In the company of men they are silent, and are generally quiet and submissive. When alone, the Malay is never given to singing or talking to himself. When several are paddling in a canoe, they sometimes chant a monotonous and plaintive song. The Malay is cautious of giving offense to his equals; he does not quarrel easily about money matters, dislikes asking too frequently for payment of even his just debts, and will often forfeit them altogether rather than have trouble with his debtor.

Malays neither play nor tolerate practical jokes, because they are utterly repugnant to his disposition; he is particularly sensitive to breaches of etiquette or any interference with his own or another's personal liberty. It is often very difficult to get one Malay servant to awaken another. He will call as loudly as he can, but will hardly touch, much less shake, his comrade in toil.

A practice, which in the Celebes, especially in Macassar, is quite peculiar to the Malay in general and which throws much light on the Malay character, is the amok. In this country it is known as "running amuck." In the Celebes it is the national, and for that reason the honorable, mode of committing suicide, and the fashionable mode of escaping from all their difficulties. The Roman would fall upon his sword, the Japanese rips open his stomach, and the American blows out his brains with a pistol. The Bugis method seems to him, at least, to possess many advantages. A man thinks himself wronged by society; he is in debt and can not pay; he is taken for a slave, or has gambled away his wife or child into slavery — and gambling is one of their worst vices; he sees no way of recovering what he has lost, and is desperate. He will not put up with such cruel wrongs, but will be avenged on mankind,
and die like a hero. He acts upon the decision at once, draws his *kris* (pronounced *krees*), and stabs to the heart the man nearest him; the alarm is sounded *Amok!* *Amok!* and he dashes forth slaying all that he meets or can find, regardless of the sacred ties of blood or friendship. Immediately every man's hand is against him, and the braver men of the city rush forth with every form of available weapon, and he is hunted down like a rabid dog. Women and children scud under cover like chickens fleeing from a hawk. Doors and gates are quickly closed and barred, and intense excitement prevails until the murderer is slain. What that excitement is only those know who have witnessed such a scene; but all who have ever given way to violent passions, or even indulged in violent and exciting exercises, may form a very good idea of it. It is a delirious intoxication, a temporary madness that completely possesses the man.

In some cases the *amok* will kill fifteen or twenty people before he can be despatched. While alive, he is hated and hunted; but after he is dead, he is venerated and canonized.

There are four great civilized and a few minor semicivilized tribes, and a number of others which may be termed savages. The Malays proper inhabit the Malay peninsula and almost all the coast regions of Borneo and Sumatra. They all speak the Malay language, write in the Arabic character, and are Mohammedans in religion. The Javanese inhabit Java, parts of Sumatra, Madura, Bali, and a part of Lombock. They speak the Javanese and Kawi languages, which they write in a native character. They are Mohammedans in Java, but Brahmans in Bali and Lombock. Brahanism was introduced at a very early period in this era, when a powerful Hindu dynasty ruled in Java, as extensive and magnificent Hindu ruins testify. The Bugis (Boo-geez) inhabit the greater part of the Celebes, and there seems to be an allied people in Sumbawa. They speak the Bugis and Macassar languages with dialects, and have two different native characters in which they write these. They are all Mohammedans. The fourth great race is that of the Tagalas, or Tagalog, in the Philippine Islands, a race possessing all the Malay characteristics.

Many of them are Roman Catholics, and speak Spanish as well as their native tongue, the Tagala. By preference they inhabit the lowlands, and fix their pile-built dwellings near the water and often over it. A friend of mine, a Spaniard, who represented the British and foreign Bible Society in the Philippines, says of these people: "The Tagalogs are the best known of these races, and have taken the lead in every respect." The Molucca-Malays, who inhabit chiefly Ternate, Tidore, Batchian, and Amboyna, may be held to form a fifth division of semicivilized Malays. They are all Mohammedans, but speak a variety of curious languages, which seem compounded of Bugis and Javanese with the languages of the savage tribes of the Moluccas.
quickly masters Malay, and a Malay going to the Celebes is soon at home in the Bugis. Malay is a very simple language in itself when compared with the highly inflected and long perfected languages of India or the tonic languages of China and Japan. A man who has a good knowledge of Malay ought to be preaching in Javanese in a year or even less, if he has any talent at all for acquiring languages.

While not attempting a complete description of all the races of Malaysia, I must not omit to mention the black, woolly-haired races of the Philippines and the Malay Peninsula, the former called the Negritos, the latter Semangs, or Jakuns. It is believed by some of the leading scholars, although upon what appears to be very good ground denied by others, that the Negritos were the original inhabitants of the Philippine Islands. Their dark complexion suggested their name. They still exist sporadically, though in limited numbers (perhaps 25,000), throughout the archipelago. To their presence in Isla de Negros the island owes its name. They are dwarfish, thin, and spindle-legged, and have a head like a negro's, with flattish nose, full lips, and thick, frizzly black hair, and possess an extraordinary prehensile power in their toes. They tattoo themselves, and wear very little clothing. They often smoke cheroots, or native cigars, with the burning end inside the mouth. They have no fixed abodes. They have been driven back into the more inaccessible parts of the islands by the incursions of the Malays.

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in the Philippines, the interior of Borneo, near the dividing line of the Malay Peninsula, in the interior of Formosa and Hainan. In appearance they are very much like the Andaman islanders, and undoubtedly are a very low type of humanity.”

In the matter of sexual morality they form a striking contrast to the licentious Malays. They are monogamists, allow no divorce, and inflict severe punishment for infidelity.

One of the most charming characteristics of the Malays is their genial and hearty hospitality. Two of our missionaries penetrated some two hundred miles up the Kapuas River in Borneo in 1888, and their testimony was that the Malays everywhere received them most cordially, vacating their best houses for their use and forcing upon them their best food, listening with almost rapturous delight to their conversations and accompanying them for a long distance on their departure from their village. These brethren said there was no mistaking the disinterestedness of their hospitality, for they scorned all offers of compensation. They are extremely courteous and polite, and even their children are never guilty of laughing at the strange manners or the mistakes of their foreign visitors. If they receive one as a guest, they would die for him rather than suffer any harm to come to him.

They are very fond of music, and some branches of the race, particularly the Tagalogs of Luzon and the Javanese, make very sweet music. Mr. Castells says in an article in the November number of the Missionary Review: “Though the Tagalogs are commonly accused of indolence, they are a great improvement over all the other branches of the Malay race. [The cooler latitude in which they live may in part account for that.] The priests testify to their liberality in giving for the erection of churches and the support of religion generally. Hardly a town is without a band of music, and they delight in using their talent in the service of their superstitions. The Tagalog ladies are also very musical. The harp is their favorite musical instrument.”

A resident of Java writes: “The Javanese is a very contented animal. Give him food, a little tobacco, as little work as possible, and his wayang, or theater, and he is perfectly happy. The music is melodious and extremely soft and mellow in tone. It can sometimes be heard on a still night five or six miles away.”

Of the Malay tribes the Javanese have the oldest and highest civilization. There are found in Java the ruins of old temples, bronze and copper inscriptions in the Kawi (old Javanese) referring to Brahmanical and Buddhist events of the eleventh and twelfth centuries. These ruins are in a state of remarkable preservation.

The religion of the Malays appears to have been originally some form of nature worship; but later over a wide area Brahmanical, and later still Buddhist, and last of all Mohammedan waves of religious conquest seem to have rolled. The teachings of Islam, however, though they became popular and fashionable with the rajas and their dependents,
form but a very thin veneer over the underlying religion of their ancestors with the bulk of the Malay people. Their devotion to Islam is limited to their daily prayers toward Mecca, the teaching of the Koran to their children, and attendance upon the mosque. In all the more serious emergencies of their lives they turn to the superstitious worship of their ancestral religion. I have often seen Malays, Chinese, Hindus, and Japanese, all bearing offerings of fruit and other food to the tomb of an ancient Malay king, found on the hillside of Singapore.

In conclusion, I would refer to the Chinese who have for centuries overrun this whole region. It is their energy and enterprise that have developed what trade and commerce exists. It is the Chinese race that will be chiefly interested in the future development of Malaysia.

We have found through our experience in Singapore that the Chinaman is not only a superior character but is by far the greatest character in Asia. He is quick to learn, clever in imitation, and can adapt himself to almost anything he turns his hand to. There are many millionaires in that portion of the world in the seacoast towns; more than that, they are most responsive to religious influences, and our greatest success thus far has been among the Chinese in Malaysia. I refer here to Methodist missions.

Some have the impression that the Japanese are superior to the Chinese. The Japanese are the Frenchmen of the Orient, while the Chinese might very properly be compared to the Anglo-Saxon. One is bright, keen of intellect, quick to act, but far less stable in character. The other is slow to adopt new ideas, but when once adopted, he becomes steadfast in his devotion to those truths which contribute to the progress of Christian civilization.

The Chinese are capable of great endurance. Where there is any money to be made, he is always present. No mountains are so high, no streams so broad, no hardships or privations so great, as to daunt his spirit. By way of illustration, Dr. West, on penetrating to the heart of the Malay Peninsula, found several Chinese a hundred miles away from civilization in the very heart of the jungle, felling trees and sawing them by hand into boards, which they carried on their backs from forty to sixty miles, and then floated them down the stream to a seacoast town, where they sold them. The character that manifests such enterprise as this is bound to acquire wealth, and to exert a powerful influence upon the future development of this whole region.

