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The medical missionary

John Harvey Kellogg, International Health and Temperance Association

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BETWEEN TWO YEARS.

WHAT wonder that, as I sit alone,
Counting the steps of the departing Year,
Waiting the slow and solemn chime to hear,
That tolls the requiem of the Old Year gone,
A solemn awe should o'er my spirit spread—
A strange, still sense of mystery and dread?

What wonder, when I know that at my door,
Unseen, unknown, the waiting New Year stands,
Grasping a sealed scroll within his hands,
With strange, dim characters inscribed o'er,
Wherein lies hid, in awful mystery,
All that this coming year shall bring to me?

Perchance that sealed scroll may hold withal
Some sad death warrant for the friends I prize;
Or my own name amongst them haply lies;
Or sorrows worse than death yet to befall.
Or there be writ, in characters of gold,
Some joy to crown our life with bliss untold.

I watch the old moon in its slow decline;
So pass, Old Year, beyond life's stormy sea.
Whate'er the waiting New Year brings to me,
I know 't is ordered by a Hand divine.
So, fearless, 'mid the wild bells' tingling din,
I ope the door, and let the New Year in!

—*Independent.*

THE GOSPEL OF HEALTH.

BY ELD. S. N. HASKELL.

THE gospel of Jesus Christ is a unit. It is "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1: 26–28.

This gospel was placed in Christ before the world was. Those who embrace it are called with a holy calling, "according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath . . . brought life and immortality to light through the gospel." 2 Tim. 1: 9, 10. This gospel "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek; for therein [that is, in the gospel] is the righteousness of God revealed from faith to faith." We thus have the gospel which is a unit of itself, and which was placed in Christ Jesus before the world began, revealed by the personal appearing of our Lord Jesus Christ.

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Therefore, Christ's life, as well as his death, his words, and his works, are but a manifestation of the gospel, which is the power of God unto salvation. There is nothing in the life of Christ as it was manifested to the world but the gospel; and to ignore any phase of his life or his teachings would be thus far to ignore the gospel, which his life made known to mankind.

The introduction of sin brought disease, suffering, and death. We read that "he was manifested to take away our sins." The remedy for sin also embraces a remedy for disease, suffering, and death. Sin originated with the devil; "for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." Sickness and death being the result of sin, the manifestation of Christ's life was as really to wipe off disease from the human race as to remove the stain of sin. Thus the Lord places together the pardon for our sins and the healing of our diseases: "Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103: 3. And again, "As far as the east is from the west, so far hath he removed our transgressions from us." Verse 12.

The Saviour bears the following testimony: "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins." Matt. 9: 5, 6. Thus the gospel of Jesus Christ includes the healing of the sick as truly as the forgiveness of sins; and he who claims to be a minister of the gospel, and ignores that portion of the gospel which relates to the physical health of the individual, is ignoring just so much of the gospel of God. Such an individual has not a correct knowledge of the gospel of Jesus Christ.

Another important fact is also shown, that that minister of the gospel who best represents the life of his divine Lord and Master, goes prepared to point out a remedy for disease in harmony with the principles of the gospel of Jesus Christ, as well as to point out a remedy for sin; for both principles are a part and parcel of the same gospel.

It has ever been the object of Satan in some way to lead men to neglect certain portions of the gospel. There is a class of practitioners who are physicians of the body, but entirely ignore faith in our Lord Jesus Christ. On the other hand, there are those who claim to be ministers of the gospel who take no interest in physical suffering to the extent of providing physical remedies, thinking that that is not their calling. The only ground upon which we can account for this state of things is the profound ignorance of such individuals, of the meaning of the life of Christ which they claim to represent. "When he saw the multitudes, he was moved with compassion on them, because they were tired and lay down. [margin], and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9: 36–38.

When we consider, on the one hand, how little interest is usually taken by the ministers of the gospel in the healing of the sick and relieving their suffering, and on the other the sympathy of our Saviour for the people, a sympathy that led him even to feel for them when they were tired, after having followed him and hung upon his words while he fed them with spiritual food,— no wonder he taught his disciples to pray for laborers to be raised up. It was laborers who would sympathize with the afflicted, and who would administer to both their spiritual and their physical wants, that were needed. If we expect to represent the life of our Saviour in the closing work of the gospel, and have not that interest to help the diseased and suffering which would lead us to prepare ourselves for such work, it is evident that we have either mistaken our calling, or we are unenlightened as to the real nature of the gospel. Which it is, we will leave others to judge.

MASHONALAND.

BY N. H. DRUILLARD.

MASHONALAND is a portion of British Zambesi, situated in the northeastern part of what is known as South Africa. It lies north of Matabeleland, extending on toward the Zambesi River, and is a fine piece of country, abounding in wild game, with plenty of grass, wood, and water, and is rich in mineral productions. The Mashonas are a pastoral and trading race. As yet they know but little of the white man; still they are anxious to barter and trade, eager for business with the emigrants who are pouring into their country. So very eager for business are they that they have broken up fresh ground and planted double the amount of crops, in order to be able to supply the needs of the whites as fast as they enter the country. Other tribes, that have had years of experience in the methods of the white man, and know what a sure market for all kinds of produce is found among them, will still remain lazy and idle, while the hungry market awaits at their very doors. The Mashonas are far different in this

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respect from many tribes, being much more intelligent, peaceable, hopeful, and industrious, and more readily take to civilization and Christianization.

They have been so oppressed by the Matabeles that they are glad to have the whites enter their land as settlers, thus protecting them from the neighboring tribes. When we remember the cruelties that the natives of Mashonaland have suffered from other tribes by yearly persecutions, their crops being destroyed, cattle stolen, men murdered, women and children carried into slavery, etc., it is surprising to see their fine fields of mealies, beans, rice, pumpkins, potatoes, and other grains and vegetables. It proves their industry and perseverance.

Their entire country is made up of fertile valleys or flat, rugged, precipitous, granite koppies. Many of these koppies consist of a single block of granite, millions of tons in weight; others are but great heaps of granite bowlders, piled one on another to a height of five and six hundred feet, and all completely destitute of soil. Here we find the homes of the Mashonas, every kraal being also a fortress, though not sufficient to protect them from their warlike neighbors. There is not a kraal but has suffered loss. The members of the community can tell tales that fill one with horror, and one glance at their homes proves the truthfulness of their statements.

The following extracts from a letter written by a Mashonaland prospector, tells much in a few words: "For several days one travels through a land of koppies, and the wonderful, fantastic, extraordinary scenery never palls nor stales. On every rocky pile there is something fresh, something fascinating and utterly uncommon. Words cannot convey a fair idea of this most interesting country and its hunted, oppressed, terror-stricken people, . . . people among whom the dread of the Matabele, a hungry industry, and a desire to trade, struggle for the mastery.

"It requires a pretty good pair of eyes to detect and distinguish the grass huts perched up and hidden away in places that appear quite impossible of access to all living things but winged creatures. No matter how silent, how deserted, a koppie may appear, a patient search with field glasses will presently bring to light native huts, with possibly a score or so of timid, watchful, curious creatures peering down at the odd looking invader, with his wagons and big oxen. But field glass notwithstanding, no one will detect the paths by which these eyries are reached. Generally the track is across the smooth surface of some bald rock, on which the naked feet can leave no trace. Piles of stones and bowlders lie close at hand, to be hurled down on the heads of a storming party, and the huts are always so built that they cannot show against the sky, and yet face some precipice of fifteen to fifty feet. Many of the places are quite inaccessible to the booted white man, and except bare-footed, or in rubber soled shoes, it would be certain death to attempt to scale the ascent. Thus they live. Here they have to carry water, crops, and



stores, and impossible as it may appear, here in these rocky fastnesses they keep their cattle, goats, and sheep. One requires to see it to believe that cattle can climb as these do. Nature, the great adjuster, has, however, suited the Mashona cow to her circumstances, and the tiny animals skip up like goats from rock to rock, and hide as their owners hide.

"When one fully realizes what it is to live in such circumstances, . . . to live in fear of one's life day by day and hour by hour, . . . it does appear that with a fair field the Mashonas might make a useful, wealthy people, and their country a veritable granary and garden, as it is already one of the loveliest and most striking portions of South Africa. Words cannot convey an idea of the rugged grandeur,

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uniqueness, and originality of this koppie scenery, and the peaceful, placid contrast of arable land below, the colossal masses of granite, standing out boldly against the sky, bald and white, or covered with clinging lichens and mosses of a thousand hues and colors. Then, too, the oddness of the trees strikes one; for though there is no soil, these koppies have their special tree, an evergreen with white stem and roots. One of these trees will grow on a ledge of rock as bare as one's hand, with its great white roots running over the edge of the rock, and clinging closely, stretching down, down in its search for



soil; and there the tree stands, with broadened base, for all the world like a coffee-mill clamped on a kitchen table, or like a man seated on a ledge with his legs dangling over. Others again spread out their white roots along the cracks and crevices, and grip and bind the rock with their broad bands like the feelers of some huge catfish. They are wonderful sights, these koppies, and this is a truly original and highly interesting country."

Many old ruins are to be found, showing that the country was once occupied by a people who knew much more of architecture than the people who possess it to-day. Relics are found among the ruins that seem to prove that the country has been inhabited by a people who obtained their customs, religion, and civilization from Egypt. All the gold mines that are being discovered and worked give evidence that they have been worked years before, in a very primitive way. In the solid rock, mortars are found sunk, that seem to have been places where the ore was crushed. The larger mortars are surrounded by smaller ones, where no doubt the finer ore was made to yield the precious gold. It is thought by many that the mines used to be worked by forced labor, such as that of prisoners, slaves, etc.

While many are seeking this new and interesting land for earthly riches, sight-seeing, hunting, etc., others are going with the cheering hope and strong desire of trying to work for the souls, not only of the natives, but also of those who are rushing in as prospectors and settlers. The Catholic Sisters are gaining great influence by their loving care for the sick and helpless. Surely no better field could be asked for by the medical missionary than this; none can appeal any stronger for the help that this class of workers can give.

The British South African Company will give a grant of six thousand acres to any one who will take steps, at once, to make actual settlement and establish a mission. With such a grant and the help that the government will give in other ways, a mission could soon be self-supporting.

Cape Town, South Africa.

MEDICAL MISSIONARY WORK IN INDIA.

BY ELD. G. C. TENNEY

DURING a recent visit to India, no branch of missionary work interested me more than the medical work. My time and opportunities for studying the system and its operations were limited, and yet some facts of interest came under my observation. Of the utility of the work, no doubt is entertained. That it opens up effectual access to homes and hearts has been proved beyond the bounds of experiment, and

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that linked with evangelical and Bible work it has done and is doing very much for the higher classes of India, there is no doubt.

Hindooism has its medical fraternity, who practice the art of healing with the most hideous superstitions. The patients suffer many things, and are left to die as a matter of course, if the case shows any indication of terminating fatally. Their practice of medicine is connected with their heathen fancies; and when a person is given over to die, he is expected to do so, and it is really a disappointment to his friends and a reproach to himself if he recovers. He is then supposed to be in league with some evil genius. To such people the rational treatment of the sick is a great boon.

The natural timidity of the higher classes of Indian women leads them to shrink with intense aversion from being seen by a man, even though he be a doctor; and they shrink much more from confiding in, and being treated by, such a one, and he perhaps a European. Most of them will die sooner than thus violate their ideas of propriety. Sometimes women thus visited will put their hand through a curtain for the doctor to feel the pulse, thrust the tongue through the same aperture, and answer questions in a faint voice from the other side of the vail, but the patient must not be seen. This state of things is deeply rooted in Indian society, and will always render lady physicians of good repute very acceptable in that country.

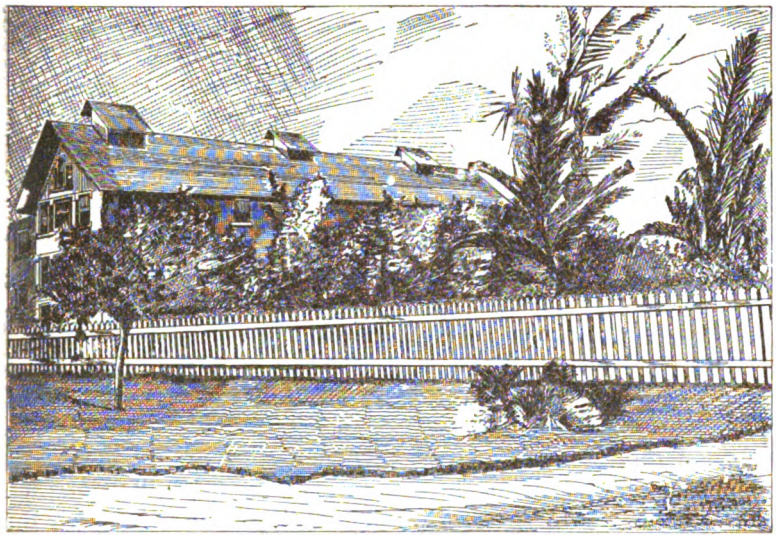
The degree of medical knowledge demanded for such work, does not furnish any definite line of qualification. A little knowledge and experience in the nursing work is an undoubted advantage to missionary workers, because it may be made a benefit to those they seek to help; a limited knowledge of the laws of health and principles of treatment would be a still greater endowment; while a complete education and great skill would render the worker correspondingly successful and acceptable. A cup of cold water or a smooth pillow, or even a word of cheer and love, would be a comfort to many a sufferer; while the better knowledge of what to do would often bring material relief. Both would win a way to the heart, though gratitude to the skillful physician would be more profound and his influence greater.

Consideration for the peculiar situation of women has led philanthropic people to make some very effectual moves to relieve them. The queen of England, I believe, suggested the movement which was undertaken under the special patronage of Lady Dufferin, wife of the then viceroy of India, and a fund called the "Lady Dufferin Fund" was raised for the establishment of hospitals in different parts of the country most accessible to the people. Subscriptions to this fund were made in England and India, many of the wealthy natives and the rulers contributing largely. As the result, a large number of these hospitals have been established, and are now in operation in various cities. Here women may go and be treated by women. Medicines are also dispensed to the poor, and in most of these places there is connected with the hospital a training school for nurses to be sent out over the country. This has already proved a great boon to India's women. But in some cases it has dampened the ardor of the friends of medical missionary work. No religious instruction is given at these hospitals. The missionaries have looked upon their medical work as simply preliminary or auxiliary to Christian work. It was to them only a means by which the gratitude of the heathen should be aroused, and something that should lead him to inquire after the welfare of his soul. But now that hospitals have been made common and accessible to so many, and they may go there, receive what they desire, and go away without feeling that any obligation is thus imposed upon them to any one in particular, the natives receive their medical help as a matter of course, and fail to distinguish between the motive or principle of a Dufferin hospital and the ministrations of an ordinary God-fearing missionary, who, while he helps the body, is really aiming at the soul.

But no discouragement should arise from these considerations, because the work of the Christian physician or nurse is not preliminary to good work, it is a part of the good work itself. Christ works directly through the one who ministers to pain and suffering, and does not leave the work of grace to be done by a subsequent effort. Besides, these hospitals are powerful auxiliaries to the missionary work everywhere. For when a few years ago it was with difficulty that Christian women found their way into the zenanas, they now find them open everywhere. Women who can instruct and help the child-wives of India are now made welcome, and it is the universal testimony of missionaries that multitudes of doors stand open, inviting the faithful worker.

ONE reason why we accomplish so little is because we have an ambition to do so much. While we are scheming how we can save a whole town, the one man we might have saved dies without hope, and pretty soon after, our scheme goes the same way.

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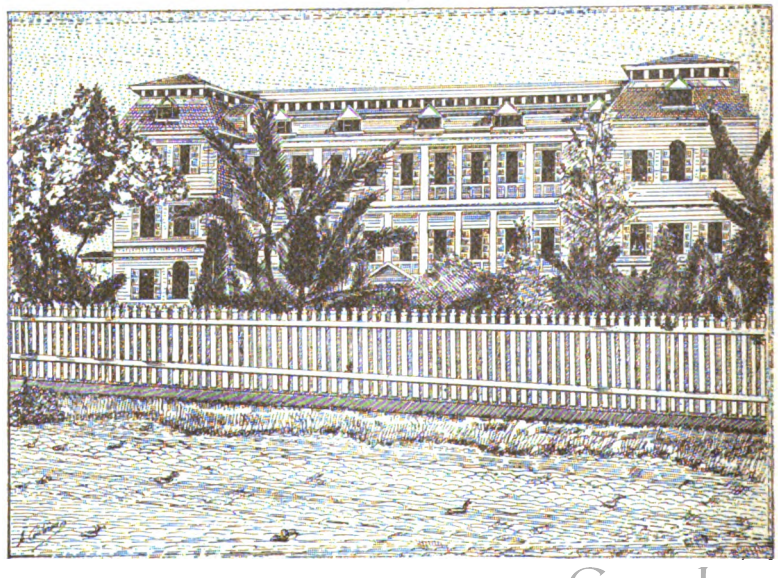
SOUTH AMERICA.

BY ELD. L. C. CHADWICK.

It has been some time since I reported for the MEDICAL MISSIONARY, but it has been for lack of time to write, and not for lack of interest in this line of work. I spent in all nearly four months in the different portions of South America, from British Guiana on the North, along the great eastern coast of Brazil, thence to Uruguay and Argentine Republic, and up the Parana River several hundred miles into Paraguay.

In the large cities I found a much better sanitary condition than I had expected. Hospitals and other institutions for caring for the sick and poor are numerous, having been built largely since the Anglo-Saxons have settled there to such a large extent. But in the country provinces, there is an almost utter destitution of any system of treating disease or relieving suffering.

While in Georgetown, British Guiana, a pleasant city of about fifty thousand people, I visited the almshouse, which is located in the suburb of the city, on Brickdam St., one of their finest thoroughfares. The three accompanying cuts are made from photographs which I took of this fine institution. The central building is four stories high, and the two large wings are three. The central building faces the street, and the others face the beautiful yard in front of it, with their ends to the street. At New Amsterdam, British Guiana, I also visited a very large hospital. I have not time to mention in detail the different institutions of this kind that I visited in Rio Janeiro, Buenos Ayres, and Monte Video, but they are conducted and equipped in a very commendable manner. South Amercia is largely Spanish-speaking; Brazil is Portuguese; and a few of the smaller northern colonies are English, French, or Dutch; but the great masses are Spanish. Medical missionaries who can speak Spanish, will find open doors for usefulness in all parts of this great field.



FINLAND AND THE FINNS.

BY E. H. WHITNEY.

It was the privilege of the writer, some months since, to meet a representative of Finland, a cultivated and refined lady, fairly conversant with the language and customs of the United States, and candid in her estimate of the country and people, yet loyal and enthusiastic in her devotion to her native land. To the interesting conversation had with her concerning Finland and its people, we are largely indebted for the information which we are here able to present.

As Finland lies well toward the North Pole, during the long summer days, the sun is visible all night from the northern part of the country, while in the southern part it disappears for about half an hour during the night. The summer is very short, and the winter lonely and tedious, lasting six months, and the long

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days of the former are fully compensated for by the equally long winter nights. Adjoining Sweden, as it does, its inhabitants partake largely of the habits and characteristics of the Swedes, especially in the western part of the country. On the Russian border, their habits are affected, naturally, by contact with the Russians. They have a language of their own, the Finnish, though the Swedish is the language of the cultivated.