"Wherefore by Their Fruits Ye Shall Know Them."

O. H. KRESS, M. D.

The Christian is known, not by his name or profession, but by the fruit he bears. "Every good tree bringeth forth good fruit." The Samaritan, discovering the poor man whom priest and Levite had passed by, made no profession, but we read: "He had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." Jesus held this man up as an example before the people who made a high profession, and said, "Go and do thou likewise." I have frequently seen men in the slums of Chicago, moved with pity, divide five cents' worth of beer among three or four companions, although passionately fond of it, or share the last morsel of food with some one more needy. I recall the case of a man who was converted in Chicago. After securing work, the first money that he received he used to purchase a pair of shoes for a poor fellow whose shoes were actually better than those he wore himself. Even where sin abounds grace much more abounds. These are examples of love that the Saviour to-day would hold up before those who make a great profession, and say, "Go and do thou likewise."

To the Pharisees who came to be baptized by John the Baptist he said, "Bring forth therefore fruits worthy of repentance." The original word from which "repentance" is derived means a change of mind. John wanted to see evidences of a changed heart and life before baptizing them. The people asked him, "What shall we do then?" He answered, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." It is evident from this that there is no change of heart until these fruits are seen
in the life. “Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” James 1:27.

Daniel said to Nebuchadnezzar, “Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor.”

The Lord, in speaking to his professed people, says, “And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isa. 1:18.

“Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their ordinances; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? . . .

“Is it such a fast as I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.”

Christianity is not merely a profession; it is a life. Living is preaching. God does not here find fault with his people because they neglect prayer or church services, but because they fail to seek out and provide according to their ability for the poor and needy. Their prayers are not answered because they are selfish. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts or pleasures.

There are a great many who pray for health simply because it is disagreeable to be sick. The true reason why we should desire health is that we may employ our powers in relieving the distresses and necessities of others. A prayer of this kind will be answered. It was not until Job prayed for his friends that the Lord heard his prayer. The Lord restored his captivity, and gave him twice as much as he had before.

In the parable where the man came at midnight to ask for two loaves for his friends, he was not denied; therefore the Lord says, “Ask [for others], and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you, for everyone that asketh [in this way] receiveth.”

At the judgment the question will not be asked whether we have been priests or Levites; whether our names have been enrolled in the church book or not; whether we have lived in a Christian or a heathen country; whether we have lived in a palace or in the slums of society; but the Lord says, “Come, ye blessed of my Father [out of all nations, kindred, tongues, and people], inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

“Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee?”

It seems from this that they had become so fully like their Saviour that their giving and ministering were unconsciously done; these acts had become habits. After they had done all they could, it looked very insignificant when compared with the great gift they had received in Christ. They felt themselves to be unprofitable servants.

“By this shall all men know that ye are my disciples, if ye have love one to another,” then “in the place where it is said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God,” for “by their fruits ye shall know them.”
Lo, the Stone is Rolled Away!

MRS. L. D. AVERY-STUTTLE.

Sometimes in life’s weary journey,
Darkest dangers seem to rise,
And the dismal clouds of sorrow
Spread their blackness over the skies;
And we hear the roaring lions
Till our hope has almost fled,
While the billows of temptation
Roll their waves above our head.

Then we seek to find a helper;
In our need we bow and pray,
But we cry like sorrowing Mary:
“‘They have hid my Lord away,
And I know not where to find him;’”
So we reach our hands in vain,
And we cry, but empty echoes
Only mock our grief and pain.

Then we look, and lo, an angel,
Brighter than the orb of light,
Comes and quick dispels our darkness,—
Gone the shadows of the night.
Chained and bound the roaring lions
Which within our pathway lay,
And we look, and sing in gladness:
Lo! the stone is rolled away!

O, how oft when threat’ning sorrow
Shrouds the soul in darkest night,
Angel fingers draw the curtains
Which obscure our faithless sight,
And we see a loving Father
Where the darkest shadows lay,
And we cry with gladsome voices:
Lo! the stone is rolled away!

Among Our Exchanges.

How Do They Accomplish So Much?

Dr. Cattell, writing to Woman’s Work for Woman soon after her arrival in China, says: —

“My wonder increases constantly that foreign doctors have accomplished so much under all the restrictions of Chinese customs. Their hearts may be very sore oftentimes because of limitations in their work. One hard thing is that the Chinese consider it ‘bad luck’ to die in foreign hospitals, and if so ill that they will probably die, their friends must be sent for and the sick taken away, often a journey of many miles, that they may not pass away under the foreigner’s roof. Thus the last chance of saving life must often be given up. Then it is difficult to get a body removed, as no one can touch it save those nearest of kin. One of the saddest things we see is the frequent case of opium poisoning.

About two weeks ago, Dr. Bailie, who lives in the same compound with us, was called to see a woman on a boat in the canal opposite our hospital. A little later she sent for us to come and help her. The woman was unconscious; she had taken the drug about seven hours before, and although right before our very door, the foreign doctor had not been sent for until the Chinese had given up all hope themselves. We brought her into the compound and worked with her for three hours, but it was in vain. She was only eighteen. She took opium because her husband had asked her to wash some of his clothes. When she was just about breathing her last, we told him to take her away. He picked her up on his back, and carried her again to the boat, just in time. He told us that he was as good as dead himself, now, because her spirit would worry him the rest of his life. Poor souls! When will they ever lay down this terrible burden of superstition, and turn to the place of rest and peace in Christ Jesus?”

God Knows.

My life is not what I would have chosen. I often long for quiet, for reading, and for thought. It seems to me to be a very paradise to be able to read, to think, to go into deep things, to gather the glorious riches of intellectual culture. God in his providence has forbidden it. I must spend hours in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems uncongenial, vanishing, temporary, waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses, what I can do, and what I can not do. So I desire to be led, and not to lead; — to follow him. And I am quite sure that he has thus enabled me to do a great deal more in ways
Among Our Exchanges.

that seemed to me to be almost a waste of life, in advancing his kingdom, than I would have done in any other way. I am sure of that.—Norman McLeod.

An Aged Missionary.

Mrs. Addis lately died in India at the age of ninety. When four years old she was taken by Mrs. Judson to Burma, and remained with the family for ten years. Her hands embroidered the cover to the Bible which Dr. Judson took to Ava to present to the king. Her earliest missionary work was, as a child of ten, to teach some poor men and women the Burmese alphabet. For thirty years she did excellent work as a missionary's wife at Coimbatore. Since 1870, when her husband died, she has kept a Bible and tract depository at Coonoor, and a shop where mission goods from all quarters have been sold. In that time she has collected for the Madras Bible Society over ten thousand rupees.—The Missionary Review.

Famine in China.

One of the missionaries of the Presbyterian Church writes a very pitiful letter telling of the dire distress of the natives in Su-chien, North Central China. He says:—

"This nation is sick, rotten. But the people, and many of them, are hearing the gospel, and some day, in some hearts, we must believe it will have its powerful influence. God will in his own time bless his word. But we need prayer on the part of God's people at home. Surely God can change and save these wretched people.

"A great many homes where they were eating tree leaves and bark we had to pass by as getting along too well to receive aid from our small fund. It was very noticeable that, even in the same family, often some were apparently being nourished by leaves and bark while others were gradually dying.

"A compressed peanut cake, hull and all, from which the oil had been extracted, and which in good years is used as a fertilizer, was about the only thing most of them had to mix with their leaves and bark, and in houses where we gave money, we saw almost none of this,—in most houses none at all that we could find.

"In about every second family where we gave, there was one or more sick with famine fever; in some families four, five, and six lay on the dirt floor unable to get up. We would, over and over again, hear the sad tale of father, mother, eldest son, or some other one or more inmates having just died,—starved to death! And in many cases the neighborhood officer, who was always with us, would say, 'Yes, I know that's true; that's so.' We saw children and babies that were truly simply skin and bones, and we marveled that they were still alive."

—Sel.

Arizona.

Were the Rev. Charles Cook, missionary to the Pima Indians, in the foreign field, says a writer in the Occident, his fame would be heralded to the world as one of the missionary heroes of the nineteenth century. Nearly a quarter of a century ago, without money, friends, or mission board to rely upon, he traveled across the continent, believing he was called of God to preach the gospel to the Indians of Arizona. He established an independent mission, which was afterward taken over by the Presbyterian Church. After many years of labor with small harvests, Mr. Cook is at present enjoying a pentecost. Every year now witnesses more than a hundred converts from heathenism baptized into the church of Christ. Unknown to fame, but well known to Heaven, dear old "Father Cook" is carrying on what is perhaps the greatest mission work in America.—The Church at Home and Abroad.

Famine Patients.

Dr. Bertha Caldwell, writing from Allahabad, India, of the famine-stricken children brought to the hospital, says:—

"I was much depressed by the number of deaths which occurred among the famine waifs, due mostly to scurvy and to an almost fatal choleric diarrhea. Sore mouths, which baffled description and also medical skill, came to us in dozens from the Methodist orphanages. The disease was due to the terrible habit among the starved ones of eating animal and human excrement. We have noticed these children's rapid recovery with joy, only to be amazed at a sudden relapse and death; and not till we discovered that they were pounding bricks or old bones into powder, and devouring it ravenously, were we able to check the relapses. Light foods, as sago, corn-flour, or soups, made no impression on them, their stomachs craving the heavy, coarse foods."—Woman's Work for Woman.
Patagonian Giants.

The tribes to the east of the Cordilleras in Southern Patagonia belong to the Araucanian stock, and are a superior race. The Tehuelches—as they call themselves—of Southern and Eastern Patagonia are the people whose unusual stature gives rise to the fables of early days to the effect that the natives of this region were giants, averaging nine or ten feet in height. It is a fact, says the Boston Transcript, that they are the tallest human beings in the world, the men averaging but slightly less than six feet, while individuals from four to six inches above that mark are not uncommon.

They are, in reality, by no means savages, but somewhat civilized barbarians. They are almost unacquainted with the use of firearms, notwithstanding some contact with the whites, but they have plenty of horses and dogs. Unsurpassed hunters, they capture the guanaco and the rhea, or South American ostrich, and from the skin of these and other animals they make cloth and coverings for their tents. They make beautiful “capes” or mantles of fur and feathers, which are highly prized by Europeans, and find a ready market; most of the proceeds are spent for bad whisky, which is brought into the country in quantities by traders.—Sel.

He Secured a Diploma.

Dr. Harry Guinness, in a public address, gave an interesting account of a visit to South America, where his companion, Mr. Jarrett, submitted to a curious examination for a diploma. He and his wife had previously been forbidden to preach the gospel in Peru, and were driven from the city. Returning in company with Dr. Guinness, they determined to make another attempt. Soon after their arrival, they were visited by the mayor, who said: “We are very glad to see you back again, Mr. Jarrett, and I want to tell you that the better class of our citizens would like to put their children under your instruction; but the Roman Catholic priests are jealous of you, because you have no diploma. If you are willing to go in for an examination, I can assure you that you shall receive a diploma.” "So,” says Dr. Guinness, “on the day appointed I was present as a very much interested witness. The examination commenced with: “Now, Mr. Jarrett, give me the names of all the countries you know.” The list proved satisfactory.

“Now, if you please, the names of the planets.”

“Jupiter,” began Mr. Jarrett.
“Very good.”
“Venus,” continued Mr. Jarrett.
“Just so! just so! exactly! that is sufficient.”

An old priest—the only one present—then asked Mr. Jarrett what he thought of the Eucharist. “I did not know,” replied the latter, “that this was an examination of opinions, but I am willing to give them if desired.”

“Oh, no,” said the priest, “I don’t wish it.”
So, in possession of his diploma, the missionary was permitted to teach and preach where formerly his life was in danger.—Woman’s Work for Woman.

The Purpose of the Church.

The church of God must be built of men. Until men are perfect there can be no perfect church. Because an institution is divine it does not follow that it must be ideal. The home is a divine institution, and so also is the state; but there have been no ideal homes, neither have there been any civil governments which have perfectly performed their functions. The church of God is not a museum in which perfect specimens of humanity are preserved for inspection; it is not an art studio in which shining saints stand, each one on his pedestal, to be scrutinized by the public. The church is a school intended for ignorant people who desire to learn the lessons of Jesus of Nazareth. It is a hospital where sick people subject themselves to the treatment of the Great Physician. It is an armory in which raw and awkward recruits are drilled to fight the battles of the Lord. In every school there are lazy students, in every hospital there are obstreperous patients, in every armory there are duffers who make no progress; and so it is not surprising that in the Christian church there are many who fail to use their Christian privileges or perform their Christian duties.—Charles E. Jefferson, D. D., in Inter-Collegian.

The Lancet, Not the Sword.

Some one has well characterized the difference between the early times and the present in reference to the methods of propagating Christianity, in saying that men formerly preached the gospel with the sword, but now they are preaching it with the lancet. Medical missions are having wonderful effect in the healing of souls as well as bodies.—Missionary Herald.
So Send I You.

The author of the following lines, R. Wright Hay, is an English Baptist missionary in India. He was first a missionary to Africa, where his wife died. He himself was carried on board ship in an unconscious condition, and it was feared he would not live to reach England. It was not thought safe to return him to Africa when he recovered, and he was therefore sent to India. The poem is contributed by Mrs. F. W. Brown.

"The night lies dark upon the earth, and we have light;
So many have to grope their way, and we have sight;
One path is theirs and ours,—of sin and care,—
But we are borne along, and they their burdens bear.
Foot-sore, heart-weary, faint they on their way,
Mute in their sorrow, while we kneel and pray;
Glad are they of a stone on which to rest,
While we lie pillowed on the Father's breast.

"Father, why is it that these children roam,
And I with thee, so glad, at rest, at home?
Is it enough to keep the door ajar,
In hope that some may see the gleam afar,
And guess that it is home, and urge their way
To reach it, haply, somehow and some day?
May I not go and lend them of my light?
May not mine eyes be unto them for sight?
May not the brother-love thy love portray,
And news of home make home less far away?

"Yea, Christ hath said that as from thee he came
To seek and save, so hath he, in his name,
Sent us to these; and, Father, we would go,
Glad in thy love that thou hast willed it so,
That we should be partakers in the joy
Which even on earth knows naught of earth's alloy—
The joy which grows as others' griefs grow less,
And could not live but for its power to bless."

An Oasis in the Sahara Desert.

The oasis of Biskra is a palm grove, three miles long, and less than a mile broad in its widest part, completely surrounded by the desert. On the north, bounding the level sands, rise the sunburnt slopes of the mountains of Aurès; on the south stretches the boundless extent of the Sahara.

The oasis is a little forest of palms sheltering half a dozen Arab villages, a small French settlement, with barracks for soldiers, and a few hotels for winter residents. It lies out in the glowing Sahara, on the southern boundary of Algiers. During six months of the year the climate is delightful; hardly anywhere else in the world can be found a more genial temperature or a clearer sky; but in summer the heat is tropical. The air is perfectly pure, no trace of humidity or dampness being ever perceptible. Here the traveler, if he wishes, may wrap himself in an Arab burnous, spread his rug upon the dry ground, and lie out at night in the open air beneath the starry canopy of heaven. While a soft breeze steals across the oasis from the surrounding desert, hardly stirring the branches of the slumbering palms, thought seems set free; the world of busy men is forgotten for a season, in contemplation of the starry universe revealed above in cloudless splendor. There is a peculiar freshness in the air of the desert. Years ago, when crossing the desert between Egypt and Palestine, I often noticed the sweet, invigorating freshness of the early morning air. It seemed pure as the kiss of childhood, and had something of the freshness of the seas. The oases in the desert are very like islands in the sea. They diversify the Sahara, which is far from being a mere waste of moving sands. The palm-trees which they bear (and there are 160,000 palm-trees in the oasis of Biskra) produce abundant crops of dates, and contribute largely to support the settled or nomadic tribes of frugal Arabs.

The sky of the Sahara is cloudless, save at night, when there hangs in it a perfect cloud of stars. Never have I seen the Milky Way more glorious than in the desert. Slowly rising in the east, there come up banks and banks of stars, stellar streams and arches of surpassing splendor. And this was the nightly spectacle which awed the gaze of the patriarchs in bygone days. On this glorious vision Abraham fixed his gaze, and from the illuminated pages of this celestial book he learned the greatness and power of the God whom he trusted and adored. And the Arab of the desert never wearies of declaring that God is great, and is God alone. But how can that God be approached? Of the way to the Father of our spirits he is ignorant. Who will go to teach him that way? He can not learn it from nature. Conscience can not reveal it to him. None can tell him of it save the disciple of Christ. Art thou such? Behold thy brother in yonder unevangelized Arab who waits thy coming. Shall he wait in vain?—Dr. H. Grattan Guinness, in Regions Beyond.
OUR MEDICAL MISSIONS.

Notes and Personals.

Prof. W. W. Prescott and Elder E. J. Waggoner, of England, are in Battle Creek, and will remain here for a few weeks, till General Conference. Meantime they are both conducting Bible studies with the medical class and the nurses of the training-school, occupying the regular hours assigned to Bible work, besides other hours.

Dr. Lou S. Cleveland, who was for several years a member of the Battle Creek Sanitarium faculty, has accepted a call to go to the Hawaiian Islands as a medical missionary.

Dr. Mary V. Dryden returned to the Sanitarium the last of December, having been in Wisconsin since October 12. She attended several general meetings in the State, besides working with churches and individuals along health lines. She reports the interest in general as excellent. Many eagerly received and put in practise the instruction given; and she felt that she had also received a blessing in the work.

Miss Anna Knight, a trained nurse from the Sanitarium, recently left for Mississippi, where she found a field awaiting her. She writes that she already has a school of eighteen little children, and a prospect for a night-school for older ones.

Misses Elsie Martinson and Carrie Hanson, Sanitarium nurses, are at Phillips, Wis., in the interests of health work. They report a growing interest.

Misses Julia Luccock, Madge Rogers, and Elsie Brown, missionary nurses from the Sanitarium, have their headquarters at Montgomery, Ala. They find all they can do to answer the calls, and would be glad of more help.

Mrs. Alfred Cooper has recently returned to Chicago from Mexico City, where she and her husband have been located for the past year or more. Brother and Sister Cooper were both members of the Nurses' Training-School. They were in Guadalajara for a time, but later went to Mexico City, where they have been conducting classes for nurses in a government hospital. Mrs. Cooper's health made it necessary for her to leave Mexico for a time.