Unlike the Swedes and Norwegians, they are quite short in stature. The diet of the lower classes is largely fish and potatoes. The habits of the wealthy and cultivated people are of course conformed to their more favorable surroundings. In general the Finns are an honest and industrious people.

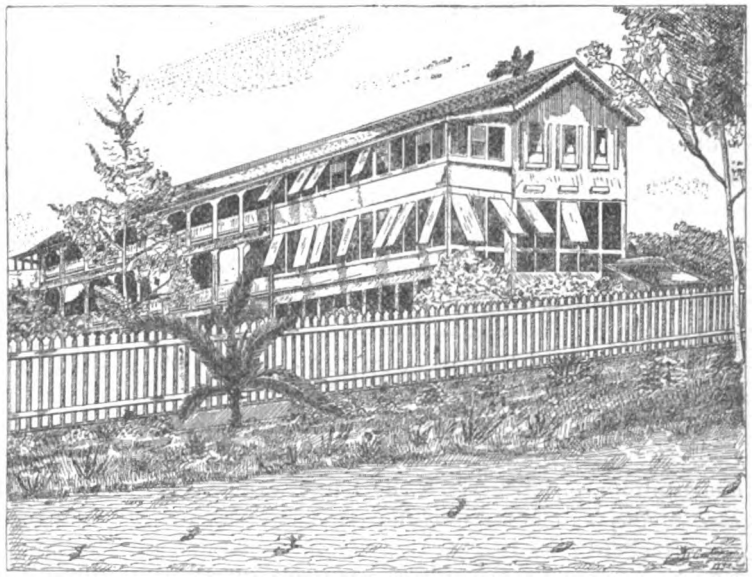
The state church is the Lutheran. The Finns are perhaps less religiously inclined than their neighbors, the Swedes, but are a charitable people, having their well-managed institutions for the care of the poor and suffering.

Education in Finland is compulsory. The children are obliged to enter school at six years of age, and attend till they are thirteen; after this the attendance is optional. The public schools are of course free, and as a consequence of these two features, the youth of the country are able to read and write, and usually lay the foundation at least for an education.

The industrial training is an interesting feature of the school system, and occupies an important place in it. The foundation of all the industries of the country is laid in the public schools, and it is no wonder that this system of training develops an industrious people. The Sloyd system of training is used, and its principles are carried throughout all the industrial work. The exactness of thought, eye, and hand which it cultivates, the thorough knowledge of all the tools with which it deals, and their capabilities, make of the children when they leave school, skilled laborers who would put to shame, in the nicety of their work, many of the workmen and workwomen of the West.

The Sloyd system is applied not only to work in wood, but its principles are carried out in the classes in sewing, knitting, etc. The word means *hand skill*, and it is rightly named. It is a progressive training, beginning with the awkward, untrained hands of little children, setting them at the simplest tasks; and as the mind develops, and the hand learns to obey it more readily, more and more advanced work is given, till the clumsy little fingers, which could hardly guide the darning needle or control the small saw, are ready to undertake the finest needlework, or the nicest piece of woodwork. Both boys and girls receive the training.

The ornamental is carefully shut out of this part of the child's training. The state does not propose to make artists of the children, but to give them a very practical preparation for life; if they develop into geniuses later, so much the better; but the patient, plodding toil of his school years is certainly no detriment to the man who develops into something more than the ordinary in later life. Perhaps if genius was harnessed to the plow in its beginning, in other countries as well, there would be less of the erratic sort. It was the opinion of my Finnish friend, at least, that



art among them reached a higher degree of perfection for the exactness to which they were trained in their work.

Another reason for keeping exclusively to the practical in their school work, is that the temptation to extravagance might not be set before the poor, who could illy afford to spend time or means for ornament. Beauty in simplicity is the lesson taught.

Physical training by means of gymnastics is also made a prominent feature of the Finnish schools. The Swedish and German gymnastics are taught along with the sciences and manual work.

The question was asked whether this filling up a child's school years with physical and manual training did not hinder somewhat his intellectual development,—if the children of her native land covered as much ground in the same time as they would if they

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gave their time wholly to books. Her reply was that they made a much more vigorous intellectual growth, that their purely intellectual work was better done for the intermixture of these different lines of work. Until industrial training was introduced into the public schools, it was impossible to enforce the laws compelling children to attend school. Their schools, she added, ranked high among the excellent school systems of Europe, and were much visited by their neighbors of other nations, the North Germans, for example, to study the Finnish system.

The Finns are a people of fine and sensitive natures, keenly appreciating the beautiful in art, literature, and nature. The peasants have a pretty custom of welcoming their guests with poetry and singing; the Finns are sometimes called a people of song. They prize highly their ancient literature. The Kalevella is a collection of legends, folk-lore, and songs which the Finns regard with special affection.

Finland has been under Russian rule since 1808 or 1809. Though the people have been partially independent, and comparatively free from taxation, still its situation, under Russian authority, is anything but enviable; not so much for what has been or is felt of that power, as for what is likely to be experienced when Russia feels that it is worth while to make her power felt in this little corner of her domains.

PROHIBITION IN FINLAND.

THE Grand Duchy of Finland received from the Czar of Russia in 1863, a great enlargement of its constitutional privileges. E. B. Lanin, in the *Fortnightly Review*, makes some important statements of the excellent results of this liberal government. "Finland," he says, "is assuredly the best-governed country in Europe." During the previous half-century, drunkenness was the bane of that country, as it still is the ruin of Russia. "The Finnish Diet, however, fearlessly tackled the Hydra with very simple weapons,—local option for the country districts, control and restrictive measures for the cities, encouragement offered to all societies doing battle with intemperance, and the rapid spread of education and instruction." The country communes absolutely forbade the sale of alcoholic liquors in the rural districts. "You might now travel on foot from Terrioki to Tornea, from Repola to Geta, without meeting or hearing of a single drunken man; and if you were dying of exhaustion, the chances are that you could not purchase a thimbleful of spirits."

In eight towns, spirits are sold under the most stringent restrictions, drunkenness is rendered easy to deal with, and all public houses are closed on fair and market days and popular holidays.

Many private societies are doing most efficient work, some to bring about total and universal abstinence, others to provide attractive refreshment-rooms, cosy coffee-houses, well-lighted reading-rooms, etc., to keep the tempted from the evil. Other societies run public-houses themselves under rigid inspection, with pure liquors and perfect good order. At Helsingfors a palatial library and reading-room is open, to which the workmen flock in thousands in autumn and winter.

The public schools of Finland, both rural and urban, are of the highest order. The common people are wonderfully educated. "The poorest rustic in Savolaka or Ostrobothnia reads his daily paper, and takes an intelligent interest in literature." Immense impetus has been given to agriculture and handicraft among the peasantry by technical and agricultural schools. The best agricultural machines and implements are in general use. A network of 1400 miles of railway is run by the state. There are few large landholders. Ninety-nine per cent are peasant and small proprietors. Finland seems to be indeed a wonderfully well-ordered country.

HOW ONE JAPANESE FOUND CHRIST.

BY HELEN L. MANNING.

MRS. FRED. S. RETAN, who as Miss Iretta M. Hight has labored for the past four years as a missionary teacher in the Kamehameha school of Honolulu, related, in conversation this remarkable incident of a Japanese youth who came into one of their English speaking prayer meetings shortly before she left the islands. He was unable to speak English, but Mr. Okabe, a Japanese evangelist who is doing a grand work among his fellow-countrymen, was present, and kindly acted as interpreter. The young man was born in one of the interior prefectures of Japan, and in some manner a Japanese copy of "Robinson Crusoe" fell into his hands. He read it with eager interest, and in his simplicity of mind took it to be a true narrative. A great desire to see the wonderful islands described took possession of him to so full a measure that he worked his way to the coast, resolved to visit them. Being utterly ignorant of the seas and countries of the world, he shipped on board the first vessel he came to, supposing that all vessels went to the same port — the one which he was seeking. It turned out that the ship was headed for the South Sea Islands.

During the voyage, difficulties arose between the

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American sailors and the five Japanese who were on board. As they neared the Gilbert Islands, it was decided to put the unruly Japanese off in a small boat, and send them ashore, and the narrator, though he had not joined in the disturbance, was included in the decree. They should have gone directly to the shore, but as they had liquor with them, they began a carousal instead, and allowed themselves to drift on. In consequence, only one, the one whose history we are following, reached land at all, and he came near having a real "Robinson Crusoe" experience of his own; for he found himself on an island which was inhabited by a hostile tribe. He was captured and taken before the chief, who finally concluded to spare his life on condition that he would teach them some of the new arts. He lived here some time, and after awhile, a missionary who was at work on some of the neighboring islands heard of this captive, and succeeded in effecting an exchange. Through the influence of the missionary, the young Japanese almost immediately accepted the Christian religion. He remained with the missionary for some time, and developed into a very earnest, active Christian worker.

The "Robert Logan" finally took him to some of the other islands, and by way of the "Morning Star" he reached Honolulu. Of course he sought out the Japanese consul at once. As the consul is a man who is very much interested in the progress of the Japanese, he recommended him to go to Mr. Okabe, who is at the head of the Christian work among the Japanese of the islands. After Mr. Okabe had talked with him long enough to find out his history and attainments, he exclaimed, "Why, man, I have been waiting months for you! I have a congregation of two thousand unconverted Japanese, who speak your peculiar dialect and who are employed on adjoining plantations." So he went to preaching among them, and is now doing a very effective work among his large congregation. Does not this show in a marvelous manner the hand of the Lord in singling out and caring for one who was designed to be used mightily in his service?

"And He, by ways they have not known,
Will lead his own."

A WORD FROM BURMAH.

A LETTER from Miss Emma Ambrose, Toungoo, Burmah, says: —

"Miss Anderson and I still continue to enjoy our frugal, wholesome diet of fruits and grains, and the water treatment learned while at the Sanitarium has been of great service in caring for the sick among our pupils and friends and ourselves. We have enjoyed excellent health so far, and thus have been able to attend to the many calls upon our time and strength.

"In my intercourse with the Karens, I am sometimes reminded that could the people in civilized lands only believe, as these poor natives seem to, that the stomach is the source of all the thinking powers, there might be more care exercised in the treatment of it. A short time since, while talking with a man just out from heathenism, and whose wife is in still greater darkness than himself, and exhorting him to tell his companion of the good way, he replied, 'Yes, I do, and I read the Bible to her; but in order that it may do her good, it must go down into her stomach, and she must believe from there.'"

A young man was asked one time in school, "Is your essay original?" to which he replied, "O yes; I pulled it out of my own stomach."

THE CAUSE OF THE RIOTS IN THE YANGTSE VALLEY DURING 1891.

BY REV. J. A. STOOKE.

WHEN people talk about the wisdom of letting the heathen alone, they little know what they are discussing. If they were only to take a trip to these dark nations, and see what the devil's power really means, we should hear less of this sort of folly. During these last two or three days I have been horrified while inspecting a complete picture gallery, composed of the most vile productions, which some Chinese *literati* have been busy distributing all over the south and southwest of China.

Thanks to the energy of Dr. John, of the L. M. S., the whole of this Satanic scheme has been unearthed, and in looking over this awful set of pictures, one is devoutly glad that Dr. John has so nobly brought this hideous thing to light. As a beloved veteran missionary said to me the other day, "It is enough to make one weep with sorrow to see how debased the devil's slaves have become." From all this we must be more than ever convinced that the preaching of the cross of Christ is the *only hope* for this huge nation of three hundred and fifty millions of dying souls.

This picture gallery is composed of thirty-two sheet illustrations, setting forth Christ and his followers as being the very off-scouring of the earth. Picture No. 1 represents two foreigners bowing down to a pig, upon whose body is printed the name of Jesus

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in Chinese — JE-SU. In Dr. John's notes he says, "The term used for God by the Roman Catholics is *T'ien-Chü*. It is also used for our Lord Jesus Christ. In these Hunan publications, *Chü* for Lord is changed into *Chü* for pig, and thus *T'ien-Chü*, the Lord of heaven, becomes the Celestial Hog. Both are the same sound, *Chü*, but the characters in Chinese are different, and also the *tone*. The crouching figures are two foreigners, the one marked *Teacher* and the other *Disciple*. Both are worshiping the hog."

Besides these pictures we have headings and columns of characters in Chinese. On this No. 1 Picture, for instance, they have —

1. The devils (foreigners) worshiping the Hog (Jesus).

2. This is the beast which the foreign devils follow; the hog's skin and bristles are still upon him.

3. If human beings will take the Celestial Hog for Lord, how will they retain the human countenance?

Picture No. 3 defies description. Suffice it to say the blessed Lord Jesus is represented as a pig nailed to a cross. Picture No. 13 is a similar representation to No. 3, only we have the figure of a Chinese mandarin (official) ordering his men to shoot arrows at the pig upon the cross, the body of which has the name JE-SU printed upon it. The Chinese sayings, printed around these ghastly productions are too vile for one to express, and the other pictures cannot be explained. "The author of this pictorial work," says Dr. John, "is probably Chou-Han, an expectant Taotia (magistrate), and a native of Ning-hiang in Hunan." Hundreds of thousands of these filthy, blasphemous productions have been distributed along with copies of a book called "Death to the Devil's Doctrine," and it is no wonder that the ignorant natives and others rise up and seek the overthrow of every herald of the cross. Unfortunately, the government has done little or nothing to put it down, but now representations are being made to the Christian governments of Europe to take action.

Meanwhile the churches at home and the Lord's servants everywhere need to cry earnestly in prayer about these matters. Hunan is still practically closed to the gospel; only the light of heaven can dispel the darkness, even Jesus. Owing to these obscene pictures and vile explanations, our missionaries in the south, and in fact nearly all over China, are feeling the difficulty of itineration more than ever. The riots of 1891 in the Yangtse valley were doubtless owing to this wide distribution of blasphemy. No wonder the progress of missionary work is slow. The devil is surely up in arms, and we may be sure *he* will not allow China to be easily conquered for the Lord Jesus. Many of our workers in the south have been much tried. They need a change here, but I fear the expense of getting here will prevent some from coming this season, unless a way is opened. Sometimes I am asked, "How can I best help the missionaries in the field?" I think one splendid way would be to help some of them to get a furlough here in order to recruit. I would gladly use anything the Lord might send for that purpose. Meanwhile, press on in prayer and faith. As regards the land of Sinim, we need Hunan and Kuang-si provinces open to the gospel. There are millions of dark souls there who have never *seen* or *heard* anything contrary to this picture gallery of hell.

Will the Christian church *wake up* about foreign missions? We need your sympathy, prayers, gifts, yea! we need some of your best workers to get ready and lay themselves upon God's altar for China. Do n't say they can't be spared, the Lord hath need of them. If this horrible revelation about these pictures, etc., does not send you to your knees, nothing will. The Lord bless you all!

China Inland Mission,
Sanatorium, Chefoo, N. China.

A MISSIONARY'S LIFE SAVED BY WHALES.

THE *Friends' Quarterly Examiner* tells an interesting story of a Quaker missionary, Daniel Wheeler, who, after spending several years in Russia, went to the South Seas as a missionary, sailing in a little ship of one hundred tons register. A violent storm arose, which threatened each moment to engulf the ship. Certain destruction seemed before them, when, to the astonishment of all on board, there appeared on the windward side of the ship a great number of immense fishes, described as small whales, about twelve feet in length, and numbering more than two hundred. They were swarming along in a compact column between the ship and the wind, and served the purpose of a breakwater, which destroyed the force of the mountainous waves which threatened every moment to engulf the little ship with its precious burden. In this miraculous manner the lives of the missionaries were saved, and they were enabled to reach their destination.

The record of missionary experiences is filled with remarkable instances of Providential intervention. We do not, however, recall anything more remarkable than this. J. H. K.

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THE FAITH CURE.

I BELIEVE in it. Don't be startled. No cure is a cure-all. A wise physician has different remedies for different diseases. The first thing is to find out what is the matter with the patient. The modern faith doctors ignore diagnosis. They are as ignorant and reckless as the quack who prescribed quinine for all maladies. Shall I say that quinine is not a valuable medicine because it won't cure consumption or the toothache? And shall I say that faith has no healing power because it does n't heal every ill that flesh is heir to? By no means. We accept faith as we accept quinine, for the purposes for which God has given it to us. The exhortation and assurance of our Lord, "Only believe," "All things are possible to him that believeth," are not obsolete. They are as true and trustworthy for us to-day as they were for those who crowded around him when he was on the earth. If we ask in faith, as some of them did, we shall be answered.

But for what shall we ask? What is it that we need? If one of those blind men had come to him and said, "Lord, thou hast all power. Command an angel to come down from heaven and lead me," would Jesus have granted his request? We all say, No; because the man would have shown by his petition that he had not faith in Jesus' power to open his eyes. He would have dishonored the Saviour by limiting his request to a guide in his blindness, when he should have asked for the removal of the blindness. And it is so with us. I am sick. Shall I cry, "O, Lord, restore me to health"? No; for that is not what I most need. My bodily weakness and pain is a small matter compared with my spiritual maladies of selfishness and unbelief. I must pray in faith for faith. I must cry, "Lord, I believe; help thou my unbelief." That prayer he will always answer. It is asking aright. But when it is answered, and faith becomes strong, the result will be a sweet and loving acquiescence in the will of God, a recognition of the great law that whom he loveth he chasteneth, and that the very sickness for whose removal we are tempted to pray, may be a special blessing.

The faith cure is the greatest of all cures. It is radical. It relieves the patient who applies it, from heart trouble. It gives him spiritual strength to endure all bodily and temporal ills, to "take pleasure in infirmities," to be strong when he is weak.

And one excellence of this cure is that we do n't have to employ professional doctors. Every man with the Bible in his hands, can be his own doctor. He can read the prescriptions there, and follow them. And furthermore, although faith may not cure consumption or asthma directly, or reset a broken limb, it is an important element in the cure of all diseases. It quiets the nerves of the patient. It gives him a cheerful, hopeful spirit, because he knows that all things work together for good to them that love God. Yes, faith is a noble tonic and a grand sedative. The man who, trusting in Christ, is not afraid to die, is far more likely to recover from a serious illess than the man who is agitated by the fear of death. How glad all our doctors would be if they found faith waiting to work with them in every chamber of sickness! Let us all study the real meaning of the faith cure, and be ready to apply it when needed.— *Sel.*

GOOD CHEER.

IN the year 1641, a traveler visiting Amsterdam went up into the tower of St. Nicholas' church, to note the playing of the marvelous chimes. He found a man away below the bells, with a sort of wooden gloves on his hands, pounding away on a keyboard. The nearness of the bells, the clanging of the keys when struck by the wooden gloves, the clatter of the wires, made it impossible to hear the music. Yet there floated out over the city the most exquisite music. Many men paused in their work to listen to the chiming. It may be that in your watch-towers, where you are wearily pouring the music out of your life into the empty lives of the lowly, the rattling of the keys and the heavy hammers, the twanging of the wires, the very nearness of the work, may all conspire to prevent your catching even one strain of the music you are creating; but far out over the populous city full of weary souls, and far out on the eternal sea, the rare melody of your work blends with the song of angels, and is ringing through the corridors of the skies. It may gladden some burdened soul here, and harmonize with the rapturous music of heaven.— *Helping Hand.*

"HE saved others, himself he cannot save," was the sneer of mockers at the cross. They did not realize that vicarious sacrifice is the law of the highest good of mankind. And it is the law of the highest enjoyment also.— *Sel.*

THE faithfulness of God invites the individual believer to begin at once, not waiting for a *single* companion. The solitary prayer is itself mighty, and it will lead on undoubtedly to fellowship in prayer; but its own rest is in God's faithfulness, which is irrespective of numbers.