Misses Berta Burkhalter and Laura Francis are engaged in self-supporting missionary work in Detroit, Michigan. They report plenty to keep them occupied almost day and night.

Dr. Mary W. Paulson, of the Sanitarium Faculty, is at present at Dayton, Ohio, with a company of health workers. She reports a good interest, and excellent work done. Excellent reports come from other companies, of which we shall speak more fully hereafter.

Is It Labor Lost?

At the meetings of our general missionary committee some very interesting experiences are often related and some most precious lessons in practical work are given. Brother B., an active and indefatigable worker, secured a tract of woodland last winter to provide a home and employment for homeless men for the winter. It was at once dubbed by the men "Camp B.,” after their friend and benefactor. Brother B.'s work for the men led him into very intimate and confidential relations with them. At a recent meeting the question of what might be considered wasted efforts was mentioned, and Brother B. gave the following experience:

I might speak of "Michigan Fatty.” (These boys all have a name by which their comrades call them.) This was a fat, phlegmatic fellow, always laughing, who would get drunk every chance he had. Last winter he came out to our camp, but it was hard to keep him at work. He stayed with us three months and cut his allowance of wood for his board and lodging. He used to attend our meetings, apparently to laugh and make fun. He then went away, but afterward came back drunk, and was going to "clean out the camp," as he said, but some of the others got hold of him and "ran him down the pike," as they say (ran him down the road). After this I didn't hear of him for four or five months. He came back two or three months ago, and called to see Brother ——, one of the men from the farm, who is now in the engine-room. He said he had been at work as night assistant engineer in the suburbs of Chicago, and had done a great deal of thinking. "Now,” said he, "I suppose everybody thinks that no good can come of Michigan Fatty, and you are all discouraged about me, but you are doing good, and when Tuesday and Friday nights came round, I used to sit in..."
The Gospel Wagon.

From a report by H. G. Butler.

The gospel-wagon committee asked Brother Wills and me to go up to Grand Rapids to assist with the gospel wagon. The trip was an especially encouraging one to me. We had almost one perpetual meeting from the time we left here until we returned. Brother Williams was with us, and sang on the train, and after we reached there we had meetings continually. We had a good meeting at the church, which seemed to be revived by Brother Wills's preaching.

On Thursday afternoon we held a meeting in the streets of Grand Rapids, and in the evening another. There were large crowds in attendance every time we went out; there were sometimes one or two hundred waiting for us to come to the square.

At the Soldiers' Home, where we also had a meeting, about fourteen held up their hands indicating their desire to make a start to serve God. Sunday afternoon we had one of the largest meetings that I ever attended on the street; I think there were two or three thousand people present; and they listened with the greatest attention. This meeting lasted two hours, Brother Wills and I talking alternately. It was not a crowd that was coming and going, they stayed there as long as we talked. Then we asked some who had been converted to bear their testimony in regard to their being born again. The people must have been intensely interested, or they would not have stayed as they did. The mayor of the city, the chief of police, and several policemen were present all through the meetings.

Sunday night we had another appointment. It was a dark and quite cold night, but there were more than a thousand people present. We stayed with them till half past nine o'clock, and when the invitation was given by Brother Wills, two or three held up their hands, among them a young woman from Chicago, about twenty years old. She had been drinking some. A thrill went through me when I saw her hand go up, standing all alone. An invitation was given by Brother Wills, two or three held up their hands, among them a young woman from Chicago, about twenty years old. She had been drinking some. A thrill went through me when I saw her hand go up, standing all alone. Miss — talked with her, and we took her up to the Home. The chief of police was there, and remarked to a bystander that he had watched the results of the work of the gospel wagon, and that it was doing more good than all the churches put together. After the regular service, we had a testimony meeting. A young man who was present had made a start to serve God when I was in the city about five months before. He raised his hand.

The same thing is true, only in a little more marked degree, of a man from Indiana. He has been a hardened criminal; has been on the road for years. He is a hard-working man when he works, but he drinks up all his earnings. He attended our meetings at the old Arnold Mission and at one time made a profession of religion. He listened attentively at our meetings, and worked, and saved some money. His roommate had a good suit of clothes, and one night he got up and exchanged clothes with this roommate and ran away. He was pursued with a warrant, but he was not found. About two months ago he returned to us from the West, and said, "I have been gone all summer and have been drunk three quarters of the time. There have been weeks when I have not known where I was, and when I waked up, even if it was at the back end of a saloon, I would think, Where is there any hope for me? and then I would think of the Arnold Mission. Now I am getting shaken up with the delirium tremens, and am going to die; and I thought I would see B. and see what he says." So he beat his way twelve hundred miles and came back to us, and he was on this farm of mine for a while. The last night I saw him I found him in the big barn when I came from holding a street meeting. As I put my team in the barn I had the impression that he was there. I called to him two or three times, and he answered crustily, "What do you want?" I asked him where he was. "Up in the hay." I went up and lay down beside him. It was a cold, frosty night, and he was buried up in the hay with some old gunny sacks over him. He went all over his past life with me; I found out where he had slipped, what the trouble was with him, and how he got down to where he was. He shuddered when speaking of the past, and said, "Well, it's all gone now, anyway." I tried to show him the plain path, and he knows it. The last words he said were, "Brother B., take courage, remember you are doing good, and remember when men come to the mission and treat you badly and then go away, that you are making an impression upon them, and they know where the way is, and I am going, too, sometime." He then went away, and I have not seen him since, but he knows the way to God. Those men who come in contact with the mission know that there is hope for them; and there is the beauty of it,—that though we do not see them all come now, they know the way, and some time they may come.

the engine-room and think about those meetings, and how the boys were washing up and getting ready for service; and then I would think about the talks and the testimonials,—all these things are planted in my mind, and have been all the way through. I can't get them out, and you tell Brother B. [they all call me brother] to go on with his work; he is doing good, although he can not always tell what good he is doing." This man is not converted yet, but he knows where the light is, and some time he may find it.

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at one of the meetings held at that time, but when I went back to talk with him, he had nothing to say; he simply shook his head. On the present occasion, the first man that I saw in the church was this man. He shook my hand very cordially, and told me his experience. He said that after I had got through talking with him on that day, he walked out on the street and wept like a little child. Said he, "I cried all the way home, and told the Lord then that I was going to be a Christian." He said he made a good start and was baptized at the Owosso camp-meeting. He has made great advancement, and is a splendid worker. At this time he got up into the wagon and gave his testimony, and I don't know that I have ever heard a testimony that had such power. The chief of police recognized him as an old offender; he said he presumed that there were a hundred men there that he had drunk with. As he gave his testimony with the power of God behind it, the people listened in breathless silence. He besought his old companions to turn to God; he told them of the power of God that came to him and enabled him to do the things that he could not do before; he told them how he had often promised his mother with sincerity and in tears that he would not drink any more, but that just as soon as he asked God to help him, all was changed, and he was a new man.

We had an excellent time all the way through, and there was nothing that opposed us but the weather. The gospel-wagon work here has been very prosperous, and I am sure has done much good.

Open-Air Preaching.

The following practical suggestions, which we selected years ago from a missionary magazine, may be of some service to those whom the Lord has called to do this kind of work:—

1. Let there be an acknowledged leader with each company.
2. Preach the great truths of the gospel.
3. Say what you have to say briefly.
4. Do not attempt fine language or artificial manners, but speak in a natural tone, and explain and persuade.
5. Study the character of your audience, which will sometimes be a very mixed one, and adapt your address accordingly.
6. Always speak courteously, both in preaching to a group and in speaking to individuals.
7. Never resist the police. If you are unjustly interfered with, complain to higher authority.
8. Avoid services at late hours, noisy singing, unseemly tunes, shouting, and ridiculous gestures.
9. If a person wishes to debate, walk and talk with him, or get one of your company to do so, or arrange for a private conversation, or, if necessary, request the postponement of a discussion until after your address is done.
10. Try to induce others to assist you in the singing and the speaking.
11. Always speak reverently of God, and avoid everything trifling in manner. There is much in the open air to disturb serious thought.
12. Do not attempt to make open-air preaching so much a service of worship, as an evangelistic effort to bring thoughtless and careless persons to give heed to the things of God.
13. Never thrust tracts at persons, but offer them politely to all who may be willing to accept them.
14. When the open-air service is finished, do not remain gossiping; but if you have occasion to speak to individuals, observe suggestion 9.

The following are the qualifications requisite for a successful open-air preacher: (1) A good voice; (2) naturalness of manner; (3) self-possession; (4) a good knowledge of Scripture and of common things; (5) ability to adapt one's self to any congregation; (6) good illustrative powers; (7) zeal, prudence, and common sense; (8) a large, loving heart; (9) sincere belief in all one says; (10) entire dependence on the Holy Spirit for success; (11) a close walk with God by prayer; (12) a consistent walk before men by a holy life.

Let each mission worker study the above suggestions carefully so he can make use of them without being mechanical. What is not a part of yourself would better be left out until it is.

J. H. Durland.

The time to consecrate your purse is when you have a little one. If you wait till it is big and fat, you will never do it. And if you fail to consecrate that, you will miss one of the richest blessings of your life. The man or woman who has learned to give, has entered upon a path of ever-widening pleasure.—Rev. A. W. Spooner, in the Missionary Herald.