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EDITORIAL. . . .

RETROSPECTIVE AND PROSPECTIVE.

THE editors and publishers of this journal have not, as yet, a very long past to look back over, but at the beginning of a new year and a new volume, it is gratifying, at least, to be able to recognize that some of the purposes for the furtherance of which this enterprise was undertaken, have become accomplished facts. In the first number of this journal, it was stated as one of its purposes, "To awaken an interest in medical missionary work at home and abroad, as being the most efficient, and really the only complete missionary work." In an article in the same number, Mrs. E. G. White urged upon our readers the importance of imitating the example of Christ, in the following words: —

"When he [Christ] sent out his disciples, he commissioned them to heal the sick as well as preach the gospel; when he sent forth the seventy, he commanded them to heal the sick, and next to preach that the kingdom of God was come nigh unto them. Their physical health was to be first cared for, in order that the way might be prepared for the truth to reach their minds.

"The Saviour devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to his apostles, his representatives on earth, was to lay hands on the sick that they might recover. When the Master shall come, he will commend those who have visited the sick and relieved the necessities of the afflicted."

"The widow, the orphan, the sick, and the dying will always need help."

In our second number, we remarked as follows: —

"It is expected that missionary stations will, within a few years, be established in some of our large cities, at which the suffering poor will be treated gratuitously, and medical missionary students will have an opportunity to pursue their studies and prepare for work in foreign fields. Work in these several lines will be opened up as rapidly as pecuniary requirements can be met and a guiding Providence seems to prepare the way."

In the April number, the James White Memorial enterprise for orphans and aged persons was announced, and the urgent need of the enterprise presented. During the two years of the existence of this paper, these and other lines of medical missionary work have been kept constantly before the readers of the MEDICAL MISSIONARY, and it has been gratifying to report from time to time the progress which has been made. At the end of one year, a committee was appointed to arrange plans for a home for aged persons and homeless children, and to secure the necessary funds. Only a few thousand dollars had been placed in the hands of the committee for this purpose. The task of raising the necessary means seemed to be an almost endless one, as so many worthy enterprises claimed attention, and while abundance of good-will was manifested toward the enterprise, there seemed to be little appreciation of the need of undertaking the work immediately. Just at this juncture, the means came from an unexpected source, sufficient to erect a building large enough to furnish a beautiful home for 100 orphan children and their teachers, which was indeed a great relief, as this portion of the work seemed to be in the most need of immediate attention. This building, known as the "Haskell Memorial Home," in honor of the husband of the generous donor, Mrs. C. E. Haskell, is now completed, with the exception of the inside work, which is in progress, and will be finished when spring opens.

Contributions for the Home for elderly persons, which will be a separate building, are still coming in, and it is hoped that a building for this most worthy and needy class can be erected during the coming summer.

Medical missionary work has been begun in Chicago, and through a recent "special providence," of which we will speak more fully next month, it will be possible to lay the foundation for a splendid work in that great city, which may be the means of accomplishing even more than our most sanguine hopes dared to expect when this work was mentioned in these columns two years ago.

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Recent advanced steps in this work have been taken in the organization of Christian Helpers' Bands, which has been noted in these columns, and in a Relief Department, which is conducted simultaneously in this journal and in *Good Health*, the purpose of which is to find homes for needy orphans, and to hunt up the afflicted and the suffering everywhere, and in a variety of ways seek to bring them relief. The success already achieved in these two new departments of work, is far beyond our most enthusiastic expectations.

One of the most gratifying evidences of progress is found in the greatly increased number of persons who are interested in medical missionary work. While, two years ago, all the persons engaged in this line of work or ready to engage in it, could have been easily counted upon the fingers of the two hands, at the present time at least 150 persons who have dedicated themselves to this work, are either engaged in it, or are diligently preparing themselves to enter upon active service at the earliest possible moment. Nearly twenty young men and women are taking a complete medical course. Over fifty have completed the Missionary Nurses' course, and as many more are studying for the same purpose. Besides these, a number of health missionaries, nearly seventy in all, are either at work, or studying with the expectation of engaging in the work in the near future.

New features of the work are opening up almost daily, and as the work develops and something is accomplished, there seems to be, not less to do, but rather more. The field is infinitely large, and the work infinitely great, so that the MEDICAL MISSIONARY is certainly no longer an experiment, but has demonstrated its utility and ability, if not to fill a great want, at least to help in finding and inspiring others to do so.

Our readers for 1893 will notice quite a number of improvements in the general make-up of the journal. A cover will be added, which will relieve the body of the journal of the advertisements, and thus give a little more space for important subjects which have sometimes been very meagerly noticed for want of room.

It is proper that we should state what is probably apparent to most readers of the journal,— that they are chiefly indebted for the interesting table of contents presented to them each month, to the efficient labors of Mrs. Whitney, whose whole heart and energies are devoted to the interests of the journal and to the homes for orphans and aged people.

We hope those who have been readers of the journal during 1891 and 1892 have become sufficiently interested in the humanitarian enterprises which it represents, to wish to continue the perusal of its pages monthly. The subscription price is so small that we fear some will forget to send it in to the publishers, and take this opportunity to suggest the propriety of doing so at once. The price charged is barely sufficient to cover the cost of paper and printing, paying nothing whatever for the labor of editing.

PLEDGES SHOULD BE PAID NOW.

THE attention of those who have made pledges to the James White Memorial Home Building Fund is urgently called to the fact that although a considerable sum has been pledged to this fund, less than one third the amount has been paid. The erection of a building for this enterprise the coming summer is contemplated, but it cannot be done unless those who have made pledges are prepared to pay them very soon.

The policy adopted by those who have the organization of this enterprise in hand, is to incur no debts for the payment of which provision has not been made. This policy we feel sure every one who has had anything to do with the management of institutions of this sort, will approve as wise. The present provision made for elderly persons requiring the care of a home, is only a small cottage, which a friend of the enterprise has loaned, until a building can be constructed. The use of this building is freely given, whether it is six months, one year, two years, or more, so long as it is needed. But it is too small to accommodate the many needy ones who ought to be received at once into this haven of rest and shelter. The Home is already full, although there are at least a score of applicants who ought to be received, most of them at once, and a few others as soon as the weather moderates so that they can safely take the journey here.

Within the last week, the writer has received information concerning two worthy sisters, members in good standing in S. D. A. churches, who are, or have been for some time during the last year, sharing the fate of common paupers in county poor-houses. Several other similar cases have been brought to our notice. A half dozen of these most worthy but exceedingly neglected ones ought to be received at the earliest possible moment. What shall be done for them? Shall we continue to spend our money for selfish purposes or mere luxuries, or hoard it in "banks," "bonds," "mortgages," and "good investments," where it is perhaps doing no one any good?

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Or shall we invest it in the heavenly bank by contributing to the relief of these worn pilgrims who have done their share, perhaps more than belongs to them, of the world's work, and are now compelled to rest from their labors, but find no place on earth where peace and rest can be afforded them, except as the companions of paupers, perhaps criminals, or the unwelcome guests in homes where age is not respected, and where their needs are not considered nor their wants properly supplied? But a few days ago, we learned of a poor sister 80 years of age who had been driven from her home by a cruel, drunken husband, and is now temporarily stopping with those upon whom she has no claim. A friend asks that she be admitted to the Home. Half a dozen similar cases have come to our notice within a short time. Send in your money, friends, in payment of pledges, and try to interest others to make contributions to this most worthy enterprise.

DEPARTURE OF THE "PITCAIRN."

THE "Pitcairn" has just started on her second voyage. She reached San Francisco on her return from her last trip October 8, having been away one year, eleven months, and seventeen days. While in harbor, the "Pitcairn" has undergone extensive repairs. The experience gained in the first voyage has proved necessary some important changes. She went out as a fore-and-aft schooner, but square rigging has now been put upon the foremast, making her a brigantine. The galley and fore-castle have been greatly enlarged, and other important changes have been made, costing about $2000. The changes were made by the original builder, Captain Turner.

Her first cruise may be considered a successful one in every respect, though it was shadowed by the death of the captain, and of Bro. Tay, who may be considered the pioneer of the enterprise.

The "Pitcairn's" mission workers include this time, Eld. B. J. Cady and his wife, Eld. J. M. Cole and his wife, E. C. Chapman and his wife, Miss Hattie Andre, who goes to Pitcairn as a teacher, J. R. Mc Coy, returning to Pitcairn Island, and Dr. M. G. Kellogg, who accompanies the party as medical missionary.

We are very glad that there are with the party some who are prepared to help in the medical line. Some of them are personally known to us, and at least three of them have spent some time in the Sanitarium family. We bid the "Pitcairn" God-speed, as she starts on this new voyage. God grant that the shadow of death may pass one side, on this voyage, and that the precious lives she carries may be long spared, and may be abundantly fruitful of good.

E. H. W.

GOOD WORDS.

THE following letter from Eld. Tenney was written before he left Australia, but was somewhat delayed, and did not reach us till too late for the number of the MEDICAL MISSIONARY in which it should have appeared. It is too encouraging and full of good cheer, however, to be kept to ourselves, and we wish to share it with our readers, though a little late.

Eld. Tenney has shown his own interest in the MEDICAL MISSIONARY by contributing to its columns in the past, as well as speaking good words for it. We give an article on medical missionary work in India from his pen, in another column of this issue, and are glad to assure our readers of further contributions on the same subject in future numbers.

To the Editor: —

I perceived by the last number of the MEDICAL MISSIONARY which I have received, that my name still holds an honorable position among the special contributors to your journal. With several others it behooves me to confess that my specialty for some time has been in preserving a respectful silence while other people have made the MEDICAL MISSIONARY a very excellent little paper, one which we appreciate and prize. In the meantime my conscience has been accusing or else excusing me.

The MEDICAL MISSIONARY (I use the term not abstractly, but in the concrete form of our monthly) deserves to be a success, because it represents one of the noblest works committed to man in behalf of his suffering fellows. Christ as a missionary was intensely practical in the work he sought to do for the fallen race. His work was to bear burdens, and he always lifted where the burden pressed the heaviest. He sought to give relief where it was most earnestly demanded. The hungry must first be fed with that which their anguish craved; the sick must first be raised to health; the lame and impotent must first be strengthened; the suffering of all classes must first be relieved; then ears, heart, feet, and soul are quick and glad to follow the divine Teacher, and feed on his gracious words. The saying sometimes used that no man was ever converted when his feet were cold, suggests a significant truth,—that physical distress presents to the ordinary mind more urgent demands than the lack of spiritual happiness. But the supplying of the former leads the heart to desire the latter.

The influence of our MEDICAL MISSIONARY is already widely felt. Through its efforts an active interest has sprung up in many minds, leading scores of people to devote their talents to this work, so that if not another number should be printed, its mission would not close. The movement already started

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will not stop. Great good will be done by those who through its agency have been led to consecrate their lives to this line of Christian service.

We, in far-off Australia, can judge something of the work our paper is doing by the warmth we feel from its radiance. Not a few in these colonies are looking with anxious desires for some way to open by which they can qualify themselves for ministering to the sick and suffering either at home or abroad. Some of our young people have sought and obtained the opportunities, and three have lately undertaken the long journey to Battle Creek, there to seek the associations and instructions necessary for their work. This means a long separation from home — in distance ten thousand miles, in time, four or five years, more or less.

We anticipate the time when they will return, and carry the message of love, and liberty from suffering to many burdened souls. May God hasten that time. Around us, far and near, are the cries of distress; so much ignorance and yet such a reaching out for knowledge; a helpless dependence upon those into whose hands they happen to fall. Quacks and deceivers are reaping a harvest from the suffering poor. Truly the people perish for lack of knowledge. The darkness of heathenism is not more dense than that in which many of our civilized communities sit in regard to their physical well-being. An astonishing indifference characterizes people in regard to the conditions of successful living. It is with many, with *most* people, a question of immediate gratification until the pains of death have hold of them.

From this distant part of the world we send earnest Godspeed to the MEDICAL MISSIONARY, feeling sure that we shall continue to reap the fruits of its work in our own needy field.

G. C. TENNEY.

DR. JOHN LOWE.

SOME time ago we mentioned the death of Rev. John Lowe, F. R. C. S. E., superintendent and secretary of the Edinburgh Medical Missionary Society, May 8, 1892. We have recently received copies of the beautiful memorial of the lamented Dr. Lowe, from which we are able to give our readers some further particulars concerning his life and work.

He was born in 1835, the son of a Congregational minister. When about nineteen years old, he made a public profession of religion, and formed the resolution to become a medical missionary. Following this resolution, he prepared himself as a fully qualified medical practitioner, and was also ordained as a minister of the gospel. "He was a good student in every sense of the word, steady, earnest, and successful." Among his fellow-students were Dr. James Henderson, of China; also Dr. Colin Valentine, of Agra, and Dr. Vartan, of Nazareth, both of whom are still in the mission field in connection with the Edinburgh Medical Missionary Society.

In 1861, Dr. Lowe was appointed medical missionary to Travancore, India, and sailed in July of that year. He labored at Travancore for eight years, where he has left precious memories in the hearts of the people. He opened a hospital, trained native assistants, and endeared himself to all by his ministrations, from the maharajah down to the lowest of his subjects. The introduction of compulsory vaccination into the royal schools throughout the kingdom was due to his efforts, and he delivered lectures on health, sanitation, etc., at the capital, which were published in Tamil and English by the maharajah's order.

The failure of Mrs. Lowe's health compelled their return to England in 1869, and as he was warned that it would be at the risk of her life to return to India, he resigned his foreign post, though he did not relinquish his interest in the work.

In 1861 he was appointed superintendent of the Edinburgh Medical Missionary Society, and in 1883 the office of secretary was added, and he continued to serve in this double capacity till his death, in May, 1892.

His was a busy life. The interests of the society with which he was thus doubly connected, the welfare of the Livingstone Memorial Institute, the training school of the society, in the students of which he took an individual interest, his work as a minister of the gospel, and his daily ministrations at the dispensary connected with the institute, filled hand and heart and brain.

His many duties left little time for literary work, but he conducted the *Quarterly Paper* of the Society, and found time to crowd in some other important work. His book, "Medical Missions, their Place and Power," published in 1886, has had a wide influence in behalf of medical missions. It is through this book that he is perhaps most widely known. No one who has read it can have failed to be impressed both with the earnestness of the writer and the importance of the subject. Appearing, as it did, when the cause of medical missions had not come to be so generally appreciated as now, it was one of the pioneers of the movement.

His last work was the preparation for the Society's jubilee, and later of the May number of the *Quarterly Paper*, which contained a very full and interesting account of the meetings. He had finished this work on Thursday evening, and laid down his pen never to take it up again. His death came on Sunday, suddenly and unexpectedly. It was keenly felt, not only

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in the society with which he was connected, but by all those interested in medical missionary work.

Among the concourse who met for the last rites, was a large number of the poor to whom he had ministered, and who felt that in him they had lost a father. Cut off in the prime of life and usefulness, it would seem that his life was unfinished. But as one has said, "To God life is not an affair of quantity, but of quality. It is the quality that determines whether it is finished or unfinished." E. H. W.

HOME NOTES.

AMONG the donations of the month is a quilt pieced by a sister 86 years old. Another package was of baby clothes whose little wearer has been asleep nearly five years. The little clothes had been kept as souvenirs, but are now to be shared with those who may need them.

A SISTER who has charge of a children's missionary society sends the accumulated pennies of the children's monthly contributions for the Home. She writes: "Each one brings in the pennies collected during the month, ranging from five to eighty cents. Our little ones are thus helping to care for the orphans."

OUR plan to celebrate the opening of the Home for the Aged by having the New Year's dinner for the family there, did not succeed, owing to some failure of the furnishings; but we were able to gather the family into the cottage the following week, and they are now nicely established. There are seven in the family, besides the matron and her assistant; two aged brethren and their wives, and three widowed sisters. Several of them are very feeble, and need more or less care; others are able to wait upon themselves, and seem to enjoy doing so; while still others are strong enough to minister to those less fortunate than themselves. They seem to enjoy their new home very much, and gather in the sitting-room to visit as though they had always been of one family. A large picture of Brother White hangs in the sitting-room; most if not all the inmates of the Home knew him, and we like to call the Home "The James White Memorial Home," in anticipation of the more commodious quarters which we hope are to be sometime a more fitting memorial to the beloved pioneer of our work.

CHRISTMAS AT THE CHILDREN'S HOME.

PROBABLY there are many bright eyes which will scan this column to see what the Home children did Christmas. We are sorry we could not tell you earlier, for Christmas and New Years will both be long past when this reaches you. But the children have not forgotten it. Christmas morning was marked this year by a fine snowstorm, with us, in spite of which the children had a sleigh ride. Not a ride in a wagon over the frozen ground, as sometimes happens in this climate, but a genuine sleigh ride, with plenty of wraps and hot bottles in a big sleigh,— big enough to take them all at a load. The falling snow made it seem all the nicer, and did not hurt any one.

After their return, the Home family went to spend an hour at Dr. Kellogg's, to hear about the trip to Mexico which Dr. and Mrs. Kellogg and their children had lately taken. These little folks read them the diaries they had kept while on their journey, showed them the curious things they had brought back, and introduced to them two little Mexican friends who had returned with them.

Then there was the Christmas dinner; not turkey, chicken pie, and roast beef, to be sure, but plenty of nice fruit and vegetables, nuts, puddings, etc., and no headaches next day, as so many boys and girls have after Christmas. A member of the Health Missionary Class gives the older girls a practical lesson in hygienic cookery once a week, and the results of the girls' work are usually very satisfactory. This time it was a layer cake, so beautifully and daintily made that it not only graced the Christmas feast, but was displayed before the older class as a sample to be imitated. A little boy, a patient at the Sanitarium, contributed oranges for the children's Christmas. The children thought it was a nice dinner, and some of them, if not all, preferred it to turkey.

Toward evening, Eld. Olsen came over and had a little talk with the children, and later they attended the service at the church, and added their contributions to the Christmas offerings; for they, too, wanted to do their little to help send the gospel to the heathen.

The Christmas tree came later in the week. Christmas closed the week of prayer, you remember, and as the family, who had all taken part in that, wanted a little more time before the Christmas tree, it was postponed till Thursday evening. The children, except the three youngest babies, who were tucked away in their cribs, teachers, caretakers, and some

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other friends, met in the school-room, and had a few suitable exercises, before the presents were distributed. The tree was a tall one, and well filled with the peculiar fruit which such trees usually bear at this happy season.

The children tried at first to keep very still to hear their names called, but by the time each child had found itself the happy possessor of just what he or she had most wanted, they forgot about keeping quiet, and *such* a buzzing as filled the room. Everybody had something, and the children had several things each. One curly-headed baby was greatly puzzled to know which end of his tin horn to use. Some of the other very little folks had big calico cats, with a family of kittens which would neither bite nor scratch them, and others rejoiced in baby elephants of equally amiable spirit. Many useful and substantial gifts, such as Bibles, hymn books, and other books, handkerchiefs, neckties, etc., besides dollies, and other toys too numerous to mention, dropped from the tree into the eager hands in bountiful harvest.

By and by the tree was stripped, the candles burnt out, the babies were sleepy, the older children and the caretakers were weary, and the children took their homeward line of march. Some of them had more than they could manage alone, and filled Brother Miller's pockets till he looked like a second "Santa Claus," as he headed the column.

Besides the personal gifts to the children, there were pictures to adorn the walls of the Home, tools for Sloyd, and instructive toys for the kindergarten or other departments.

E. H. W.

A CORRECTION.— By some unaccountable error, the name of G. E. Tysckiewicz has been omitted from the list of trustees in recent numbers of the MEDICAL MISSIONARY. We greatly regret this, as Brother T. has occupied an important place on the Board since its formation, and has always promptly and faithfully fulfilled his duties as treasurer. We have just remarked the oversight, and hasten to rectify it.

THE JAMES WHITE MEMORIAL HOME BUILDING FUND.

THE General Conference, acting in conjunction with the committee of seven elected by the General Conference to organize and erect a Home for orphan children and friendless aged persons, have determined to raise $50,000 for the purchase of a site and the erection of suitable buildings for the proposed Home, to be known as The James White Memorial Home. Any sum from $100 upwards will be received for this purpose. It is proposed to organize this enterprise in such a manner that those who are the chief contributors to it shall have a leading voice in its management. In accordance with this plan, all who contribute $1000 or upwards will be known as FOUNDERS, and will be invited to take an active part in the organization and management of the institution. Those who give $500, and less than $1000, will be known as *Patrons*, and will also be expected to have some share in the management of the institution.

Further donations to Building Fund.

Mrs. S. M. Ingalls for Dan. T. Ingalls	$100 00
Mrs. S. A. Ranson	299 25
Frank Tompkins (on pledge)	200 00
G. W. Morse and wife	100 00

Whole amount pledged to date	$49,462 18
" " received	17,714 68

O. A. OLSEN,
A. R. HENRY,
W. C. WHITE,
S. N. HASKELL,
J. N. LOUGHBOROUGH,
G. E. TYSCKIEWICZ.
L. MC COY,
J. FARGO,
J. H. KELLOGG.
} *Trustees.*

UNDER ONE HUNDRED DOLLARS.— Wm. Benton, $5; Mrs. O. Branham, $13; Jennie R. Bates, $5; Wm. Barron, $10; Sarah Carr, $5; D. M. Close, $10; Henry Clapper, $5; C. M. Chamberlain, $5; Eld. J. O. Corliss, $6; D. V. Dudley, $5; S. Dyar, $19; East Caanan church, $4; a friend from Princeton, $5; J. S. Fry, $7.50; S. S. Gilbert, $5; Grand Rapids church, per J. S. Hall, $3.91; Arthur and Della Irwin, $20.12; Mrs. E. A. Johnson, $5; A. B. Kinne, $50; J. M. Kedz, $5; Lucy L. Lawson $67; Matilda Newman, $15; Jacob Petre, $10; P. M. Partridge and wife, $3.90; F. and S. N. Peabody, $10; C. B. Runnels, $24.25; Wm. C. Rahn, $5; Chas. Taylor, $2; New England Tract Society, per Mrs. E. T. Palmer, $36; Mrs. S. W. Whitford, $20; Mrs. H. Alice Fisher, $20; Mrs. Mary Yarger, $10; Lucinda C. Vile, $16; Mrs. Mary Moore, $10; Miss V. A. Merriam, $7; John Macken, $10.

Total amount for month, $474.68.

HOME MAINTENANCE FUND.— Eritt Arnesen, 10c; Aaron Aalborg, 20c; Hortense Andre, $1; E. J. Bartholomew, $11.50; C. A. Corbett, $1.50; Ralph Church, 20c; Dora Christiansen, 10c; Annie Christiansen, 10c; A. G. Christiansen, 20c; J. S. Christiansen, 10c; J. F. Drebis, $12.50; Lizzie Ericsen, 20c; Mary F. Barber, 10c; Peter L. Gardner, $25; Fritz Gay, $1.50; Ina Grundset, 10c; Addie Hackworth, 10c; Mrs. E. A. Himebaugh, $1; Mrs. L. S. Hopkins, 10c; Warren Johnson, 10c; Mary Jensen, 10c; W. J. Keeley, 10c; T. A. Kilgore, for Brooklyn church, $6.34; Lily Kite, 10c; Nora Kenney, $1.20; W. J. Keeley, 10c; Mattie J. Lewis, 10c; Mae Laing, 10c; Julia Luccock, 10c; Josie Logan, 10c; Julia E. Lewis, 10c; Mrs. F. L. Moody, 20c; S. Mortensen, 20c; Christina Nelson, 10c; Anna Nelson, 10c; Ida Nelson, 20c; Byron Overhizer, 20c; Mrs. Pennel, $2; Mrs. C. M. Pease, $1.50; Mrs. R. J. Wallace, 10c; C. F. Stevens, $41.08; Roy Yarger, 10c; Elizabeth Rounds, 20c; Ida Weckel, 10c; Tillie Petersen, 10c; Maggie Steurman, 10c; Mrs. B. Sherwin, $2.50; Mr. Whites, per Dr. Kellogg. $1; from Florida, per Review and Herald, no name, $3; Mary Schmatz, 10c; Owen Soucey, 10c; International Sabbath-school Association, $2000.

Total, $2117.12.

By express from Williamsfield, Ill., a package of comforters; per R. A. Underwood, one quilt; five pair of stockings; Mrs. L. M. Smith and daughter, three quilts; M. B. Tripp, sheets and pillow-cases; Adams Center church, box of bedding and clothing; Elizabeth E. Sturgeon, box of bedding and clothing, outfit for bed; Emma L. Pardon, child's quilt; Mrs. Ira Hilliard, pillow and pair of sheets; Andrew Clausen, comforter and rug; Emma E. Prescott, box of clothing, etc.; J. C. Anderson, one rug, two pair stockings; Cedar Rapids S. S., primary division, a quilt; Mrs. J. V. Mc Cart, barrel of clothing, bedding, and toys.

FURNISHING FUND.— E. M. Strong and wife, on pledge, $25.

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THE SANITARIUM MEDICAL MISSION.

SANITARIUM HOSPITAL.

THE ENDOWED BEDS.

THE endowed beds are quite well represented this month. Two more Conferences have provided beds for their sick since last writing, South Dakota and Pennsylvania.

The New England Bed.— This case was mentioned last month as one which had deferred too long before coming here, and for whom there was no human help. The patient is doing as well as could be expected, and is supported, as we have said, by a quiet trust in God.

The Battle Creek Bed.— The patient who has occupied this bed for some weeks, and was reported last month, has improved very much, and will return home soon.

The Iowa Bed.— Mrs. ——, whose case was mentioned last month as an invalid for many years, and who had not walked for nine years, is still in this bed. She is recovering slowly, but steadily, and does not depend wholly upon her wheel-chair now. When she first succeeded in walking across her room, her joy and gratitude were great.

The Nebraska Bed.— This patient had an abdominal tumor removed. She is doing nicely, gets about in her chair, and comes down to her meals now with the other patients.

The Michigan Bed.— The occupant of this bed has had one operation, and has been under treatment for some weeks, with the probability of returning to the surgical ward for an operation of a different nature, and much more severe. This will be undertaken soon.

The Minnesota Bed.— The young woman who has occupied this bed for some weeks, had a severe operation from which she recovered successfully, but remains a while longer for treatment of other difficulties. She is a slender girl, and was very much out of health when she came.

The Wisconsin Bed is just vacated. The patient went home improved, and with instructions for treatment which she will be able to carry out at home.

The South Dakota Bed.— The occupant of this bed came by recommendation of a physician who has been in the past connected with the Sanitarium. He is in quite a serious condition, but is under treatment.

The Indiana Bed has lost one patient and gained another since last writing. The former went home very much better.

The Memorial Home Bed.— The case which occupies this was mentioned quite fully last month. His disease is progressing, and is beyond human power to control. But the patient suffers much less than at last writing. He has everything done for his comfort and relief that it is possible to do, and it is a satisfaction to know that his condition is rendered much more tolerable by these means. E. H. W.

FREE SURGICAL WORK.

MRS. —— was a sad case, hopelessly afflicted, as the event proved, with an incurable and malignant tumor. The operation relieved her, and will stay for a time the progress of the disease.

Mrs. —— was a young woman who with her husband is desirous of fitting herself for active service in the Lord's work. She was incapacitated by the condition of her health. The operation seems thus far to have been successful, and she is beginning to get about again.

Another case was of one whose life is given to mission work. The operations performed were not as serious as in some cases, but were very essential to her relief. She was confined to the surgical ward but a short time.

Miss ——, whose life has also been devoted to the service of God and humanity, has found herself seriously hindered by difficulties which demanded surgical treatment. She was in the surgical ward but a few days, and finds herself quite relieved.

Mrs. —— is an ambitious young woman, but came here very much in need of surgical help. She had fully consecrated herself to medical missionary work, and is anxious to recover that she may carry out her plans. She is improving nicely since her operation.

Mrs. —— came to the Hospital in a very serious condition. Her operation, which was one of the more critical ones in character, was in this instance unusually so. She has suffered extremely from nervousness, but is improving nicely now. E. H. W.

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MEDICAL MISSIONARY SCHOOL.

SCHOOL NOTES.

BY ELD. W. H. WAKEHAM.

THE health department of the Medical Missionary School is progressing in a manner that shows increasing interest in this branch of the work. The class has just entered upon the work of the fourth month, and find so much to do that some have been heard to wish that the day contained forty-eight hours instead of twenty-four.

The advanced course embraces elementary chemistry, especially the chemistry of cookery and of foods, advanced anatomy, microscopy, and an advanced course in cooking, in which are taught many of the details of practical house-keeping. To illustrate what this class is doing in practical cookery, I will give a part of the requirements for one lesson. "Make out a bill of fare for a breakfast for twelve persons, giving attention to the following points: Good variety, proper proportion of the various food elements, sufficient amount for nourishment, and expense of the entire meal. The amount of the nitrogenous and the carbonaceous elements to be given in ounces." This would require an analysis of each article of food used, and thus give one the knowledge of how to prepare food in a healthful and economical manner.

The regular class have spent considerable time on the question of "Bible Hygiene." An endeavor has been made to lay down foundation principles, and to show the position the health missionary work occupies in the third angel's message. In pursuing this study the beneficent character of the gospel of Christ has shone out with increasing luster, and many of the students have been rejoiced to find their conceptions of real Christian work becoming enlarged. The work of Christ was medical missionary work. It was real Christian work, and true followers of Christ have no business on hand that is not in some way the work of Christ. The principles underlying the health and temperance work are the fundamental principles of the gospel.

The class has enjoyed the privilege of having a series of lessons on the question of "Religious Liberty." These were conducted by Eld. W. A. Colcord, and a good degree of interest was taken in the consideration of these living issues. To confine one's study to one or two lines of investigation continually, is narrowing. The time has come for all Christian workers to so comprehend the fullness of the gospel of Christ, that they shall be thoroughly furnished unto *all* good works, and able to present, as the fruit of their labors, men *perfect* in Christ Jesus.

One of the most encouraging features of the school this year has been the spiritual growth of the members, and increased interest in practical home missionary work. While the Lord has been visiting his people with rich blessings, our class have opened their hearts to receive the good gifts, and none have gone away empty. Especially have our Friday evening meetings been times of refreshing from the presence of the Lord. It is the blessed privilege of the Christian to grow in grace, and in the knowledge of the Lord.

A series of Mothers' meetings, and talks on child culture begin this month, conducted by Dr. and Mrs. Kellogg. We shall speak of these more fully another time.

THE MISSIONARY MOTHERS' CLASS.

THE interest in the instruction to mothers, in connection with the Health Missionary department of the Sanitarium Medical Missionary School, has become so great that it has been decided to organize a special course of instruction, to be known as the Missionary Mothers' Course. The subjects considered in this course will include the following: Character building, physical development, manual training, and the proper hygienic care of children of various ages from infancy to adolescence. Instruction will be given in kindergarten work, and the various branches of the Swedish system of manual training popularly known as Sloyd, which will include sewing, paper, paste-board, and wood Sloyd. The proper management of the diet and dress of children will receive special attention. Instruction will be practical as well as theoretical.

A class is now being organized, and will begin in a short time. Those who wish to attend this class should send in their names at once, as but a limited number can be received, for efficiency in this work requires an opportunity for actual practice. Opportunity for this is afforded by the classes in the Orphans' Home, and also free classes which are being organized in the city for the benefit of the children of poor parents. It is also expected that day nurseries and kindergartens will be begun in the near future in some of the larger cities.

A more complete outline of the course of study will appear in this department next month.

LIKE all knowledge, missionary knowledge must be the fruit of labor; he that has nothing can give nothing, and he that labors not has nothing.—*Sel.*

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SKETCHES OF CITY MEDICAL MISSIONARY WORK.

THIS is a grand work, and one that has the approval and blessing of Him who went about doing good, forgiving sins, blessing the children, healing the sick, feeding the hungry, comforting the sorrowing, ready to help wherever there was need, setting us an example, that we should follow in his steps, for he said: "Freely ye have received, freely give." Consider also the promises and the reward offered in Ps. 41 : 1–3; Isa. 58 : 6–11; 50 : 4.

My district was among the Russian Jews, or Hebrews as they prefer to be called, a great colony on the west side of the city. I suppose no one knows, except from actual experience, how seemingly impossible it is to approach these people with the gospel in the ordinary way. But in medical missionary work the Lord in his mercy and wisdom has provided a way in which to reach their hearts.

The Rabbis and the Jewish physicians insist strenuously that we shall not talk religion to their people. But the Christian nurse who comes into their houses, filled with the spirit of the Master, will have plenty of openings for doing them good. The Lord will put it into the hearts of the people to inquire of us, and we can drop some seeds of truth. Of course we cannot study up the ways, for the Lord's ways are so much higher than our ways, as we have found in our experience.

A very interesting case was that of a boy sixteen years old who lay at the point of death for several days. He was the only support of the family, consisting of an old father and mother, a younger brother, and two young girls, who were sewing shirts with all their might at 40 cents per dozen, paying high rent on their heavy old machines. These people were very appreciative of what we did for them. They wept aloud, and begged us to stay all night several times when he was so low; but we had to refuse as others were waiting for us, and it is against the rules to stay at any place. The aged father and the rest of the family would follow us out of the door every time, patting our shoulders, and saying, "Thank you, thank you; heaven will be yours, heaven will be yours."

This was one of the perplexing cases; for every friend brought a doctor, and there was such a muddle of doctors and medicine bottles, that often we did not know what to do but to ask the Lord to direct us, and he did. We had the confidence of the family throughout, and they were delighted to have us come at any time, after the boy recovered.

One of the free dispensary doctors met me one morning, and sent me to a woman whose husband left her six months ago. I found her upstairs in the rear of a very old house, off from the kitchen of another family. The room was cold, and its space allowed of the bed, two small boxes, containing all her possessions, and a chair, the dirty window-sill serving as a cupboard. The steam from the kitchen made everything in the room as damp as though a heavy dew had fallen. Clinging to her back and crying, was a child twenty months old, burning up with fever, and broken out with the measles. At her feet, on a soiled pillow without a case, lay her day-old baby, cold and blue, covered with rags.

Well! what first. There was a week's work right there, and I had other cases waiting. Evidently the woman was suffering severely, so I gave her first some simple treatment which relieved her greatly. Her face lit up, and she kissed my hand over and over again. She thought I had done something wonderful. The people in the house took no interest in her, told me she had no friends and not a penny. As I saw they had sufficient food, I asked them to have mercy and divide with her. I had some condensed milk for the babies. I told them I would send word at once to the county agent or the Jewish relief. The family fed her, I suppose for decency's sake. I returned in the afternoon, with clean clothes and bedding. The infant was an unwelcome child; the mother evidently had no love for it. I took it to the kitchen stove, washed and dressed it warmly, and put on a pretty wrapper. Then I took it to the mother, who smilingly said it looked real sweet. I think their being helped in their misery, helped the mother to love her little one. I could get only the other child's face washed, for it cried so that the mother got nervous, and she thought it would die sure, if I gave it a bath. I could not lay my pretty baby on the dirty bed, so I put it in the kitchen. Then rolling the mother and the sick child to one side of the bed, I actually swept off the unprotected mattress, which was heavily loaded with all kinds of dirt, breadcrumbs, straw, rags of every description, besides the coarsest and dirtiest of gunny bags in wads, which the woman was lying on. I put clean, warm sheets on the bed, and clean, dry clothes on the woman, and gave her something to eat. Next in order was the floor. What I found under the bed cannot be described. To make a long story short, I left them within eleven days well and comparatively clean, with support from the Jewish relief. This woman could not talk a word of English, and I could say but very little to her, still I comforted her some.

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Two blocks away there was a very similar case, though not in quite as wretched circumstances.

The following shows the terrible ignorance we meet among people about bringing up children: I met with a woman who fed her few weeks old baby on dirty cow's milk and cornstarch pudding. I told her this fare was improper, and too hard to digest. "Well," she said, "I give it black molasses and sweet oil, that helps digestion, and he likes it too." The child was kept on soothing medicine all the time. This was the eighth and only child, and the woman complained of her bad luck in losing so many.

I returned to the Sanitarium about the middle of the week of prayer. The whole place seemed to me illuminated with the glory and blessing of God. I had such an intense sense of my unworthiness and gratitude to God as I should never have had but for the experience through which I had just passed. I wondered what I had done to have part in the blessing of the gospel of truth above those bound down with superstition, sin, and ignorance of a better way of living. It is only through the mercy of God, and by his grace. My life henceforth shall be devoted to the work of the Master in helping the needy and suffering. Dear friends, whenever you bow before God, remember our sisters in Chicago. They have foes and discouragements to meet, in many different ways, that only God knows of. They often have to go in dangerous places, but God is with them, "and covers their defenseless head with the shadow of his wing." Let us not murmur, if we sometimes think our lot hard, or things don't go just right, but be grateful that we may all of us be co-laborers with Christ, and may at last share his glory.

ANNIE NELSON.

UNLOOKED-FOR RETURNS.

SOME months since, the secretary of the International Health and Temperance Association sent a box of illuminated pledge cards for children, the last of the edition, to Mrs. S. L. Strong, the secretary of the International Tract Society, who was just then sending packages of temperance literature to various institutions for children, thinking that the pledges might be interesting and suggestive to the young people. Some of the cards, at least, as we afterward learned, were sent to Africa and the West Indies, where they were so highly appreciated that a call came back for more. We were sorry not to be able to supply the demand, the edition of that particular style of pledge, as we have said, being exhausted. These pledges prohibited the use, not only of strong drink, but also of tobacco, tea, and coffee, and have awakened quite an interest among those who received them, which in some cases, seems to have resulted in an inquiry into the effects of tea and coffee, and a study of the health and temperance tracts which accompanied the pledges. The secretary has kindly furnished us some of these letters for publication, from which we give extracts below: —

"The cards for children were very fine indeed; but most of our gentlemen are wondering how tea can be classed among the intoxicants. They say that tea is used in England and America, and everybody will drink it. Why is it forbidden to drink it?"

Another writes: "Please accept my unfeigned thanks for your pledge cards, which I have with much pleasure distributed in our lodge. We have eighty-two members, and are adding six or eight weekly. I would be thankful if you would kindly send me some more, as many of our members had to be left out. I promised to write asking for more. I send the names of those to whom they were given. I am also sensible of the kindness and love which must exist in the hearts of the members of your society, to expend so much time, labor, and money to send your very useful and instructive tracts for free distribution. Our people are very poor here, and would probably never try to rise above their level, without such help."