A convert in Gond-land, Central India, who was going to be confirmed, was heard to pray, "O Lord, the bishop is going to put his hands on my head; put thou thine upon my heart."—Sel.
The Chicago Mission.

The Training-School and Dispensary.

About one hundred and fifty are treated each week at the clinical dispensary. The clinics are always opened with prayer, and an effort is made to show the patients that healing is God's work.

The home is now sheltering twenty patients. In a case of inflammatory rheumatism, the disease yielded in twenty-four hours, and the patient was well in two weeks. The lady who received treatment has determined from observation of the advantages and desirability of reform in dress, to inaugurate a reform in this respect for herself and family.

An English woman recently from Australia, whose daughter was ill, sent her for treatment. Not long ago we had a patient who is a prescription druggist and chemist and who has had a long experience with drugs. He has been an invalid from stomach difficulty for eight years. He seemed to yield readily to the treatment, and is now apparently cured, sleeping and eating well.

A woman who was severely hurt by something thrown from the window as she was passing by a house of sin, came to the dispensary and has been converted, and desires to live a better life. The other day a worker received a letter in broken English from a man who had bought a Life Boat from one of our workers in a saloon, asking us to come and see him. This we did. We gave him substantial aid, and found some work for him at his trade as a tailor. In this instance the Life Boat was the instrument which God used to sober a man, and create in him a desire to live a better life.

Star of Hope Mission, No. 1.

The work at this mission is encouraging. The house is full every night, and the interest in the meetings is increasing. From five to eight hands are raised each night for prayers. The work with the converts is very encouraging. They are reading their Bibles more, and show an increased interest in getting acquainted with the gospel and in searching the Scriptures for themselves.

The average attendance the last week in December was one hundred and fifty, and they were an intelligent class of people. The number of professed conversions for the week was one hundred, and as the number given beds each night was only six, it is evident that not all of these were actuated by a desire for the temporal benefits obtainable. There were thirty conversions during the week ending January 7, eighteen of these at the Sunday night meeting.

There have been several interesting cases during the month. One man came into the Star of Hope Mission almost insane from the effects of liquor. He said, "You say the Lord saved you. Will he save me?" The workers prayed with him and took him to the Workingmen's Home. The next morning there was a terrible struggle in his soul between the powers of darkness and the Spirit of God. He walked for blocks trying to fight off in his own strength the desire for drink. He was taken to the Training-School and put under treatment, to which he finally yielded and fell asleep. He is now standing on his feet. This illustrates how the different branches of the mission work in harmony.

Another illustration of this is the case of an aged couple, the parents of twenty-two children scattered all over the earth, who came in with their fifteen-year-old daughter. They had been turned out of their rooms because they could not meet the rent,—$1.50 per month. The father was sent to the Workingmen's Home, the mother to the Training-School, and the daughter taken home with one of the workers in the city.

A wonderful case was that of a man who spent one hundred dollars in a saloon opposite the Star of Hope Mission. When his money was gone and most of his clothing, he went in for another drink. The bartender refused him anything to eat or drink. Just then he heard the singing at the Mission, and went over. "They have put me out of the saloon. Now what will you do with me?" he asked. "The Lord will do for you if you will let him," was the reply. He is now a converted man, and selling the Life Boat on the streets with good success.

One man went down to the river and stood on the banks intending to throw himself in, but something held him back. Passing the mission, he thought it was a saloon, and went in for a drink. He drank before he left, but it was of the waters of life.

Brother Mackey's report mentions, as an illustration of the bitter poverty with which they meet, a boy whom he and his wife found one stormy evening. They take their evenings on the street when the weather is so bad that others are less likely to be out. They started out about eleven o'clock that evening and had worked their way through several
streets till they reached Harrison, above State. Here they found a lad of sixteen having on only a thin jacket and a cotton shirt. He was a stranger, he said, from Toronto, an orphan, and could neither read nor write. He had come to Chicago to find his younger brother, who had been taken to that city. He had sold papers and thus earned ten or fifteen cents a day. He was taken to a place of shelter.

The Life Boat Mission.

The Lord is doing a wonderful work at the Life Boat Mission. Every night from seven to nineteen hands are raised for prayers. Meetings are held every Sunday morning with the new converts, and these are most precious seasons. There have been some wonderful conversions this past week. There were about twenty at converts' meeting last Sunday, and a deep spiritual interest was manifested. A number of church people have come in "to get," as they say, "spiritual food."

The Workingmen’s Home.

The work is progressing at the Home. There is never a man sent away without getting something. The hour for worship is an exceedingly interesting time. "We have glorious times seeking the Lord," says the report. Some come to the Home for a bed, and some for a meal, and others come for neither, but to find a better way of living. One week three men came to ask how they could get rid of drink, having heard that at the Home they cured people of the drink habit.

The Children’s Home.

There are thirty children at the home. One little boy is quite a missionary. When a new child comes in, he asks to teach him his prayers.

The children are mostly those of widowed or deserted mothers who have to support their families by their work, or of fathers who have no one to look after their children, and these parents are expected to contribute to the support of the children at the home. During the cold weather it has been very hard for some of them to do this, and it has, of course, lessened the resources of the home. Some help has come from other quarters, for which the workers give thanks to God.

Cottage Meetings.

At one place it seemed almost impossible to hold meetings on account of the dirt; but after two or three meetings, the home was considerably cleaner. The gospel makes people clean.

At another cottage meeting five people were studying the word together, when a man came in on business. The lady of the house asked him to sit down, as they were so occupied with their study they did not like to stop. After some urging he sat down. He soon became interested, and the leader had a few minutes' conversation with him before she left. He had once known the Lord, but had left him. There were tears in his eyes as he left her. He promised to attend the next meeting.

A Suggestion.

A friend who sends a donation to the missionary work accompanies it with the following suggestion for the benefit of other workers:

We are so situated that the hungry seldom come to us to be fed, but business men, traveling through the country, stop once in a while for a meal or a night's lodging. A year or so ago the thought occurred to me that to charge such persons a moderate price and send the amount received from them to the Workingmen's Home would come nearer to dealing my bread to the hungry than any other way I could think of that would be within the limits of my ability and liberty. I have done so, and this is my second remittance. It is very small, but will do some hungry man a little good.

One beautiful feature of work for the Lord is that it does not end with the individual brought to Christ, but goes on and on, in ever-increasing waves of influence. The mission workers have many more or less striking illustrations of this. Here is one: A woman who had fallen about as low as it is possible for womanhood to fall, was brought in by the workers after months of patient and persevering effort, and she made a complete surrender to the Lord. She visited an uncle, whom she had not seen for years. The circumstances of this visit resulting in the conversion of her uncle are given in the September Medical Missionary.

He asked his niece what he could do for others, and she gave him some suggestions concerning cottage meetings. He acted upon the suggestions, and, as a result, many have been turned to the Lord, among them one man who had served a sentence in prison for robbery, but who is now working with all his might for the Lord.

Most cheering reports come from this mission, of sinners converted, backsliders and drunkards reclaimed, and men who have been lost in the mazes of sin helped to find the true path.

The Bethel Mission, Guthrie, Oklahoma.

At this mission there have been given in six weeks thirty-six lodgings and eighteen baths besides other treatments. Three men have been converted and several others interested. Prisoners from the lock-up, and sick people have been among the beneficiaries of the mission. The mission has four upper rooms at 107 South Second St. One which seats seventy-five persons is used for services, one for infirmary and lodging purposes, one is occupied by the workers, and the fourth is used for a reading-room. The work receives the approval of the press and people, and help is slowly coming in.

Portland, Oregon.

The Portland Mission has just completed its first year, and Brother W. J. Burden in the Missionary Visitor gives a report in which he states that the mission now has lodgings for thirty men, to which they hope to add ten or twenty more. They have free baths and a fumigating room. The gospel hall seats about one hundred, and the attendance is good. They have two bath- and treatment-rooms, one for men and one for women, and from four to eight treatments are given each afternoon. They have a lunch-room with tables for ladies. There is also connected with the mission a Chinese department, a lodging-house of eight rooms, and a schoolroom for evening classes, of which they have two Chinese and one Japanese. They have also a training-school in connection with the mission.

The Helping Hand Mission, Nashville, Tenn.

This mission was opened in February, 1898, first as the "Christian Help Mission" in a two-story building that had been used as a store, and later in a house formerly used for wicked purposes. Being located right in the midst of houses of ill fame, the work has been much in the line of reaching those who are at these places. General lines of city mission work are carried on. Good results have been seen in all directions. The Lord has shown his approval of the work by sending us persons whom we could help and sending us such help as we needed. It is clear that the Lord is glad to have a channel between the human need and the divine supply.

Our experiences are no doubt much the same as those of other similar institutions. Persons come who need food and shelter. Getting this, they are prepared to receive other things. After they have been with us for a time, they go away apparently much better for the influence that has been around them.

A young man with consumption was left in the city without means or friends. No city institution would take him. It fell to us to provide a home for him until he could be sent to a hospital in another city. He was a Catholic, but the Christian influence at our place for three months caused him to read the Bible in a different light.