Still another says: "I am happy to acknowledge receipt of literature, and your recent valued letter. Last Sunday, after I held service for lepers, I communicated to them the encouraging facts of your letter, and distributed the beautiful temperance cards. You may imagine their joy. They are dying fast; we buried two in one week lately.

"I gave out only a few of the cards. Those remaining I gave to the teachers of the chapel Sabbath-school, but had not enough. It is no hardship to the lepers to sign the pledge, for they get nothing but hot water for tea throughout the year. Most of our teachers and scholars are total abstainers, but as to tea and coffee, all our town folks are reared on that. I have been asked why the pledges require abstinence from tea and coffee. I could answer that they are certainly stimulants and intoxicants. And, indeed, the quality of tea, black and green, which is sold in the shops, is only poison. If convenient, please send some more of the cards, or something like them."

BE ours the glory of the warfare beneath the cross. Let His be the glory of the final victory; but never let us be tempted to win the very smallest portion of our Lord's inheritance by compact or compromise with him who has usurped it.—*Sel.*

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RELIEF DEPARTMENT.

[THIS department has been organized in the interest of two classes: —

1. Young orphan children.
2. The worthy sick poor.

The purposes of this department, as regards these two classes, are as follows: —

1. To obtain intelligence respecting young and friendless orphan children, and to find suitable homes for them.

2. To obtain information respecting persons in indigent or very limited circumstances who are suffering from serious, though curable, maladies, but are unable to obtain the skilled medical attention which their cases may require, and to secure for them an opportunity to obtain relief by visiting the Sanitarium Hospital. The generous policy of the managers of the Medical and Surgical Sanitarium has provided in the Hospital connected with this institution a number of beds, in which suitable cases are treated without charge for the medical services rendered. Hundreds have already enjoyed the advantages of this beneficent work, and it is hoped that many thousands more may participate in these advantages. Cases belonging to either class may be reported in writing to the editor of this journal.

The following list contains the names and addresses of persons who have kindly consented to act as agents for us in this work, and who have been duly authorized to do so. Facts communicated to any of our local agents in person will be duly forwarded to us.

It should be plainly stated and clearly understood that neither orphan children nor sick persons should be sent to the Sanitarium or to Battle Creek with the expectation of being received by us, unless previous arrangement has been made by correspondence or otherwise; as it is not infrequently the case that our accommodations are filled to their utmost capacity, and hence additional cases cannot be received until special provision has been made.

Persons desiring further information concerning cases mentioned in this department, or wishing to present cases for notice in these columns, should address their communications to the editor, Dr. J. H. Kellogg, Battle Creek, Mich.]

HEALTH AND TEMPERANCE AGENTS.

COLORADO.

Barraclough, Mrs. Tillie E., Trinidad.
Ragan, Mrs. May, Loveland.
Shaw, S. B., Colorado City.
States, Geo. O., Eckert.
Tait, Mrs. J., 80 So. Wash. St., Denver.
Voris, Mrs. Addie, Canon City.
Wilson, J. B., 1019 E. Ash St., Pueblo.

ILLINOIS.

Smith, Wm. B., care 28 College Place, Chicago.

IOWA.

Curtis, B. F., Sibley.
Dorcas, Mrs. Florence, Cedar Rapids.
Ferguson, Mrs. R., Kalona.
Frederickson, C., Sioux City.
Hansen, P. A., Ruthven.
Harrington, Mrs. Jennie, Clermont, Fayette Co.
Holliday, Mrs. Honor, Coon Rapids.
Jacobs, Mrs. Mariette, Fontanelle.
Johnson, John H., Box 57, Exira.
Moss, Anna M., Fairfield.
Owen, Mrs. M. R., Columbus Junc.
Rounds, Mrs. L. D., Albia.
Slife, N. A., Paralta, Linn Co.
Watkins, Maggie, Eddyville.

KANSAS.

Bridges, Mrs. Clarissa C., Beloit.
Dixon, Mrs. Nettie, Portis, Osborne Co.
Morgan, M. C., Wathena.
Kirk, Chas. F., Phillipsburg.
Mc Mullen, F. M., Oronoque.

MASSACHUSETTS.

Bradford, Anna A., Acushnet.
Comins, J. S., Holyoke.
Jernegan, S. B., 7 George St., Lynn.
Lays, James, Brockton.
Merry, E. L., Vineyard Haven.
Payne, W. L., Charlemont
Smith, A. W., Worcester.

MICHIGAN.

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WYOMING.

Worth, Mrs. Prudie, Buffalo.

PERMANENT HOMES FOR CHILDREN.—There are thousands of childless homes in the United States, where one or more children would be a blessing. It is the purpose of this department to find these homes, and also to find the little ones to fill them. There are thousands of such little ones within the territory in which this journal circulates, and we shall be glad to know about them, and to be instrumental in finding homes for them. The following persons are ready to receive children :—

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Miss Corgan, of Michigan, offers a home to a little girl of eight years.

Mr. David Ferguson and wife, Illinois, offer a home to a little girl, whom they will treat as their own child. They will give her a Christian education and a good opportunity at school. They have no children of their own, and are in good circumstances.

Mr. Hough, of Pennsylvania, offers a home to two boys eleven and twelve years of age. He will teach them a trade.

Ellen C. Jessup, of Michigan, will give a home to a little girl.

Mrs. M. J. Modill, of Ontario, will give a home to a little girl.

Mr. Wilkin, of Michigan, offers a home to a girl of thirteen years.

Mr. Rooney, of Michigan, offers a home to a boy of fifteen. He will teach him the harness trade. The boy must be right-handed, bright, industrious, and reliable.

A Sufferer for Fourteen Years.— Miss C., of Iowa, writes us that she has been a chronic sufferer for more than fourteen years, as the result of overlabor in the care of others, and has finally come to be a complete invalid, but is nevertheless compelled to labor for the necessities of life for herself and her aged mother, with whom she lives. Notwithstanding her feeble health, this poor woman is doing all she can for others, and writes especially in behalf of other needy persons, only incidentally mentioning her own poor health. We shall take immediate steps to secure for her such treatment as her case requires, in the Sanitarium Hospital.

Two Boys who Need a Home.—A friend writes of the case of a German lady, whose husband is a drunkard, and makes the life of the poor woman and her children almost unendurable. She wishes to find homes for her two boys, aged respectively fourteen and fifteen years, where they will have Christian care and education. The family is in great poverty in consequence of the drunken habits of the father. Who will offer these boys a home?

Temporary Homes.— It is often necessary to find temporary homes for children, while waiting for permanent homes. We are glad to announce that the following persons have volunteered to take such needy ones in case of emergency. We shall be glad to add to the list. All correspondence should be conducted through this office :—

Dr. J. D. Dennis, Michigan.
E. Van Essen, Michigan.
Wm. Kirk, Michigan.
Anthony Snyder, Michigan.
F. D. Snyder, Michigan.
Henry Snyder, Michigan.
John Wallace, Michigan.

A Young Girl who Needs a Mother's Care.— A girl of thirteen, bright, with many good qualities, has no home except in a family where the husband is intemperate, and the woman, though kind, cannot give her the care which she needs. She is thus drifting into evil associations. She sorely needs a home where influences will be thrown around her that will serve to keep her in the path of purity and honor. What mother heart answers to this appeal?

Two Little Cripples.— Mr. W. W. Addison writes from Illinois of two little boys who are cripples from club-foot, asking that their cases be assisted through this department. We have asked for further information respecting these boys, through a physician's statement, and trust their cases will prove to be such as can be relieved.

A Little Girl who Needs a Temporary Home.—A touching case has just been presented which appeals strongly to our sympathies. A young mother was left a widow after the prolonged illness of her husband, which left her, at his death, stripped of all means of support. She could provide for herself and her seven-year-old daughter by hard physical labor; but now her aged and helpless father and mother claim her care. She must not only nurse them, but support them while they live. She does not wish to give up all claim to her child, for she hopes sometime to be able to undertake its support again. The child is a healthy, merry little girl not quite eight years old. Who will help this struggling mother by giving her little one a home for a few years, or until she can make a way to take her again, which may be in a shorter time?

A Homeless Young Girl.— Help is asked for a bright, interesting girl of thirteen. Her mother is dead, and the father, who is very intemperate, treats her cruelly, and does not provide for her. She has been removed from his influence, and is being cared for just now by those who are not situated so as to keep her long. She ought to have a home at once.

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MISSIONARY NOTES.

BUNYAN'S "Pilgrim's Progress" has been translated into Chinese.

***

DR. PENTECOST states that 2500 persons are baptized every month in India.

***

RUSSIA has exiled to Siberia within the last six months, 7729 prisoners of both sexes.

***

NO less than 120 patients asked for baptism in the hospital at Swatow, China, in 1890.

***

RAIN has fallen in great abundance in some of the famine stricken districts of China.

***

THE wife of the Korean Ambassador to the United States has ately become a convert to Christianity.

***

THE widows of India number four times as many as the entire population of London.— *Missionary Review.*

***

THE Congo Free State is included in the Postal Union, and letters can be sent to or from that country for five cents.

***

THE Chinese do not claim anything but evil as the result of the introduction of opium, even those most edicted to its use.

***

A. L. O. E., the well-known writer, is a missionary in India, doing zenana mission work. She is more than seventy years of age.

***

BISHOP TAYLOR is calling an advance into Mashonaland. He has already missions in operation in India, South America, and on the Congo.

***

NOTWITHSTANDING the revival of Buddhism, and other social and political causes of opposition, the cause of Christianity is making steady progress in Japan.

***

OPIUM pills for children are sold in the government shops in Bombay, and it is said that even native Christian parents give them to their children constantly.

***

THE outbreaks in China against foreigners seem to have subsided for the present. But their recurrence in the future is looked for with as much certainty as that of the earthquakes in Japan.

***

THE International Medical Missionary Society has at last received a charter from the State as a missionary school of medicine. They are very desirous to erect a building for the school.

***

IT is said that one out of every one hundred heathen converts becomes a missionary, but only one of every 5000 Christians born and reared in Christian lands, except in the Moravian Church, which has one missionary to every sixty-five members at home.— *Missionary Review.*

THE American college for girls at Constantinople enrolled 141 students during the last school year; Armenian, American, Bulgarian, English, French, German, Greek, Israelite, and Turkish.

***

THE number of blind persons in the East is large. There are mission schools for them at Bey Root, Damascus, and Tyre. Blind Bible readers have admission into Moslem homes, a privilege which blindness confers.— *Missionary Review.*

***

MEDICAL missionaries in China do not seem to escape their share of trouble. Dr. Rigg writes of being beaten, robbed, his clothes torn off, and he barely escaped being thrown into a filthy pit. One of his native assistants stood bravely by him, and helped him to escape.

***

THE twentieth annual report of the Jerry McAuley Mission says that the attendance on the meetings the past year has been 349,571, larger than ever before. Of these, 2475 have knelt and asked for prayers. Five thousand lodgings have been given at fifteen cents a night, 10,000 meals have been provided, and 500 men have obtained employment from the mission.— *N. Y. Independent.*

***

THE Children's Aid Society met in New York the last week in November for its annual meeting. It reports 13,000 children fed, sheltered, and partly clothed; 11,000 gathered in night and industrial schools; and 2600 provided with homes. In the Society's report, statistics are given showing a marked diminution in crime, in the proportion to the increase in population, due to the work of this and similar societies.

***

THE fund which George Peabody, the wealthy London banker, gave, thirty years ago, to build homes for the poor, has increased from $750,000 to more than $5,000,000. Up to the end of 1891 the trustees of the fund had provided for the artisan and laboring poor of London 11,273 rooms, besides bath-rooms, laundries, and wash houses. These rooms were comprised in 5070 houses. The average rent of these houses was $1.20 a week.— *Missionary Review.*

***

REV. DR. BRUCE, of the Church Missionary Society, at Julfo, Ispahan, Persia, writes that during the past year there have been more signs than ever before that God is opening a door for the gospel. Until lately Moslem boys have not been allowed to attend the mission school. There are now about thirty in attendance. A remarkable work is being done also by a missionary of the Jew's Society in Ispahan. The great need at present is a medical missionary to enter the doors that are opening on every hand.— *New York Independent.*

***

WORD has come from Peru of an outrage perpetrated on a colporter of the American Bible Society, at Ayacucho, last month. After exposing his books for sale for several hours, some of the people raised quite a disturbance, which resulted in his being compelled to leave his stall and seek refuge in his lodgings, where he remained for several days. At last a mob attacked the house, and he was forced to flee to another hiding-place. The mob, enraged at not finding him, took his books and burned them in the street. The colporter escaped to Caliao. The matter was brought to the notice of the government, and an indemnity demanded for the destroyed property, valued at $530.

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A VISIT TO POONA, INDIA.

BY ELD. G. C. TENNEY.

POONA is a beautiful city about 120 miles inland from Bombay, and situated about 1600 feet above the level of the sea, giving it the advantage of a more healthful and salubrious climate than is found on the lower lands. It is a place of wealth and refinement, according to the Hindoo standard, being the home of many aristocratic Brahmans, the highest caste of Hindoo society. The railway journey is one of interest, as the road climbs the steep hillsides and passes through a large number of tunnels, over embankments and dizzy bridges.

The special object of a brief visit to this place was to meet the Pundita Ramabai, who visited England and America a few years since, and whose visit to the Sanitarium will be remembered with interest by many of our readers. She was born and reared in the Hindoo religion. Both her parents enjoyed the benefits of a good education in the sacred Sanskrit, and this the mother imparted to her daughter. In addition to her mother's instruction, she was enabled to pursue a liberal education in other languages, and in the current sciences. After the death of her parents, she still prosecuted her studies, and in company with her brother, traversed the country, lecturing in behalf of the education and liberation of Hindoo women of the higher castes, especially those who were left to the dreadful life of widowhood before they had lived long enough to know what marriage meant.

After her marriage, a daughter was born, and then occurred the sudden death of her loved and lamented husband. Now more than ever she resolved to devote herself to the work she had espoused, and in which she was engaged singlehanded. It was deeply impressed upon her mind to go to England, there to solicit funds and sympathy for her work. This was a brave step for a high caste woman to take. Timidity is a characteristic of her sex in India. She was a Hindoo, she must preserve her caste, she knew not the language, and she knew none of the people. But an irresistible persuasion rested upon her to go, and she went forth not knowing whither she went. While in England, her eyes were opened to see the harmony of the Christian religion, and the unspeakable beauty of the Saviour of mankind. She learned the language, and learning also of the spirit of American women, went thither, lecturing, visiting, and winning the hearts of the people. She succeeded in her mis-

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sion in raising funds with which to make a beginning with her school, and the assurance of continued support for ten years, when she hopes that sufficient appreciation will be awakened to enable the institution to become self-supporting.

Returning to India, she located at Poona, and there purchased and repaired a home and school with pleasant grounds, and opened the doors for the suffering child-widows and girls of the country. I carried a letter of introduction from Mrs. E. E. Kellogg, which procured me a very cordial invitation to visit the home. I arrived at three in the afternoon, and the reception I received from Ramabai and her assistant, Miss Kemp, was most cordial and kind. There are forty-seven inmates in the home and school, thirty-seven of whom are widows, and their ages are from seven to twenty-two years. Several of the little girls had been rescued from dreadful cruelty, and the bright and happy surroundings of this school home bring health and hope once more to their young hearts. The common branches of education, including English and the vernacular languages, are taught, together with useful handicraft and housekeeping. No religious pressure is brought to bear upon any one. They are left free to preserve their religion and caste if they choose; but still, in a wise and kind spirit, the principles of Christianity are lived out before them, and in the hymns and in the library it is inculcated. This caution is necessary in order to obtain the favor of those who would not otherwise patronize or countenance the enterprise. At present Ramabai enjoys the respect, I might say the veneration, of the people. Her learning in the sacred language clothes her with high honor in the eyes of the Brahmans. One of the citizens told me that it was very unusual for a Brahman to recognize a woman with any respect, but that they saluted Ramabai with *both* hands, which they only did to the gods.



PUNDITA RAMABAI AND HER PUPILS.

While order and neatness are everywhere preserved, there is no effort made to Anglicize or Americanize the affairs of the home. It was my privilege to partake of a meal with them, which was given in Indian style as to cooking and serving, though to accommodate my clumsiness I was permitted a little table, and fork and spoon to eat with. The others made no bother about any of these unnecessary articles. They sat upon the floor or upon a board placed upon the floor, and their organs of prehension

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were not encumbered with any artificial implements. The use of flesh is rigorously excluded from the dietary of the Pundita, and mostly so, I believe, from that of the family. Milk and clarified butter, or ghee, are used. The food is placed upon a platter before the eater by the servant girls, who bring, in rotation, rice, wheat-meal cakes, bread, vegetables, custard, fruit, etc., giving to each one a portion, unless it be declined. After the meal, we repaired to the parlor, where the entire class assembled and favored me with some delightful singing. I had heard other instrumental demonstrations in India called music, but it had all been devoid of melody, harmony, or rhythm to my uncultivated ear; but this was different, and redeemed Indian singing in my estimation from utter condemnation.

A ride of an hour about the town by moonlight was much enjoyed; the hour for leaving came all too soon. There had sprung up in my mind an intense interest in this noble work, and as we exchanged farewells and God-bless-you's, I felt that I was leaving friends, Christians, fellow-workers.

Besides the Pundita's school, there are others of much interest at Poona. I met a gentleman and lady who have a school of 150, of mixed sexes and nationalities,— a remarkable thing for India. These are native people also, and they have seven daughters, all but one of whom are engaged in the work of teaching. That one has lately taken her degrees at an English Law School, and is soon to return to India as a barrister to apply for admission to the bar. It is anticipated there will be trouble in obtaining it, but it shows that even in India the world moves.

THE PEOPLE OF INDIA.

BY PERCY T. MAGAN.

THERE is a very prevalent idea among people living in North America and Western Europe, that the inhabitants of all heathen countries are savages; that the use of letters and dress is unknown; that just and equitable laws have no place; that the arts and sciences have never been cultivated; that the people are sunken in the lowest depths of degradation, and are so barbarous that they will take the life of a white man without cause and at the first opportunity. Such a sweeping accusation, such a condemnatory judgment as this, upon by far the greater portion of earth's inhabitants, is in no sense just. It is true that there are heathen nations composed almost, if not entirely, of savages of the lowest type, such as are described in the first chapter of Paul's Epistle to the Romans. It is also true that there are peoples among whom the light of the gospel of Jesus Christ has shone but dimly, who are no more entitled to the appellation of "savages" than are we.

India belongs to this latter class. Her people have upreared a fabric of civil government, which, although it cannot be called good, nevertheless exhibits considerable ingenuity on the part of the framers, and also plainly shows that they believed in much the same theories of government as were held in Germany and the Netherlands until the opening of the sixteenth century; in France, till the wars of the Fronde, in 1648–52, or even to the great revolution of 1789; and in England and her colonies, till the middle of the seventeenth century.

It is a fact that individual liberty and the rights of conscience were never recognized under native rule; but it is also a fact that they were never *fully* granted under British rule in India till the termination of the Mutiny in 1858.

The code of laws governing civil and social life in India, does indicate on the part of the rulers, wisdom, tact, and discretion in carrying out a policy which they believed to be the best for themselves and the country, if not for the people.

In tracing the history of *caste* in this paper, I will endeavor to show the true condition of the people of India, from a physical, mental, and moral standpoint.

The arts and sciences have flourished in India for centuries. To the Hindoos is ascribed the honor of first teaching mathematics and astronomy to the ancient Egyptians, and astronomy to the Greeks. The ruins of astronomical observatories are still to be seen at Delhi and Jeypoor. Their carving in ivory and wood, embroidery in silk, and the manufacture of silk and cashmere goods, are unsurpassed by any people in the world.