Another helpless man was discharged from the hospital as one for whom they could do nothing more. Though a Catholic, he was not slow in avowing that our mission was the only place where he had ever seen true Christianity. It was with great reluctance that both of these persons left us for homes among their own people.

One night a man who apparently had seen days of prosperity came into the hall to get warm. We learned that he had been a civil engineer and railroad contractor, doing business to the amount of thousands of dollars. Getting sick away from home and failing to hear from friends, he soon ran out of money, pawned coat and shoes, and finally walked the streets. After two days and nights of this he was getting discouraged. As he was thinking that his time on earth was about up, he saw the fire in the mission and came in to get warm. Here he found the Lord, made a very efficient helper in the work, being baptized, and uniting with the church.

This brother one day felt impressed to go out to find a place for a woman to work. He found a place and had just returned, when a woman from a house of sin in the neighborhood came in and said she wanted to live a better life, and wished for a place to work. The position was secured for her.

Another woman, mistress of a house having eighteen girls, is now making arrangements to change her calling. This is through the efforts of one of our sisters. The woman expects to go into missionary work among her old associates.

L. A. Hansen.
Helping Hand Mission, Denver, Colo.

Brother I. R. Bliven tells of a recent touching experience in the mission: —

A slender and fairly well-dressed man hesitated at the window of the mission, looked in, and finally entered, listening with marked attention. A young man stood about midway of the audience, weeping, and confessing the evil of his life. Looking in the faces of the crowd, some with eyes filled with tears, some trying to seem indifferent, the leader again noted the newcomer. His face was pale and bore marks of suffering. At the close of the after meeting, when nearly all had gone, the stranger lingered, and at last moved reluctantly toward the door. The worker accosted him with a kindly greeting, and after a few words of conversation, moved by a sudden prompting, said, "You have seen the men go to bed. Stay with us to-night, and see them come out in the morning, and say a kind word to them. It may help them to go through another day of trial." As he spoke he took down a key, handing it to the man, and calling the one in charge of the bath-room, gave the stranger into his care. The man's lips moved, and tears came to his eyes, but he followed the attendant without a word.

He left early next morning, but came back to the evening service, where Brother Bliven had further opportunity to talk with him. Little by little he learned that the man had come to Denver with his wife who was ill, that as his wife improved he found work for a time, but her health failing again, he was kept at home and lost his position. Bills for medical attendance and care soon consumed all his earnings, and now his wife lay near death in the hospital, and he, for the first time in his life, was without a penny in his pocket. He had come into the mission the previous evening completely disheartened, and planning to end his own life if his young wife was taken from him. The testimony of the young man who was pleading with God the night before arrested him. They had a tender talk of God's love, and the stranger asked many questions concerning the plan of salvation. They knelt together and prayed for the sick wife, and he went away with a new hope springing up in his heart.

A week later he called to tell Brother Bliven of his wife's improvement, and that he had found a position on the editorial staff of a city paper. He went his way a happy man, knowing how good it is to trust in Christ.

The lunch-room is patronized by about four hundred daily, and from ten to thirty patients visit the mission each day.

This mission reports for December as follows: —

<table>
<thead>
<tr>
<th>Service</th>
<th>Number</th>
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<tr>
<td>Patients treated</td>
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<tr>
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</table>

The Helping Hand and Medical Mission, San Francisco.

This mission is now ten months old. How the time has flown. It seems as if it were only last month when the writer in company with others began looking for a suitable location and buildings where a mission could be started; but in this short time what an experience we have gained, what scenes we have been obliged to look upon, and what a world of wrecked humanity has been tossed up to our door as driftwood from the devil's destructive flood!

Some of the rescued are clothed and sitting at the feet of Jesus, satisfied only when in his presence. Others have gone to their homes with the intention of letting the righteousness of the Saviour shine in. Some who had been bound with the strong fetters of the demon, drink, have been made free through the power of the Lord; those who stole, steal no more; and the mouths that were foul with blasphemy are so renovated and cleansed that they now send out words of praise.

Men who were covered with filth and clothed with rags are now clean and clothed so they are presentable. Those who came to the mission doors in a hungry or destitute condition are in that state no longer. Every hungry, sober person who called on us for food has been fed, and as we look over the long list of over one third of a million lunches furnished, we feel obliged to say, "Who is like unto thee, O
Lord? . . . Who is like thee, glorious in holiness, fearful in praises, doing wonders?” Ex. 15: 11.

In the short period of ten months 337,000 lunches have been served, 25,500 men have been furnished with a clean bed and a warm bath; 35,000 garments have been fumigated; 6,575 men have been provided with employment; 1,073 suits of clothing have been distributed; 2,490 men have received medical treatment; 727 men have shown a willingness to leave the ranks of the enemy and enlist in the army of the Lord; 308 sermons have been preached; 618 Bible readings or gospel talks have been given, also lectures on health, illustrated with stereopticon views.

As the year 1898 closes, it leaves us with a mission full of homeless men. The dining-room during the meal hours is crowded with hungry men who are learning that a vegetarian bill of fare is the best food for poor, hard-working people.

B. F. Richards.

Mexico.

Brother U. C. Fettesbert, a member of the Sanitarium nurses' training-class, went to Mexico a year ago, intending to go on to South America after a time. He had a long and severe attack of fever, which came near proving fatal. When he began to get about again, he found himself in a condition of great exhaustion. In a personal letter written January 7 he speaks thus of his experience then and since:

In February I went to Dallas, Tex., in search of a lower altitude, as my heart was weak. I found that my nervous system was badly shattered by the high temperature during the fever. After this I was one month in bed in Dallas, two and one-half months almost helpless in Keene, and still suffered a good deal of pain while in Galveston. It was there that the Lord answered my prayer for help, and I have not lost a day since. In November, 1897, I was reduced to ninety pounds in weight, and in June, 1898, I had done nothing for ten months, yet my test, June 25, put it up to 6,347 pounds. You who have used a dynamometer will understand.

When the Lord cured the disease, he also made me strong. I then worked systematically and steadily in the Y. M. C. A. gymnasium, putting in 160 hours in the exposition. My strength test showed 9,879 pounds, an average of twenty-two pounds per hour's work.

I had a splendid experience while in Galveston. I did some work at massage, and worked in the mission evenings. I never saw more of the Spirit of the Lord anywhere. The workers were of nearly all denominations. There was no set order in the meetings; any one might speak at any time. We had large crowds on the street, a few came to the hall, and often those few were all converted. But the best of all was the home life where there was always some one bubbling over with joy and praise. All of us have experienced the healing power of God; all of us hope for Jesus' soon coming. That message is going to all the world now; missionaries love to talk of and proclaim it.

I little thought, when I left Battle Creek, what I would have to pass through, or that I should be in Mexico now. But God moves in mysterious ways, and "doeth all things well." He has taught me the meaning of consecration,—what it means to lay all on the altar, and what blessings he can give in return. I had long given up the thought of returning to Mexico—my heart was too weak. But no other door opened, so I came by faith. I am doing hard and active work twelve hours per day now, and enjoy it, too. For a long time we have been extremely busy working on the Sanitarium building. We employ as many as eighty men, forty of them painters. But they are very slow. They have poor tools, poor methods, and poor ideas of honesty.

We have no reason to feel discouraged. We are to plant, to water, then reap what harvest God gives. He says, "Go," so let us go. He says his chosen ones shall come from every nation, and they will come. He who so greatly blesses the work of the Moravians among the Hottentots and Bushmen of Africa, and the Australian blacks, can change the heart of the lowest and most ignorant native in any other country.

The last ten days we have been furnishing the rooms in the new building. We shall move in next week. We hope to start work on the bakery next week. Following that will be a laundry and a health-food factory.

When I came here, I was to go to Argentina after six months. I have no promise of going there yet. Still I hope sometime to reach there.

When trying to interest others in going to foreign fields, never try to make the work appear easy. It is by no means easy. Go, and urge others to go, because God commands. I do not believe the heathen will be lost because we do not carry them the gospel, but we shall be lost for our sins of neglect, none the less. It pleases the Lord that we go to them, and that ought to be enough for us.

One thing I wish you would remember concerning those who are in the field,—we want your prayers and your letters.
The other day we visited one of our neighbors. We had many fences to climb, a brook to cross over foot logs, etc. They were very old people. Miss Patchen read to them the eighth chapter of Romans. You should have seen their countenances light up as she read the precious promises, and they would exclaim, "O, isn't that pretty? O, how good!"

One old lady, as she read, "They that are after the flesh do mind the things of the flesh," said, "I've done 'sperienced the truth of that myself." The reason we selected that chapter was that the old man said he loved God because when he was a forlorn slave and he and an old woman were alone working in the field, an unseen hand took him by the hand and said, "Heir of God, and joint heir with Christ." He assured us that he had never read it or heard it from any one else. We were sure that he would enjoy the words that were written in connection with the message he had thus received.

The cotton crop was unusually large, but rainy weather has prevented gathering. The price is very low. A white neighbor laughingly remarked, when asked if he planted any cotton, "O no, I am not rich enough to raise cotton; I have no money to pay out that way." His crop is corn, sweet potatoes, grass, the inevitable pig, and other stock. I think the people are slowly learning to admire a vegetarian diet.

Brother Giles is just as busy as a man can be. By day he does outdoor work, and evenings he does carpenter work in the house and such things as can be done by lamplight. It is now past nine o'clock, and his hammer is still going. Three of our rooms are not ceiled.