The manners of the Hindoos are polished, and their language (Sanskrit) is the most expressive and perfect in the world. The very word "Sanskrit," signifies "adorned, perfect."

The population of India is estimated at about 258,000,000, and may be divided into four classes: —

1. The non-Aryan, or Aboriginal.

2. The Aryan, or Sanskrit-speaking race, now called Brahmans, or Rajpoots.

3. The great mixed population, generally known as Hindoos, which has grown out of the Aryan and non-Aryan elements (chiefly from the latter).

4. The Mohammedans, who began to come to India as early as 664 A. D.

The non-Aryans are the oldest dwellers in India. They have left no written records; indeed, the use of letters was to them unknown. The only remains

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of their handiwork now extant are rude stone circles, and the upright slabs and mounds beneath which, like the primitive peoples of Europe, they buried their dead. From the remains found in these tombs we only discover that, at some period far back in the cycles of the centuries, they knew how to make round pots of hard, thin earthenware, by no means inelegant in shape; that they fought with iron weapons, and wore ornaments of gold and copper.

In appearance they were and are seldom tall, and never corpulent; but they are strong and active, and are able to live in deep forests and other unhealthy places without suffering. They still exist in some localities in great numbers. The aggregate of the whole is computed at 12,000,000. Some of them still retain their original condition of savagery, being nude, or almost so; inhabiting dense forests and jungles, where no other human beings could live; shunning civilized men, and living in the rudest huts. These are among the lowest types of human beings known upon the earth.

Others, probably from contact and connection with Aryans and other western invaders of India, are more advanced in manners and customs. They cultivate the soil, though rudely; they wear clothes to some extent, and are collected into communities and villages. They hold intercourse with civilized people, and trade with them, interchanging the products of their hills and forests for cloth, brass vessels, and such other articles as they cannot themselves produce.

To this division, the non Aryan, belong the Andaman Islanders of the Bay of Bengal; the Hillmen of Madras in Southern India; the inhabitants of the Vindhya,—a range of mountains which separate Northern and Southern India; the Leaf-wearers of Orissa; the Himalayan tribes; the Santals; and the Kandhs. But this division of the population forms a very insignificant portion of the Indian community as a whole. They are seldom found as students or teachers in the institutions of learning, or as practitioners of medicine in legislative circles, or at the bar.

We next come to the Aryan race, in many ways by far the most important and eminent in Indian history. At a very early period this race entered India from the northwest, forcing its way in among the primitive peoples of India. The Aryan race belonged to the splendid Indo-Germanic stock, from which the Brahman, the Rajpoot, and the Anglo-Saxon alike descend. Its earliest home seems to have been in Central Asia and Turkestan, probably on the Pamir plateau and the region surrounding the sources of the Oxus.

From that common camping-ground certain branches of the race started for the East and others for the West. One of the offshoots founded the Persian kingdom; another built Athens and Sparta, and became the Greek nation; a third went on to Italy and reared the city on the seven hills, which grew into imperial Rome. On the other hand powerful bands found their way through the passes of the Himalayas into the Punjaub, and spread themselves, chiefly as Brahmans and Rajpoots, over India.

According to the Vedas,—the most ancient writings of the Aryans,—at the time of the first Aryan settlements they had blacksmiths, coppersmiths, and goldsmiths among them, besides carpenters, barbers, and other artisans. They soon settled down as husbandmen, tilled the fields with the plow, and lived in villages or towns. But cattle formed their chief wealth,—their medium of exchange.

Unlike the modern Hindoos, the ancient Aryans ate beef, used a fermented liquor or beer made from the *soma* plant, and offered the same strong meat and drink to their gods.

The most extraordinary and prominent institution among the many which the Aryans in India have developed, is that of caste. It is the law of caste which has ruled India with a rod of iron for hundreds of years; and to that extraordinary institution may be ascribed the condition of the people at the present day — the great wealth of some, and the extreme poverty of others; the system of class legislation, so odious in the eyes of modern jurists, which has proved to be the blessing (from a worldly standpoint) of the three higher castes, or the "twice born," as they are commonly designated; and the curse of the poor Sudra, or down-trodden serf. The existence of a common brotherhood in the human family, and the practice of a common sympathy and succor, have, by the majority of men, been grievously overlooked. Tyranny, mischief, and cruelty have been very extensively the consequence of antisocial presumption and pretension. It is among the Hindoos, however, that the imagination of natural and positive distinction in humanity has been brought to a most fearful and pernicious development.

Caste is a social arrangement. It is the condensation of all the pride, jealousy, and tyranny of an ancient and dominant people dealing with the tribes which they have subjected.

To give some idea of the minute regulations of this system of caste, and how its laws are framed to regulate the life of its slaves, it may be mentioned that it has for infancy, pupilage, and manhood its ordained methods of sucking, sipping, drinking, and

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eating; of washing, anointing; of clothing and ornamenting the body; of sitting, rising, reclining; of moving, visiting, traveling; of speaking, reading, listening, reciting; and of meditating, singing, working, and fighting. It has its laws for social and religious rights, privileges, and occupations; for education, duty, religious service; for errors, sins, transgressions; for intercommunion, avoidance, excommunication; for defilement and purification; for fines and other punishments. It unfolds the ways of committing what it calls sins, accumulating sin and of putting away sin; of acquiring, dispensing, and losing merit. It treats of inheritance, conveyance, possession, and dispossession of property; and of bargains, gains, loss, and ruin. It deals with death, burial, burning; and with commemoration, assistance, and injury after death. It interferes, in short, with all the relations and events of life, and with what precedes and follows, or what is supposed to precede and follow life. It reigns supreme in the innumerable classes and divisions of the Hindoos, whether they originate in family descent, in religious opinions, in civil or sacred occupations, or in local residence; and it professes to regulate all their interests, affairs, and relationships. A caste is any of the classes or divisions of Hindoo society.

There are four principal castes in India at the present time, these in turn being subdivided into castes innumerable: First, the priests, or Brahmans; second, the warriors or fighting companions of the king, called Rajpoots, or Kshattriyas; third, the agricultural settlers, called Vaisyas; and fourth, the Sudras, or conquered non-Aryan tribes, who became serfs.

The Brahmans, or priests, claimed the highest rank, but they seem to have had a long struggle with the Rajpoots, or warrior caste, before they won their proud position at the head of the Indian people. It was finally secured by their teaching that it had been given to them by God. At the beginning of the world, they said, the Brahman proceded from the mouth of the Creator; the Rajpoot from his arms; the Vaisya from his thighs; the Sudra from his feet. This legend is true so far, that the Brahmans were really the brain-power of the Indian people, the Rajpoots the soldiers, the Vaisyas the food-growers, and the Sudras the down-trodden serfs.

In arrogating the priestly function, the Brahmans gave up all claim to the royal office. But they claimed to be divinely appointed to be the guides of nations and the counsellors of kings, though they could not be kings themselves.

One race after another has swept across India; dynasties have risen and fallen; religions have spread themselves over the land, and disappeared; but since the dawn of history, the Brahman has calmly ruled, swaying the minds and receiving the homage of the people, and accepted by foreign nations as the highest type of Indian manhood. The Brahmans were not only the priests and philosophers, but also the law-givers, the men of science, and the poets of their race. The Brahmans teach the unity of God, and believe in a trinity.

At the present day, the Brahmans are by far the most intelligent, and the most highly educated class of Hindoo society. This is due partly to their ancestry and partly to the circumstances under which they have lived. The Brahmans, being the highest caste — the incarnation of god on earth,— have ever been favored by the native laws, both criminal, civil, and social.

According to the Shastra,— one of the sacred Vedic books,— the Brahman is superior to law, even to moral law, when it clashes with his worldly interests; and though it is disgraceful for him to live as a hired servant, he may do so without hesitation if necessary. The gradations of punishment for offenses according to the caste of the offender is most startling to one trained under just and equitable aws; *e. g.*, a priest shall be fined five hundred *kanas* if he slander a member of the warrior caste, twenty-five if he slander one of the storekeeper class, twelve only if he slander a Sudra. An adulterer of the Brahman class might suffer the loss of his hair, but a similar offender, if a Sudra, might be made to forfeit his life. No matter what his offense, the Brahman could not be put to death. At most he could be banished and his property must not be confiscated. Further, in case of wrong doing against him, under native rule a Brahman need not have recourse to the civil power, but was free to take vengeance himself upon the offender.

At the present time the Brahmans are the leaders in Hindoo thought. In the large cities they are editors of newspapers, political orators, lawyers, and doctors, in all of which professions, they do well. Together with the warrior and storekeeper castes, they are now found as accountants and cashiers in banks. Indeed, all of these three upper castes may be found in all respectable vocations.

But they still abhor the poor Sudra, who performs the most menial services for a few *annas* a day, and lives in the greatest poverty and wretchedness. Often, as I have been out late at night in the city of Bombay, I have seen miles of hard stone sidewalk covered with these poor creatures, with no bedding of any kind save one coarse blanket.

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The third great division of the Indian people — the Hindoos — form by far the greater part of the population of India. They occupy chiefly the lower stations in life, and are worshipers of idols innumerable. They are now identical with the Sudras and other castes.

Last, but by no means least important, are the Mohammedans. They have been by turns the conquerors and the conquered; but India owes the majority of her magnificent buildings and works of art to these Arabian invaders. Northern India is still covered with their palaces, mosques, and sepulchers, which in beauty of design, gigantic size, and exquisite finish, rival anything the earth has ever seen.

FIVE YEARS OF SELF-SUPPORTING MISSION WORK IN ANGOLA.

BY K. G. RUDOLPH.

JAN. 22, 1885, we started,— a party of forty, twenty-four adults and sixteen children,— for St. Paul de Loanda, Angola, via Liverpool, under the direction of Bishop William Taylor of the Methodist Episcopal Church. Angola is a Portuguese province on the west coast of Africa, south of the Congo River, extending from 5° to 17° south latitude. It might not be amiss to mention here the circumstances which turned Bishop Taylor's attention to the self-supporting phase of missionary work. In 1849 he and his family were sent by the mission Board of his church to San Francisco, Cal. The expenses of living were so high at San Francisco that he saw it would bankrupt the society to support them, and they set about supporting themselves by raising garden vegetables, poultry, etc. Following out these principles in his later work, Bishop Taylor has established self-supporting missions in India, South America, and West Africa.

The idea of taking women and children into Africa was considered wild fanaticism by many, and that they could become self-supporting still more impossible. It was predicted that they would all die before reaching their destination. It was not Bishop Taylor's original design to take women and children, but as they offered themselves, and were not to be disheartened by hearing of the hardships and perils they would encounter, he reluctantly accepted them.

We sailed from New York City by the "City of Montreal," of the Inman line. It was a very rough voyage, and most of the adults were seasick. Religious meetings were held on board from time to time, both for ourselves and for the other passengers. There was quite an awakening among the latter, and some of them expressed a purpose to serve God from that time forth. When we were but a few days out, and while the storm was at its height, we met with quite an accident. The waves from our rear rolled over the deck from time to time, and finally a very heavy sea swept over us, smashing in the companion way, and a quantity of water rushed into the staterooms below. When we heard the crash, about two A. M., and heard the order, "all hands forward," we thought that a hole had been made in the side of the ship; but hastily dressing, I found that it was not so bad as was at first supposed. Not one of our party, old or young, gave any expression of fear, while some of those who had not made their peace with God were much alarmed. As many of us as were able baled the water out of the staterooms, saloon, and corridors, and no serious harm was done. February 1, we anchored off Queenstown, and the next morning reached Liverpool in safety.

We had planned to buy part of our outfit in Liverpool, and as our steamer for Africa left on the 4th, we were very busy. One evening while several of us were engaged in prayer before retiring, we heard deep groaning, as from some one dying; and going at once to see whence the sound proceeded, found a man on his knees in an intoxicated condition, and two maid-servants beside him in great apparent distress. We inquired what they desired to do with him, to which they replied that they wished to get him to bed. I took up the drunken man in my arms as a mother does a child, carried him up stairs, and put him in bed, and quiet was restored. The others looked quite surprised, but I was thankful to be able to help those who needed help in any way, and to do some missionary work by the way. The Lord through the apostle tells us to do good unto *all* men as we have opportunity.

My heart was deeply moved with compassion on account of the many needy ones we met in Liverpool. Many of the women and children were hatless and shoeless, although it was in the dead of winter.

One family, consisting of husband, wife, and one daughter, who had left America on an earlier boat, joined us as we left Liverpool by the steamer "Biafra," for Africa, and one of the number who left New York with us was obliged to remain at Liverpool, on account of ill health.

The day we sailed was cold and foggy, and a drizzling rain was falling. The sea was rough, and most of our party soon became very wretched physically. We had no stewardess aboard our African-bound steamer, and the lack was much felt by the ladies and

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children of our party. Two young men who were free from sickness ministered in turn by night and day to the sufferers, and a young man who was on his way to Africa to seek his fortune, was also very helpful in many ways. During the voyage he gave evidence of a change of heart, and joined the missionary party, but left it again later.

February 12, we reached the Madeira Islands. It was a pleasant sight. The ocean was calm, a condition especially welcome to most of us, after our rough voyage through the Bay of Biscay, which has the reputation of being rough at all times of the year. The air was mild and balmy, but not oppressively warm. As many as were able availed themselves of the opportunity to go ashore. All Africa-bound steamers stop either here or at the Canary Islands to take provision for the journey: potatoes, onions, fruit, cattle for beef, sheep; also willow chairs and settees. The chief city of the island is Funchal, and the houses being built after the fashion of the Spaniards and Portuguese, are whitewashed on the outside, and present a very neat appearance from the steamer. The city is built on the east side of a mountain, and nestles pleasantly beneath its shelter from western winds. The walks are laid with round or oval stones, worn smooth by the action of the waves, and are laid with the flat sides facing each other and edges upward. In some streets short grass grows between these stones, and gives the appearance, at a distance, of a lawn.

The fruit grown on the island is small, and tasted to us very sweet. Since eating these fruits as they ripen upon the trees in the tropics, we have found quite a difference between them and the tropical fruits we buy in Northern Europe or the Northern United States.

Funchal is watered by a number of cool springs, situated high up in the mountains, the water from which runs down to the various streets of the city, through channels especially provided for that purpose. Some of this water is used for irrigating the gardens, and the best is used for drinking and cooking. The roads up the mountains, which are very steep, are paved in a wave-like manner to enable pedestrians to ascend and descend with greater facility.

Instead of horse, electric, or cable cars, or elevated roads for transportation, sleds, with a covering overhead, are used, drawn by a yoke of oxen. The oxen are guided by means of strips of leather, which serve as reins, passing through holes bored in the tips of their horns. Large handsleds, managed by the natives, are also used for descending the steep hills, and can be hired at pleasure. The ordinary dray work is done by oxen attached to a plank eight or ten feet long and a foot or more wide, slightly turned up in front, and with a narrow strip at each side.

The inhabitants are chiefly Portuguese, and speak that language. There are a few English people, and the town is quite a resort for English invalids, who come for their health. The temperature varies little, winter or summer, never becoming either very hot or cold. Very good grapes are raised here, and the wine from them has become famous. Sugar cane is also raised, and sugar is made from it to some extent. Duties on imports are exorbitant, and when a steamer anchors, the dealers in fruits and wine charge the strangers double the ordinary price. We learned this latter fact on our return trip, when we stopped here for a month. The people raise a great variety of fruits on the terraced sides of the mountains. These islands are undoubtedly of volcanic formation.

We never encountered so many beggars in so small a place. The Roman Catholic Church has almost absolute sway over the people. The Scotch Presbyterians have a small church edifice, with about one hundred members. The advantages for education are very limited, and many can neither read nor write. The chief support of the people comes from supplying the passing steamers with meat, fruit, and vegetables. Steamers returning from Africa to Europe or America are also supplied with coal. The highest mountain on the islands is six thousand feet above the sea.

We left Funchal at two in the afternoon, and the next day passed Teneriffe, Grand Canary, and Palmas. Teneriffe is 12,176 feet above the level of the sea.

Besides our own party of forty-two, there were about twenty passengers, mostly Englishmen, going to various parts of Africa, and for various purposes. Although we had organized for study and work when we started from New York, very little was done up to this time, on account of seasickness. After leaving the Madeira Islands, the ocean was calm. Bible readings were held daily, the phonetic system of spelling was studied, and the ladies brought out their little sewing machines, run by hand instead of foot power. Our time was fully and usefully employed. One of the ladies, mother of six children, all of whom were with her, found it difficult to attend the phonetic class, with her baby, so the writer volunteered to take care of it during that hour, succeeding fairly well, and learning many valuable lessons from the experience.

On the 19th we reached Freetown, Sierra Leone, which was our first sight of Africa. A large number

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of canoes soon appeared, rowed by negroes almost nude. There were about four or five hundred of them. Some of them wore old silk hats, covered with old newspapers. The canoes were made of trunks of trees, hollowed out. It was a most ludicrous sight.

Two young lady missionaries had come to this place a short time before, and on account of undue exposure and violent exercise, died within a few days after their arrival. Bishop Taylor had written us at Liverpool, cautioning us and advising us not to go ashore. Most of us therefore remained on board the steamer. I had an opportunity to do some missionary work with two Africans, giving one a Bible, and the other a copy of "Gospel Hymns." The one to whom the Bible was given, afterward returned to the steamer, and brought me quite a supply of fruit. This was the first returns we had received, and was quite unexpected. It reminded me of the one of the ten lepers, who returned to give thanks to the Lord.

On the 22nd, Bishop Taylor came aboard at Cape Palmas, and on the 25th a wedding was celebrated between a minister and a lady physician of our party. Considerable pains was taken to make it an enjoyable occasion; the chief steward had a wedding cake prepared, besides other things appropriate to the occasion. The deck was decorated with the flags of the leading nations, and much rice was scattered.

Various stops were made along the coast to allow passengers to go ashore, and to discharge cargo; among them Old Calabar, Gaboon, and Banana, at the mouth of the Congo River. At Old Calabar and Gaboon, missions have been established for about forty years by the Presbyterian Church. Many of us went ashore at these places. At Banana we saw the American man-of-war, "Kearsage," and the sight of the old flag so far from home, and among those of other nationalities, cheered our hearts.

March 18, we anchored off the coast of St. Paul de Loanda. Dr. Wm. Summers and Prof. Heli Chatelain reached Loanda about one month before us, and made preparations for our coming. The following day we all went ashore, glad to have more space in which to move about.

(To be continued.)

In speaking of the work of the venerable Father Walker, of the Gaboon Mission, West Africa, Dr. Storrs said: "The Roman letters under the missionaries are going into regions which the Roman legions never reached, and of which Trajan never dreamed."

A WORKER'S PRAYER.

Lord, speak to me that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

Oh lead me! Lord, that I may lead
The wandering and the erring feet.
Oh feed me! Lord, that I may feed
Thy hungering ones with manna sweet.

Oh strengthen me! that while I stand
Firm on the Rock and strong in thee,
I may stretch out a loving hand
To wrestlers on the troubled sea.

Oh teach me! Lord, that I may teach
The precious things thou dost impart,
And wing my words, that they may reach
The hidden depths of many a heart.

Oh give thine own sweet rest to me!
That I may speak with soothing power
A word in season, as from thee
To weary ones in needful hour.

Oh fill me with thy fullness! Lord,
Until my very heart o'erflows
In kindling thought and glowing word
Thy love to tell, thy praise to show.

Oh use me! Lord, use even me,
Just *as* thou wilt, and *when*, and *where*,
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

—*Frances Ridley Havergal.*

NACHT-MAAL.

BY D. H. H. G.

The Cape Dutch people, commonly called Boers, — a corruption of *boeren*, the Holland word for farmers, that being their chief occupation,— are the descendants of Holland and German settlers, and of French Protestants who fled for refuge to Holland after the revocation of the Edict of Nantes by Louis XIV in 1685. They were sent as emigrants to the Cape by the Netherlands' East India Company, between the years 1687 and 1690. They still have a good deal of the devotional spirit of their ancestors. Although they are much under the control of their ministers, and afraid of any doctrine not held by their church, they can be reached by the truth presented as it is in Christ Jesus. It is hard to gain their confidence, but it is just as hard to shake it when once gained.

There is perhaps no event of frequent occurrence of more interest to them than *nacht-maal* time; that is, the time when the ordinances of the Lord's house are celebrated. The meaning of the term *nacht* is night or evening, and of *maal*, meal or supper. Many of the farmers live so far away from the nearest village that they can go to church perhaps not oftener than once a month; but once every three months, at *nacht-maal* time, there is a general gathering at the

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church of people from the whole district. Those people who have no houses in the village, usually go with their families in large covered wagons drawn by twelve to sixteen oxen or mules, camping at night on the way. Sitting around the camp-fire on a quiet evening under a beautifully clear sky, all worry and toil is forgotten. On arriving at the village, the people go with their teams to the church square, where they form an encampment of wagons and tents. In the evening, the oxen are tied to the yokes, and a crib of canvass is fastened to both sides of the pole, from which the mules are fed during the night.

The ordinances are usually celebrated on the next Sunday morning. In the afternoon there is a service for the children, instead of Sunday-school. Saturday is professedly the preparation day; not a preparing of food for Sunday, but a preparing of the heart by special services held that day. Saturday evening there is generally a prayer-meeting in the church.

There are always some ministers from neighboring villages present on such occasions to assist the local minister. After the opening sermon, while a hymn is sung, a part of the congregation go forward and take their seats at the tables arranged in front of the pulpit. One of the ministers reads a passage of scripture, makes some appropriate remarks, takes the bread, asks a blessing, breaks it, and gives it to some church wardens to pass around. With but very few exceptions, sweet wine with a sufficient quantity of alcohol to keep it from fermenting, is used.

While another hymn is sung, those who have just partaken of the emblems of the Lord's broken body and spilt blood, return to their seats, and others come forward to the tables. This is repeated several times before all the congregation have finished.

Nacht-maal time is a season when the store-keepers do a great deal of business with the farmers, who then buy enough to last them for the next three months. The auctioneers usually have their large sales on Saturday, to avail themselves of the presence of the farmers. At daybreak Monday morning there is a stir in the camp. The draft animals are at the wagons, and all are either hitching their teams on or getting ready to leave for home early in the forenoon, if possible. Although the spirit of backsliding and apostasy has also taken hold of this once devoted people, there are many who mourn over the spiritual declension and low moral standard of the Dutch Reformed Church, and are hungering and thirsting for the light of a present truth and the power of God. There is a great work to be done among them to bring the light of health reform before them. Meat is perhaps the chief article of food, and most of them are descendants of wine farmers.



"NACHT-MAAL" TIME.

CITY MEDICAL MISSION EXPERIENCES.

A CORRESPONDENT of a Chicago paper writes of accompanying one of the nurses of the "Nurses' Visiting Association" on a day's rounds. He says: —

"In due course of cable and horse-car rides we are in a southwest section of the city, where streets are narrow, and closely flanked on both sides by tenements of various heights and shapes. That they are overcrowded with all sorts and sizes of humanity, may be judged by the scantily clad children swarming up and down the roadways; from the haggard, bedraggled, old and young women, gossiping on the doorsteps, or leaning over window-sills in vague search for sights and sounds; and from groups of men smoking and idling in front of saloons.

"Occasionally a small dwelling is neatly kept, and probably shelters industrious people, who the monotonous year round work for wages enough to keep body and soul together, and are contented with their lot, unless sickness or some other affliction meddles with their meager cash rations. Into such a home we enter. Open doors afford a view of the three rooms,

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and we observe that they are scrupulously clean, and neatly furnished. In one of these rooms lies a young Swedish girl in the utter weakness that has succeeded the violence of typhoid fever, and over her is bending the mistress of the home, worn and weary with constant watching. The faces of both light up at sight of the nurse, who says many cheering words while professionally ascertaining the condition of the patient, after which, with gentlest movements she administers an alcohol bath.

"'O nurse! but for you and these friends I should have been — dead!' gratefully whispers the girl while tears fill her eyes. But nurse will have none of emotion — she chases it away with humorous pleasantries. She leaves a package of bovine, a bottle of tonic, some fever powders, and a ton of bright encouragement behind her.

"The next stop was made at a double-doored tenement, the front checkered with windows whose various appearance tells the story of the interior. The apartment consists of three rooms. There is nothing in the 10 x 10 kitchen to hint of family occupation beyond prints of stove legs and small heaps of soot upon the floor, and streaks of the same sticky, black stuff down the wall from the stove-pipe hole. The little cubby in the wall that serves as a pantry is fitted up with a broken cup and a rusty knife blade. The belongings of the bedroom are a few garments hanging upon nails in the wall. In the center of the general living room, upon the dust-littered floor, is a mattress, and beneath its tumbled-up covering is a ghastly-faced woman, moaning and sobbing, though her eyes seem fixed in a tearless, hot stare, while with one hand she pats at and occasionally touches a wailing infant. A little girl about two years old is sitting close to the mattress, her face covered with a muddiness of dust and tears. The mother's other hand is clutching the little one's dirty dress; it is all she can do in her helplessness to quiet those spasmodic, hoarse sounds, which mean that the child has about 'cried itself out.' Near the wall is a trunk, which serves as a seat for an emaciated and evidently feeble old woman, the soiled and crumpled condition of her unbuttoned and disordered dress plainly showing that she has recently risen from the floor, where she had probably endeavored to sleep. She is leaning forward, her hands in her lap, the claw-like fingers picking at each other, and her glassy eyes fairly glaring toward the sick mother and the wailing children."

The nurse learns that the worthless father has absconded, leaving his family penniless in a new neighborhood. Their landlord has taken their little furniture, and there is nothing but starvation before them. The Relief Committee cannot be reached to-day, and this case demands prompt action, says nurse. So after sundry trips to hardware and grocery store, and some foraging among the neighbors, a stove, some fuel, provisions, and a few indispensable articles of furniture are procured, and an impromptu nurse secured to stay until the emergency attendant shall arrive.

"Everybody is now willing to do something under nurse's direction. Speedily the destitute abode is made comparatively comfortable. Food is prepared, and all this time both women seem struck dumb with a sort of scared gratitude, but the babies, with unabashed celerity, reconcile themselves to the brand-new comforts. With tender ministrations and consoling words, nurse brings the sick mother and the feeble grandmother round to a natural state of feeling, after which we hasten from the building, nurse explaining as we skurry toward the next case: —

"'A curious phase of our work is the dense ignorance we encounter. Sick mothers, prompted by fear of "kidnaping" or some sort of trickery, have entreated me not to take their children to day nurseries, although the little ones were famishing for the good care and food they would receive in such refuges. It is commonly supposed that the lowest class of poor folks learn all about taking care of themselves and each other through severe experiences, but the fact is that as help in time of sickness they are more frequently than otherwise flat failures or make-shifts of precarious judgment.'

"The stranger in String street experiences an all-pervading want to look out for herself. There is in this special vicinity a surplus of belligerent dogs, aggressive goats, assaulting geese, and chip-on-the-shoulder-looking men and women, and the skirmishing small boy is numerously on deck. Every live thing seems to know nurse, and applauds her appearance. We find the 'new call' in a ram-shackle building, and to the rear, through a dark, narrow passage, whose atmosphere is heavy with foul odors, and which leads to a batch of gloomy, low-ceilinged rooms, comes the sound of groans locating the 'case.' The door is open, and for a moment the writer shrinks from the fetid squalor, but nurse unhesitatingly goes straight through it toward her duty. This time it is a man, the victim of an accident. His head and shoulder and arm are cut and bruised, and he is tortured with inflammatory pains. A woman, befrowzled and dirty from head to feet, is bunglingly loosening the bandages. She somehow intensifies the throbs of his hurts, and such an explosion of

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sulphurous profanity ensues as might splinter the rafters and spring a leak in the roof. And the woman, probably from force of habit, pitches a few three-ply oaths in the blasphemous mess.

"'The doctor told me that you need help. Let me bathe and dress your wounds,' mildly says nurse. They were unaware of her presence until nurse spoke. For an instant the woman glowers wickedly; then seeming to understand that a kindness is offered, she looks and mumbles her gratitude, shuffles away from the heap of rags that serves as a bed, and cuffs three small children who are snarling over some bones and crusts, into whimpering quietness. The masculine curses continue, but in lessening hadanic volume; while nurse, with the woman's help, kindles a fire in the broken stove, for the purpose of heating water in a wrecked tin basin. Nurse has soap and cloths and towels in her bag, and she gently begins professional operations. With the tenderest accuracy of touch, she proceeds to remove the stiff bandages, to bathe the wounds, to apply cooling and healing lotion and ointment, and with clean strips of linen to bandage the lacerations. The relieved patient almost sobs his thanks, and begs nurse to come again. She promises, gives the woman a package of bovine, and tells her how to prepare it, and we grope through the murky passage to the sidewalk.

"'More work for the Association's Relief Committee, and perhaps for a hospital,' says nurse.

"The next patient is a 'new call,' an infant, so wasted away that the skin is fairly drawn over its tiny bones. Nurse bathes the human atom, and makes it more comfortable, and instructs the mother how to better care for it. The woman eagerly listens and pathetically implores nurse to 'save the baby.' It is all the solace she has in a dreary life of day and night stitching on overalls for the support of herself and her child, while the husband exchanges his wages for whisky. Nurse promises to stand by the perishing baby, which she fears will avail nothing, but she does n't take kindly to the adjunct of a drunken husband.

"Then succeed 'other cases;' the boy who is patiently suffering with hip disease, and whose hard-working parents are unable to do what is necessary for his possible cure; the man who is herocially enduring the fatal agony caused by cancer, and whose wife provides for the family by cleaning and mending finest laces; the mother who has succumbed to nervous prostration after long tending of her two small children through dangerous sicknesses, and whose husband, burdened with extra expense, striving to keep the wolf from edging his way into the household; the little girl who is hardly alive with pneumonia, and whose father is recovering from rheumatism and whose mother must neglect both patients while she earns money by washing.

"Not once through all the serious business has the nurse hesitated or seemed weary, but now that the day's duties are over, she thinks of rest for herself as an assurance of strength for to-morrow's merciful work."

CHRIST OUR RIGHTEOUSNESS.

CHRIST is not our righteousness in any external sense; he is our righteousness, not in himself, but in ourselves. He is not our righteousness any more than we let him into the possession of our souls. And he cannot possess us from without. His sacrifice cannot take the place of our divine call to sacrifice. God will not accept his obedience as an apology for our disobedience; his love as the justification of our selfishness. Neither is his character a mere object-lesson, something for us to look at in spiritual wonderment, something to influence us by its objective power and beauty.

Christ can be good in no man's stead; nor is there any imitation of Christ. His atonement is neither a legal nor a moral fiction. The atonement is a reality. It is the real coming of God into humanity, a recreation, a regeneration of the race from within. It is the indwelling of God in the soul. Hence, Christ is not our goodness any more than we allow him to make us good. He is not our Saviour any more than we trust him to make us like himself. As much of his righteousness is ours as we receive and work out in divine living, in Christly characters — no more. Christ's being made sin avails us nonesover unless it transmutes us into loving, breathing, toiling bodies of God's righteousness. His sacrifice in our behalf avails us no more than it actually results in our being made the righteousness of God. And he will give us divine characters to the depth of our faith; he will make us as much like himself as we are willing to be made.— *Rev. George Herron.*

THE piano may be of the best material; it may be in perfect tune; the case may be of most artistic finish; it may be complete in all its parts: but it is dumb till the player comes and strikes the keys. So we cannot glorify God and benefit our fellow-men, till the Holy Spirit takes possession of our powers, and uses them as they were intended to be used.

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EDITORIAL. . . .

LARGE-HEARTEDNESS.

One of the greatest obstacles in the way of the progress of Christianity in the world, and of Christian effort in the so-called Christian countries, is the selfishness and narrow-mindedness of professed Christians. Fashionable churches are, in many instances, simply social organizations. Not long ago, a pastor said to the writer, "The preaching of sermons is but the smallest and lightest part of my work. The most difficult, perplexing, and arduous portion of my work as a pastor, is the management of the social interests of my church and parish." Some men join a church as other men join a secret society; they think that it will be one means of social and material advancement. Not infrequently social lines correspond so closely with church organizations as really to constitute a social class, so that a creed becomes a sort of emblem of caste, the restrictions and obligations of which, if less onerous to the individual in Christian countries, are scarcely less potent in their influence to create clan, or a sort of religious aristocracy, than are the religious rules and ceremonies which mark the various forms and grades of Hindoo caste.

That the tendency of modern religious thought is in the direction of the obliteration of these sectarian hedges, and toward the development of more noble, liberal, and generous plans of humanitarian efforts, there can be no doubt; but no one can study the individual missionary enterprises of a single large city without being painfully impressed by the fact that even in missionary effort and among missionaries there is often manifested to a lamentable degree a spirit of worldly competition and jealous rivalry quite inconsistent with a genuine missionary spirit, or even a true humanitarian spirit.

Sectarianism or denominationalism and personal ambition seem to play a prominent part as actuating motives, in a large proportion of missionary enterprises. The spirit of the gospel is liberal, and to a degree which there is reason to fear, few even among most earnest Christian people fully realize. Christ commissioned his disciples to go into *all* the world, not simply into some favored locality. "Preach the gospel to *every* creature," not simply to the most intelligent, the most civilized, or the most promising classes or nations of the human family. The infinite distance between the Creator of all things and the most elevated of mortals must bring all members of the human family upon nearly the same plane, so that the difference between the highest and the lowest of human beings, considered from an intellectual standpoint, must, in God's thought, be infinitely small. Christ died for *all men*. It is evident, then, that those who profess to follow Christ ought to be interested in the salvation of all men, and ought, of all human beings, to be the least inclined to stand aloof from their fellow-beings, or from any class of them, as though too superior to tolerate the contact.

A religious aristocracy is of all things most inconsistent with the spirit of Christianity. Such an organization could not possibly be a Christian one, as it is opposed, in its very essence, to the spirit of Christianity.

The true Christian will be large-hearted enough and liberal-minded enough to allow his sympathies to reach out toward every fellow-being who is in distress or misfortune or otherwise in need of sympathy and succor. A missionary spirit which sees no duty in any other direction than the propagation of doctrine, no matter how interesting and valuable a doctrine it may be, if it is anything less than the grand truth that Jesus Christ came into this world to save sinners and is able to save to the uttermost those who come unto him, is really not a missionary spirit at all, but denominational or sectarian zeal which has in it little, if anything, of the inspiration of the gospel.

In his ministry here upon earth, Christ ignored no class of human beings. He expounded the law in the synagogues for the enlightenment of the learned, and taught the multitude by the wayside and in

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desert places. With one hand he pointed out to the lawyer who had kept the law from his youth up, the fullness of the requirements of God and the extent of his obligations to his fellows; while with the other he reached down to lift up a Magdalene from the lowest depths of human degradation. One of the most beautiful and remarkable of his sermons he preached to the adulterous Samaritan woman. Truly he was no respecter of persons in his ministrations for the relief of the moral and physical maladies of humanity. Why should not Christ's followers be equally indiscriminating in their efforts for the uplifting of fallen humanity? In their attempts to follow in the footsteps of their Master, should they not go wherever those footsteps lead? The more we study this subject, the more clearly it appears to us that we must cultivate a broader charity, and form a larger conception of what God wants to do for fallen and degraded humanity, and that we must prepare ourselves for a greater and a broader activity in the relief of human suffering, and the amelioration of human woes.

ANOTHER SPECIAL PROVIDENCE.

ONLY a few months ago, we told our readers the simple story of a wonderful providence by which a home for our orphans had been so unexpectedly provided. At that time, a number of those who are especially interested in medical missionary work were greatly perplexed with reference to the organization of medical missionary work in our large cities, there being an evident need for the beginning of a work of this kind in the city of Chicago at the earliest possible moment. Last year, in a very unexpected manner, Providence seemed to open the way for the beginning of this work through the offer of a wealthy gentleman to pay for the services of a missionary nurse to labor among the poorer classes in this great city. As the readers of this journal are aware, Sister Emily Schranz was sent to fill this call, and has since been laboring among the poorest and most degraded of the thousands of wretched ones among the lower classes of Chicago.

The evident necessity for the enlargement of this work, and the taking up of other equally needed lines of medical missionary work in the Western metropolis, had become so evident that it was determined, months ago, to undertake, if possible, a sanitarium hospital before the opening of the World's Fair. The great obstacle in the way, however, was the fact that no means was offered for the purpose. As the time for the opening of the Fair is close at hand, the project had been almost abandoned, although recently the necessity for such an undertaking had become more apparent than ever, and those interested had been especially exercised concerning it. Under these circumstances the reader can well imagine the surprise and gratification afforded by a recent visit to the writer, of two gentlemen of wealth, who placed at the disposal of the committee the sum of $40,000 to be devoted to the purpose named. One of these gentlemen stated that for three months he had been impressed that he ought to make a liberal contribution to medical missionary work, and it was this impression that brought him to seek an interview for the purpose of ascertaining the needs of the work.

The gift was entirely unsolicited, and would have been utterly unexpected, had it not been for the fact that the need of the enterprise had become so urgent, and the impression that the Lord designed a work of this kind to be done, that the burden of anxiety concerning it had suddenly disappeared, and our minds were getting prepared to undertake the work at a moment's notice, if the way should open, though not knowing from what source help would come. We felt very confident that it would come in some way, and the fact that it did come, is itself another evidence that divine Providence has an especial care for this branch of humanitarian work, and that, as another has said, "God will bless every effort made" in this direction. We feel sure that every reader of this journal will join with us in thanking a kind Providence for so wonderfully blessing the beneficent work which this journal represents. A work for the relief of needy and suffering humanity is indeed most urgently called for, and the most greatly blessed of all human efforts.

Is there a single one of our readers who is not desirous of participating in a work which is blessed in so evident and remarkable a manner? We know of no similar experience anywhere in which so young an enterprise has received, within less than one short year, two such special providences as Heaven has bestowed upon our work. One of these provides a home for needy children; the other makes even more ample provision for the relief of the suffering sick. Let us all thank God and take courage. We need only to continue to do what his divine word and providential opportunities place before us as our duty, and obstacles apparently the most insurmountable vanish like magic before our eyes, and the way which before looked dark and beset by difficulties, becomes smooth and well lighted.

The lessons of faith which we have learned during

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the last year are worth more to us than we can express. The divine Master is certainly at the helm, and so many and such remarkable evidences of his willingness to aid those who are willing to co-operate with him in the grand work of helping poor fallen humanity upward, ought to make us willing to undertake with courage and enthusiasm whatever task his providence gives us to do.