Mr. Kaupp gave us lumber to ceil the schoolhouse. Brother Giles worked on it evenings till it was finished. It was cold enough to freeze water two inches in the basin on our porch night before last. As we have plenty of breeze, you may know that we shall be glad when all of our house is ceiled. My room and Sister Patchen's room are ceiled.

The school is still small because the pupils can not come till the crop is gathered. Miss Patchen is now teaching the first of Genesis. After Scripture lesson, prayer, and singing, the pupils write on their slates, after which they write the date and a sentence in their note-books (a verse from the Bible). Then they read; after reading, physical culture. They are then ready for lessons till noon. During the noon intermission, the boys get wood and the girls sweep the floor. They take great pride in doing this nicely. After noon they have number work, etc. I hope none will have to stay away for lack of clothing.

One day when we had company we put on the table some Battle Creek health foods. They were much relished, especially granose. We are very thankful for the barrel of papers, which we are distributing. O, may the truth find a lodgment in many hearts! and may the laborers be taught of God and led by his Spirit!

Yours in the cause,

Abbie E. Cooper.

The Good Samaritan.

Ulcers and Their Treatment.

It is difficult to give a brief definition of an ulcer which will include all varieties; however, the following will give a very good general idea of it. It is a superficial loss of substance upon any of the free surfaces of the body which does not heal by what is termed primary union, or first intention. The ulceration may be on the skin or on the mucous membrane. Ulcers may be either superficial, in which case the epithelial layer of the skin or mucous membrane is involved, or deep, in which the structures beneath the skin are involved. Every ulcer is caused and kept up by disease-producing germs.

Ulcerative processes as a rule respond very slowly and frequently not at all to the ordinary methods of treatment. It is not an uncommon thing to find ulcers which have existed for thirty or forty years. In the treatment of ulcers, rest of the part and absolute cleanliness are the first requisites. Frequently these measures alone will aid nature in restoring the part to a condition of health. As an illustration of this I will mention the case of an elderly lady who was suffering from a varicose ulcer which had resisted treatment for over thirty years. When placed in bed with her limb elevated, and the ulcerated surface thoroughly cleansed with peroxide of hydrogen
twice each day, the raw surface soon began to diminish in size, and at the end of eight weeks had entirely disappeared, being covered with a new skin.

After the removal of anything which has a tendency to increase the ulceration by irritating the part, solutions or other substances must be used to cleanse the part and destroy the germs. One of the best substances for this is peroxide of hydrogen. Others that can be used to advantage are a two-per-cent. solution of carbolic acid, a one-to-ten-thousand solution of bichloride of mercury, a weak solution of iodine, etc. Powders, such as boracic acid and starch, iodóform, etc., can be used with benefit.

Chronic ulcers which resist these various forms of treatment frequently improve and get well when alternate hot and cold applications are employed. The heat may be applied by means of a hot spray, hot douche, or fomentation; the cold may also be applied as a spray, a douche, or by means of a cloth wrung out of cold water, or by means of ice.

Frequently ulcers are the result of malnutrition, and when such is the case, both local and constitutional remedies are required.

The diet of the patient must receive careful attention. Only such foods as will build up and strengthen the patient should be used. The healing processes are carried on by the blood; consequently it is of the utmost importance that the food should be the best that can be obtained; for good food properly digested and assimilated makes good blood.

Simple Method for the Detection of Impure Water.

Since impure water is a medium through which many of the acute infectious diseases are transmitted, it is important that every one should be familiar with some simple methods for determining its fitness for drinking or cooking purposes. The following methods are easy of application and reliable:

Test No. 1. — Put some of the water to be tested into a small bottle, and to this add a small amount of clean white sugar. Place the bottle uncorked in a warm place — on the window-sill where the sun can shine upon it is a good place. If within two or three days the contents of the bottle become cloudy, the water can not be considered as fit for use.

Test No. 2. — Make a solution of an ounce of water containing twelve grains of caustic potash and three grains of permanganate of potash. Persons who travel a great deal in countries where they are unacquainted with the water will find it to their advantage to carry a supply of this solution along with them in a glass-stoppered bottle.

The solution is of a beautiful pink or purple color. Place half a pint of the water to be tested in a clean, clear bottle, to this add a few drops of the permanganate solution. If this is changed to brown, or disappears after standing a few hours, the water is impure, and unfit for use.

All water, unless distilled or that which comes from very deep wells, as the artesian, should be boiled before using. Ice-water is by no means safe to drink. In many instances, if these simple tests be applied to it, it will be found to contain impurities which render it unfit for use. The popular notion that water “freezes pure” is not altogether correct, as these tests will demonstrate. It is true that some of the impurities of the water are not to be found in the ice; however, there is frequently enough left to render it unfit for drinking. Freezing does not kill the germs of typhoid fever, as the source of epidemics of typhoid have been traced directly to the use of ice which contained the germs that are the cause of this disease. C. E. Stewart, M. D.

Christian Help Work.

Notes from the Sanitarium Christian Help Band.

There has been a great deal of sickness in the city this winter, and also a number of families needing food and clothing. We find that in most cases wrong habits lie at the root of the troubles, so the Christian Help worker has something more to do than carry baskets of food, supply needed clothing, and treat the sick. He must inaugurate reforms in the home he has started to help, and must so win the inmates by love and real devotion to their needs, that they will co-operate with him in his efforts. We have been told that the gospel is always reformatory. Certainly very serious reforms are needed in many of the homes that one thus enters.

Late in the evening, not long ago, word came that a family in the east end of town, something over a
mile away, was without wood, and had no fire in the house. It was blowing a blizzard and biting cold; but two or three of our young men started at once for the place, drawing a load of wood on a hand-sled, and taking along a basket of wholesome food.

Arrived at the house, they found things just as reported. There was no fire, the house was very cold, and the family, consisting of a father and mother and a two-year-old child, were trying to keep warm in bed.

It was the same old story. The husband and father, a young man of irregular habits and too well acquainted with the saloon, was out of work. His poor wife evidently had never had any training in housekeeping or in properly bringing up children, as the condition of her home amply testified. The dust was piled up in heaps, the bedding was nearly as black as the floor, and the atmosphere in the room was almost unendurable.

The workers could do little that night except to build a bright fire in the stove, and let a little fresh air into the room. They looked around in vain to find clean dishes into which to put the food they had brought; everything was greasy and dirty.

They went the next morning and made thorough work of cleaning the little house, taking out dirt "by the peck," as they afterward expressed it. Now they are visiting the family regularly. Some of the young men will try to help the husband, and the girls have promised to see that the house is kept clean, and to teach the young wife, who is recovering from an attack of the grippe, to cook. Probably her ignorance of this useful art and of housekeeping in general is one cause of her husband’s drinking.

Another interesting case has been under the care of one of our band workers some four months. When called to the house, she found the wife and mother dangerously sick, the husband out of work and drinking, the eldest daughter worn out with watching, and all discouraged. The sick woman was given treatment, the band workers stayed with her a few nights while the daughter rested, and sadly needed lessons were incidentally given in housekeeping. The gospel invitation has also been extended to the family, the divine promises made clear, and the father and daughter have accepted the Saviour, and wish further instruction. The invalid woman still remains impassive, but special prayer is being offered for her, and we believe that she also will come to the Saviour.

Meanwhile, the husband has been able to get steady work. He has, of course, stopped drinking, and is anxious that his wife and daughter shall learn to cook healthfully and keep the house neat and tidy. The younger children, some three or four, are slowly improving in manners, but there is a great work yet to be done for them.

M. E. Olsen.

Band Notes.

The secretary of the band at Corning, N. Y., writes: “The members of our band are all very busy. About two weeks ago our president suggested the idea of giving a holiday dinner to the poor children of the city, of whom there are about five hundred altogether. It was wonderful to see how heartily every one co-operated with us in preparing for the dinner. All the churches and the business men of the city donated liberally toward it.

“Notwithstanding the severe weather, on the day appointed about one hundred children were present, and basket after basket of food was sent out to the poor in the city. We felt that Christ’s words, ‘It is more blessed to give than to receive,’ were verified to us; and we shall always remember the happy little faces of the children as they came together on that occasion. A program was prepared and carried out, and was enjoyed by all present.”

Bowling Green, Ky. The interest is on the increase, and we hope to do better work another year.

A sister in Nebraska, who is working alone, writes: “As I review the past year, I believe it is fuller of joy and triumph than any other year of my life, in spite of the trials and perplexities incident to the starting and maintaining of a new, self-supporting mission.

“I have found some pitiful and interesting cases this fall. One was that of a family of four children with their mother, who is in poor health. The husband and father has deserted them, and they are very destitute. Another family of four children, parents, and grandfather has been cared for. The father is a drunkard, and one of the children is very sick with typhoid fever. Still another family of five little children was destitute of every comfort. By reporting their case to some kind friends they have been provided for and made very comfortable. In the same way I secured cotton for a poor neighbor to make some much-needed bedding for herself. My work interests me so much I should like to tell
more details. All the while it seems that I get a large share of the blessings.”

At Hopkins, Mich., the work is moving forward and the Lord is blessing those engaged in it. A home has been provided for one poor family, and their improvement is encouraging. Fruit has been canned and clothing prepared for the mission in Chicago, and the work has been delightful for those engaged in it. They have also remembered the mission at Grand Rapids with a liberal donation.

At Parkersburg, W. Va., is one sister who is alone in the work. She writes, “Much work is awaiting some one here in this large place. I am but a ‘drop in the ocean’ compared with what is all around me. Each afternoon possible I start out with a bundle of Signs, Gospel of Healths, and tracts, not without a prayer that some soul may receive help in his unsettled condition. The burden is so great that I must work somewhere that will tell. Whether orders are received for periodicals or not, I have the consciousness that the conversations ordered aright, seasoned with a little salt, will make lasting impressions: duty done in His name is successful, whichever way it looks to us.”

Later she writes, “Many happy visits have been made, some of which were productive of good results.”

Contributions to the Medical Missionary and Benevolent Association.

Maintenance Fund.

A. A. Currie, $1.05; Mrs. Cowdin, 1.45; Chas. M. Chamberlain, 5.00; E. M. Darton, 1.70; Evangelists Sendzubud, 5.00; a friend, 5.00; Rosa Frank, 51c; unknown friend, 95c; W. H. Goodwin, 75c; L. B. Godfrey, 25c; H. M. Harrison, 1.00; Mr. and Mrs. W. A. Johnson, 5.00; Carl Kliest, 3.00; Mrs. Bertha J. Kudison, 3.50; Mr. Matthewson, 5.00; Mrs. S. P. Mead, 1.00; W. T. Mc Cormick, 75c; Mrs. S. J. Morris, 2.00; Mrs. E. A. Rose, 1.25; Mrs. E. A. Rose (J. W. H.), 1.25; Herman Rust, 1.00; Herman Rust (J. W. H.), 1.00; Henry Schmidt, 2.00; J. H. Sargeant, 4.06; L. J. Skoglund, 40.00; Sanitas Food Co., 2.00; Sanitarium (Battle Creek, Mich.) box collection, 11.97; Mrs. S. M. Wolverton, 75c; Mrs. S. M. Wolverton (J. W. H.), 50c; M. E. Wilbourne, 1.00.

Arkansas.—Sabbath-school Association, $3.00.

Florida.—Tract and Missionary Society, $1.83.

Indiana.—Kokomo church, $.11; Logansport Sabbath-school, 1.00.

Iowa.—Tract and Missionary Society, $94.37.

Kansas.—Pontiac Sabbath-school, 86c.

Manitoba.—Winnipeg Sabbath-school, $6.98.

Montana.—Sabbath-school Association, $17.53.

New Brunswick.—Sabbath-school Association, 21.56.

Wisconsin.—Amery church, $1.35.

Total, $1,901.30.

Missionary Acre Fund.

Nellie R. Auger, $2.00; Peter Borg, 4.75; W. B. Etchinson, 9.30; Mary and Sarah Gaede, 50c; Haskell Home boys, 66c; G. H. Hall, 5.00; A. W. Judson, 10.00; Geo. Kegley, 4.60; J. N. Laws, 1.00; Mrs. R. C. May, 1.45; A. B. McReynolds, 1.00; Lily McCully, 6.44; John Mc Cheshney, 4.60; M. E. Matthews, 4.95; W. A. Marsh, 9.00; Peter Nelson, 10.00; Mrs. K. J. Nelson, 2.00; Chas. F. Nesmith, 10.00; Henry S. Osterlock, 5.00; Thos. Paton, 12.00; Wm. Perkins, 10.88; Sarah Parrott, 2.00; Mrs. Mary A. Paxton, 1.00; Alex Patton, 8.00; Thos. Rivard, 3.00; D. N. Storey, 5.00; D. C. Simms and family, 17.18; E. V. Shackelford, 6.75; M. Stephens, 13.85; Gertrude Smallwood, 2.00; Wm. H. Twining, 1.05; Cornelius Voth, 9.00; John Voth, 7.85; Mrs. Prudie Worth, 2.45; Daniel Wall, 1.00; Peter Wall, 1.00; H. L. West and family, 3.00.

Total, $182.76.

Star of Hope Mission.

Mrs. W. F. Atterholt, $5.00; Mrs. L. E. Allison, 5.00; C. G. Atterholt, 5.00; Ethel Bovee, 4.00; Fannie Benson, 5.00; Elder J. O. Corliss, 5.00; Leroy Dean, 5.00; H. A. Dow, 5.00; Mr. Dougherty, 5.00; a lady friend, 5.00; unknown friend, 5.00; Chas. Jackson, 5.00; C. B. Jensen, 5.00; F. M. Kellogg, 5.00; Mrs. Kelsea, 5.00; Dr. J. H. Kellogg, 5.00; Dr. D. H. Kress, 5.00; S. A. Lawrence, 5.00; G. H. Murphy, 5.00; Andrew Olsen, 5.00; Nels Peterson, 5.00; Mrs. Jao. Rowe, 5.00; Anna E. Richmond, 50c; Mrs. W. C. Sisley, 5.00; Mrs. Geo. Weston, 5.00; Mrs. L. Whitford, 1.00.

Total, $120.50.

Cooranbong (Australia) Sanitarium.

James Adams, $2.00.

Chicago Medical Mission.

Wm. Arnold, $50; Dr. W. A. George, 36.00; C. L. Manchester, 1.50; Dr. Chas. E. Stewart, 5.00; E. C. Summerton, 1.00.

Life Boat Mission.

Frank Summerton, $5.00; Leon Sittser, 3.00.

Industrial Home for the Blind.

John O. Stow, $5.79.

Grand Total, $2,311.85.
Missionary Notes.

In India alone there are 166 hospitals. There are 466 medical missionaries in various fields.

**

India is said to have 333,000,000 gods, or more than one to each person, as the population is estimated at 288,000,000.

**

The Methodist Church is planning to establish a mission in Porto Rico, and has made a contingent appropriation of $5,000 to that end. Work will begin as soon as the money is received.

**

The Mission Board of the M. E. Church closed its fiscal year October 31, over $200,000 in debt. Pledges have been made to cover $190,000 of the amount. The appropriations for the coming year are $621,184.

**

Rev. I. S. Hankins in the Baptist Missionary Magazine remarks that if a missionary could have knowledge of everything under the sun, he could have use for it every week. In his own experience he has had to be house-builder, doctor, lawyer, preacher, and teacher.

**

Mr. Jacob Ris is quoted by the Charities Review as being responsible for the statement that in New York City one out of every five persons who die, dies in a prison, an almshouse, a lunatic asylum, or a charitable institution of some kind. Nearly one tenth of the burials are in the potter's field.

**

The English Presbyterian Church, the mission work of which is mainly in China and India, has 165 stations, 153 native and 55 European missionaries. Ten hospitals are open, at which some thirty thousand patients are treated annually. The hospital of this mission at Swatow is the largest in all China.

**

In September, Mrs. Hunter Corbett, who went to China as a trained nurse, wrote from Chefoo: “I am now having from twelve to twenty in my small dispensary every morning. The pitiful thing is the number of neglected little children brought to me full of disease, their mothers being dead.—Woman’s Work for Woman.

**

At Old Umtali in Matabeleland a fine property in building and lands worth $30,000 has been donated to the Methodist Church, and the church is preparing to push forward the work of developing a mission among the natives. Dr. A. C. Hammett, of Chicago, will later take charge of the medical work, and Rev. J. L. De Witt of the industrial.

Bibles in eighty-five languages are distributed from the Bible House in Singapore to all Malaysia.

**

Not long since eighty-eight Presbyterian missionaries departed for their fields, of whom thirty-three were going out for the first time.

**

The Salvation Army, during their last self-denial week, raised $165,000 to carry on their work among the lowly and neglected, an increase of $40,000 over last year.

**

The Free Church of Scotland has forty-two medical missionaries, some sent by the home society and several prepared at its training-school in North India. They have treated during the past year 145,000 patients.

**

A well-educated young man in Smyrna (Syria) must know five languages,—Armenian, Greek, Turkish, French, and English, and the uneducated of both sexes speak the first three.—Life and Light for Women.

**

Since July 1, 1896, the government has organized a regular steam service on the Upper Congo, and the steamer leaves Leopoldville for the Falls every eleven days. When the navigation is intercepted by rapids, as on the upper Mobangi, Lomami, and Luabala, also in the rapids of the lower Congo between Manyanga and Isangila, the State has organized a service of steel boats and native canoes.—The Christian and Missionary Alliance.

**

A training-school for nurses for epileptics was started a year ago at the Craig Colony for epileptics, and issued certificates to twelve members who passed the examination in June last. The course includes first aid to the injured, and cooking in all its branches, as the food is an important factor in the condition of the epileptic. Lectures are given on domestic science and domestic art. A laboratory which is intended for original research in epilepsy, is also under process of erection at the colony.

**

The latest news respecting the risings in the neighborhood of Chung King states that it is a movement against the missionaries on the part of the marauding band led by one Yu Mak Tze. The French church hospital and school, and also the American Methodist Church at Hong Chou, about fifty miles from Chung King, have been destroyed. The ranks of the marauders are constantly being swelled, and the lawless mob now numbers about twenty-five thousand, most of them being armed with antiquated rifles; but the leader's own guard, of about one hundred men, is armed with Winchester rifles.—The Christian and Missionary Alliance.
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