A LETTER FROM A VETERAN MISSIONARY IN INDIA.

WE have received the following from our old friend and former patient at the Sanitarium, Rev. Isaac Allen, who for nearly thirty years has been engaged in missionary work in India. Though now disabled from active service, in his old age, burdened with infirmities and a great sufferer from a grave and painful malady, he is still hard at work in spreading the gospel among the natives of the benighted land in which he has spent the greater portion of his life.

"Many, many thanks for your kind letter recently received, and especially for your kind gift of the 'Home Hand-Book.' I shall prize it both for its own sake and that of the donor.

"I was glad to learn that I had not been forgotten by the kind friends I met in Battle Creek, but however often you may have thought of me in your busy life there, I have naturally thought far oftener of you and Battle Creek, urged thereto by the frequent troubles arising from my shattered health, and the strong belief that could but some magic wishing-cap place me there without the risks of the intervening journey, I should be able to profit greatly by your treatment there.

"My dear wife found relief from all her severe and increasing troubles by the kind hand of death, the great healer of all earthly troubles. Cholera was epidemic in Calcutta through March and April, and in her weak state found her an easy victim. The wretched native doctor actually did not know it was the cholera until the third day of the attack — too late for any human help.

"My own troubles are, as you may suppose, in no way lessened by the departure of my loving and skillful nurse. Severe attacks of my chronic trouble come upon me very often now, and there seems to be no possible help or hope for me here.

"I am very glad that you are planning to send out medical missionaries to India. In this vast country, with its 280,000,000 of people, there are, of course, large sections containing millions of people with no missionary among them to tell them of Christ, no one to follow his example in healing the sick, and to help the miserable in the uphill battle with famine and fever. In some districts, over fifty per cent of the people have died within the last three years from malarial fever. And in Bengal, even in districts once comparatively healthy, the slow moving, yet steadily spreading, typhoid malarial fever that has so long scourged Bengal, is decimating its people; and although the government does all it can to help people in the deadly struggle, the disease seems to mock all their efforts and experience.

"Were I over there in Battle Creek, I could, of course, be of considerable help to any of your students who are thinking of taking up work in North India, but it hardly seems likely that I shall muster up courage and means to face the journey half way round the world in my present condition.

"I am at work — very slowly — on my notes for Exodus for the Bengali commentary on the Bible. I have promised to put the work in Bengali after completing it in English. When my work here shall have come to an end, I shall be strongly tempted to risk the long journey in the hope of getting my children together again before I cross the dark river. Were it not for my children still unprovided for, the summons would be a most welcome one, for I do indeed groan, being burdened at present; but whether I shall justly drop that burden in India or in the States, I leave to Him who doeth all things well in guiding us along the, to us, unknown path of life.

"Should you, as you suggest, come over here, I shall be delighted to see you if you come this way, and help you in any way I can, and shall be even more pleased to meet you there, should the Lord direct my steps again to Battle Creek.

"And now thanking you again for your kindness to me, and with best wishes for your welfare and success, and with kindest regards to Eld. McCoy, I remain yours very truly."

MRS. D'ARCAMBAL AND MISS REED, of Detroit, passed a few days recently at the Sanitarium, and gave addresses in the parlors Saturday and Sunday evenings. Mrs. d'Arcambal was already known to the Sanitarium family as an earnest Christian worker, her special work being in the interest of discharged prisoners. She has established a home for such at Detroit, where they are received as soon as their term has expired, given a home and employment till they have an opportunity to get on their feet again, and helped to a better life. Mrs. d'Arcambal's experience is full of passages of most thrilling interest.

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Many a man or woman who had started on a downward career has been reclaimed, and many a broken and scattered family has been reunited, through her earnest efforts.

Miss Reed is the principal of the Detroit kindergartens, and conducts a kindergarten normal school. Her work lies also largely among the poor; and though it more directly affects the children, she makes it a means of reaching the mothers also. There is connected with the enterprise a school for the girls who have outgrown the kindergarten, where they are taught cooking and other domestic accomplishments such as will fit them to make their own homes brighter and better. The boys of this class are taught wood Sloyd. Miss Reed's address was the simple story of her work, its object, and something of its results. As Mrs. d'Arcambal happily remarked, Miss Reed's work was calculated to do away with the necessity of her own; that if the children could be properly taught and fitted for life, they would be far less likely to come within the class for whom her life had been spent. E. H. W.

AN INCIDENT IN INDIA. — A contemporary relates that a missionary was "preaching to a quiet audience of Hindoos, when a fakir came upon the scene, and became noisy and abusive. Standing close by the missionary and gesticulating, by accident he happened to touch the missionary, when he suddenly stopped, spat upon the ground, and with a look of the utmost disgust, as if he had touched some loathsome thing, stooped down and rubbed his fingers in the dust. Then turning to the crowd, he said: 'These people eat pigs and cows, and they are not fit to preach.' Then he walked away, most of the audience following, with exclamations of horror at such depravity."

The incident recalls a bit of experience which a temperance worker once related to the writer. She had become convinced, while in India, that flesh food and the stimulating diet so much used in that country was unsuited to the climate; and while not openly advocating a vegetarian diet, nevertheless abstained from flesh food herself. A native gentleman, accidentally learning of it, asked her, "Why do you not make it known? It would largely increase your influence, and give you access to many whom you cannot now reach, because they think you a flesh eater." The lady did not remain in India long enough after that to profit by the remark, but it is full of suggestion to the Christian worker who has enough of the missionary spirit to say literally with Paul, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Doubtless there are those who use the articles of food so obnoxious to those among whom they are laboring, thinking they are essential to health; and if they were convinced that they were not only not essential, but a real injury, unfitting them for their work, they would willingly make a change, which would not only open the way to the confidence of those they long to reach, but be a help to themselves. E. H. W.

BICYCLES FOR MISSIONARIES. — Among the modern inventions which are made to minister to the spread of the gospel the bicycle is of late taking its place. We have heard of its being used for long missionary tours in Southern Africa, where it is often a much easier and more rapid method of progress than the oxen which have been so much used, and can find a track where a cart could not. Still more recently we learn of a missionary who has made a journey to Uganda mostly on wheel; of another who has given up oxen and uses his bicycle for most of his travel between headquarters and out stations; and even of a young lady missionary in India, who proposes to make her wheel an aid to her work.

E. H. W.

THERE are regions in Africa which at certain seasons of the year are infested by the tzetze fly, an insect whose bite is very poisonous if not fatal to cattle and horses, and which thus proves a formidable enemy to travel by the ordinary means. Fortunately the insect does not trouble men, and those who can avail themselves of the wheel are comparatively independent.

A CHILDREN'S BUILDING AT THE WORLD'S FAIR. — Through the energetic efforts of Mrs. Geo. L. Dunlap, a $20,000 building is being erected to be devoted to the interests of children at the World's Fair. The purpose of this building is to take care of children while their mothers are visiting the Fair, and at the same time to give the public an idea of rational methods of instructing and interesting young children. Physical culture classes, stereopticon lectures, the games and toys of the children of all nations, and a variety of other interesting exhibits, will be found in this building. Ten thousand dollars is yet needed to complete paying for the building, which is erected wholly by a private enterprise. Contributions should be sent to Mrs. Geo. L. Dunlap, Treasurer and Chairman of Children's Building Committee, 328 Dearborn Ave., Chicago.

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HOME NOTES.

A BROTHER sends $50 to the Home, the income of five acres of oats which he consecrated to that purpose in the spring.

A SABBATH-SCHOOL teacher writes that she gave 25 cents each to the five members of her class last spring, to invest for the Home fund. She now sends $8.85 as the proceeds of the investment.

LETTERS come, asking, "Is there any one thing you need more than another?" We need mattresses for the children's beds more than any other kind of bedding. In clothing, perhaps short or knee pants for the boys of from six to twelve, are most needed just now.

A PIECE of substantial carpeting, woven in rug lengths, has been received from friends in the far West. It was the joint work of several persons, little girls helping the sender by preparing the rags, and a good sister weaving it. No address came with the gift. Will the sender and those who helped her, please accept this as an acknowledgment?

WE want to repeat the request made in a recent number that each package sent contain the address of the sender, so that we can acknowledge the receipt by letter. Some are doubtless wondering why they do not hear from their gifts. They have written to say that the articles are on their way, and we are on the lookout for them; but we have opened some valuable packages, put up with the nicest care, in which the most careful search revealed no clew to the sender.

WE often hear the expression, "Poor little things," in speaking of the children. Sometimes we find it in the letters that come. Probably it is meant for the little ones that have no homes, and they are indeed to be pitied. But when we recall the "homes" from which some of our children have come, we are tempted to do as one of our little boys did not long ago. A friend of the children, who often comes in to sing for an hour with them, had gathered them about the piano a few days ago, and they were all singing the song about the robin who "hides his head under his wing, poor thing," in the cold windy weather. When in the last verse, the song speaks of the children, "poor things," the little lad, as if resenting the possible application to himself and his companions, insisted on singing it "*rich* things," much to the amusement of the lady who was leading. The children are much attached to their home, their care takers, and one another, and miss them very much if they are separated from them for any reason.

Especially do the very little ones come in for a large share of pity when one thinks of the loss they sustained when their own dear mother's arms have let go their hold upon them. We remember a baby boy who came to us some months ago, hungry, tired, and as dirty and wretched generally as a small baby can get in a long railway journey; and as the forlorn little creature in his bewildered grief vainly sought in the pitying faces that gathered around him, the one dear familiar face that was forever hidden away, we all said, with tear filled eyes, "Poor little thing." In the nursery, the other day, we stood talking with the "mother" of the babies, a bright-faced young widow whose own little ones have been laid away, when this same baby, now a wee little man not yet firm on his feet, toddled toward her, to be caught up in her arms and petted to his heart's content. As we noted the happy laugh with which he responded to the motherly caresses, so heartily given, we said, "*Rich* little man." And the tears which came involuntarily to our eyes were those of gladness, not pity, this time. This "mother" did not seek the place she holds, for the sake of finding employment, but came because the work needed her, setting aside her own plans, and sacrificing what seemed to be her own interests because of her genuine interest in the children. May our babies never know less loving, faithful care.

A SABBATH-SCHOOL worker in a distant State found, among the scattered families which she visited, one family on a mountain-side, away up near the snow line. The log-house was small, but the family was not so small. The furniture was very meager, both as to kind and amount. Yet from this little mountain home contributions for the Home and other enterprises came regularly. The children did not wear shoes; the father made moccasins for them after the day's work was done, from skins that he had tanned, to save the expense of shoes. As for hats, the mother remarked cheerily, "We are so far from Sabbath-school and church that the children do not need hats, and that gives us so much the more for contributions. And in a letter which the mother wrote afterward, she said, "The children have not tasted milk for a year, so that they might have so much more to give."

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WE are glad that the Home children are not the only ones that are to have the benefit of the principles of education which we are trying to carry out. The Home Culture department of *Good Health* will bring helpful hints to many a mother who is not within reach of the kindergarten and other city schools which are giving special attention to these methods of training the young.

ONE thing we have remarked in the Home training is the thoroughness and exactness which the Sloyd system brings out. We have been brought in contact with so many unfortunates who have come to years of maturity without knowing how to do anything really well, that it is a matter of no small satisfaction to note the progress of the children who have been some time in the Home, in the directions where the Sloyd system has been applied. We hope as the work develops and we can get more workers educated as teachers of manual training, that the same advantages may be felt in all directions of the children's education.

SOME very touching evidences of the interest which the friends of the Home, young and old, bear toward it, come to our notice from time to time. Here is one so "mixed with faith" in the child's heart that we cannot forbear giving it to our readers. A little girl had dedicated a hen which had been given her, to the missionary work. At the time of which we write, the eggs were devoted to the Home. The hen was taken sick, and the child feared that it would die. But was it not the Lord's hen? And would not the Lord take care of even a hen that was dedicated to his service? So the child crept away to pray that her hen might be spared to contribute to the missionary work. The hen did recover, and has laid a good many missionary eggs since. Who shall say that the child's faith did not meet with a response?

THE JAMES WHITE MEMORIAL HOME BUILDING FUND.

THE General Conference, acting in conjunction with the committee of seven elected by the General Conference to organize and erect a Home for orphan children and friendless aged persons, have determined to raise $50,000 for the purchase of a site and the erection of suitable buildings for the proposed Home, to be known as The James White Memorial Home. Any sum from $100 upwards will be received for this purpose. It is proposed to organize this enterprise in such a manner that those who are the chief contributors to it shall have a leading voice in its management. In accordance with this plan, all who contribute $1000 or upwards will be known as FOUNDERS, and will be invited to take an active part in the organization and management of the institution. Those who give $500, and less than $1000, will be known as *Patrons*, and will also be expected to have some share in the management of the institution.

Further donations to Building Fund.

Lizzie Grassel	$108 00
A. C. Woodbury (pledge)	200 00
Whole amount pledged to date	$49,770 18
" " received	17,822 68

O. A. OLSEN,
A. R. HENRY,
W. C. WHITE,
S. N. HASKELL,
J. N. LOUGHBOROUGH,
G. E. TYSCKIEWICZ.
L. MCCOY,
J. FARGO,
J. H. KELLOGG.
} *Trustees.*

UNDER ONE HUNDRED DOLLARS.—J. P. Gillott, $6; E. E. Jones, $5; G. K. Owen, $5; W. R. Ransom, $3; D. H. Smouse, $60; Dexter Woodward, per A. O. Tait, $10; Mrs. S. A. Crandell, $10; Kansas, per L. Dyo Chambers, $77.67; C. M. Chamberlain, $5; Eld. L. R. Conradi, $20; Mary Goldsmith, $9.

Total amount for month, $215.66.

HOME MAINTENANCE FUND.—Austin church, 50c; H. P. Anderson, 10c; Mrs. M. H. Brown, $1.15; Mrs. Nancy Browning, 40c; Mrs. O. E. Brooks, 50c; Sarah A. Beach, $2; Mrs. S. T. H. Barry, $1.50; Andrew Benson, $1; J. W. and A. J. Beardsley, $1.65; Alice Bigelow, $8.85; Dora Christiansen, 10c; Mary Coy, 10c; Sarah Cadwalader, 10c; S. D. S. Deihl, 50c; A friend, $1, per W. H. Edwards; A. M. Gibson, $10.35; Benedict Graden, 10c; J. B. Gowen, $1; E. E. Gardner, 10c; Ina Grundset, 10c; Carol Gage, 25c; Jennie Howard, 10c; M. A. Harvey, $3; Mrs. L. P. Freedin, $1; Mrs. E. Hamilton, $1; Mrs. C. Jacobson, $2; Martha Hendrickson, 10c; Ella Hackworth, 10c; Addie Hackworth, 10c; Mary Jensen, 10c; Mrs. E. E. Lysinger, $1; Lillie Kite, 10c; A. S. Myers, $5; Levi Marsh, $5; Mary Morris, $5; Fremon and Lyons, per J. S. Hall, $2; Wallace Norcross, 15c; Willis Norcross, 15c; Ethel Peabody, 16c; Edna Peabody, 22c; Mrs. Cora Olsen, 89c; Mary Olsen, 10c; Sarah L. Potts, $9.90; W. W. Paulson, 10c; L. C. Randon, $2; C. M. Reed, 10c; Catherine Rhinier, $5; Mrs. H. M. Stech, 10c; Eliza E. Sturgeon, $5; Annie Smith, 29c; Eliza Sturdevant, $1.36; Emerson Smith, 20c; Emma Rothel, 10c; Mrs. J. M. Rittenhouse, 10c; Alice A. Rider, $1; Mrs. R. J. Wallace, 10c; Jennie Van Wagener, 10c; Lura Vance, 10c; A. J. Waters, $4.37; Loretta Strade, 20c; Mrs. Stene Taylor, 10c; J. F. Zurie, 75c; G. S. Vreeland, $2; Sadie Vergason, $1.56; May Vergason, 45c; Myra Vergason, 20c; Rose Vergason, 32c. Mrs. Laura Morris, 10c; ten cent donations from sundry sources, $1.40; Mrs. M. Southworth, two pair of mittens; Mrs. O. B. Brooks, pair of stockings; May Fowle, pair of child's shoes; Wilton church, package of bedding, etc.; Mrs. H. S. Gurney, box of bedding, clothing, etc.; Duluth church and Orphan's Little Friend Society, box of bedding, etc.; Mrs. M. E. King, box of clothing, etc.; King's Daughters, Lynn, two quilts; Anna Goddard, a quilt; Miss S. N. Jewett, ten yards of carpeting; Mrs. G. W. Harding, package of bedding and clothing; "Good Will Society," Milton Junction, Wis., per Mrs. M. H. Brown, quilts, pillow-cases, etc.; Mrs. Cook, Duluth, Minn., package of clothing; Mrs. M. B. Pierce, stockings; no name, two pair stockings, by mail; Erdula Lynde, bag of comforters; "Happy Workers' Society," Morgan, Minn., box of bedding, etc.; Bloomington Sabbath-school, box of bedding and clothing, Owatonna church, Minn., box of bedding, etc.; Young People's Vigilant Orphans' Aid Society, Loyal, Wis., package of bedding and stockings; sisters of the Portland, Me., church, box of bedding, clothing, etc., and 35c; a reader of the MEDICAL MISSIONARY, Cal., a pretty chair cushion and tidy; Randolph church, package of bedding, stockings, and dried fruit; Fremont church, Nebraska, box of children's clothing; Calhoun church, Nebraska, comfortable, cushion covers, and pincushions; Alma and Vallie Wobensmith, quilt.

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THE SANITARIUM MEDICAL MISSION.

SANITARIUM HOSPITAL.

ENDOWED BEDS.

OUR endowed beds seem to find plenty of occupants. One Conference, as has no doubt been noticed, has found it necessary to endow a second bed, and it not unfrequently occurs in the case of the other beds that one patient is here before the bed to which he or she has been assigned is vacated, so that it might be said to have two occupants for the time.

The New England Bed.— The case mentioned in two previous reports is still in this bed. She is recovering from the immediate effects of the operation as fast as could be expected, and we hope will be able to return to her friends.

The Wisconsin Bed.— Miss —— was better when she left, and hopes to be able to return to enter the Missionary Nurses' Class, when there shall be an opportunity.

The Indiana Bed.— The patient in this bed suffers much from a variety of complicated maladies. She may have to undergo a surgical operation.

The Pennsylvania Bed.— This patient had suffered from diseased conditions for several years. She has had a serious surgical operation, from which she is recovering well. She is a bright, cheerful, appreciative patient.

The Iowa Bed.— This case has been previously reported, and we will only add this month that the patient is progressing steadily, if not as rapidly as some, and is now walking about.

The Nebraska Bed, No. 1.— This patient says she has always been sick, and has not known for years what it was to be a whole day without pain, till since her operation. She is recovering slowly from the operations, which were both important ones.

The Nebraska Bed, No. 2. — The occupant of this bed has been far from well for some years, and of late has been in a serious condition. She will have to have surgical treatment.

The Michigan Bed has the same patient still. As reported previously, she is a cheerful, bright woman, who makes no complaint of her sufferings. She is now recovering from her second operation.

The Minnesota Bed.— Miss ——, who was reported last month, has since returned home quite well.

The Illinois Bed.— The pleasant-faced little woman who occupied this bed has gone home improved, since our last report.

The South Dakota Bed.— The patient who was reported last month in this bed, has returned home since our last writing.

The Mrs. E. G. White Bed.— Mrs. —— came here with an abdominal tumor. The operation was a severe one, but she is doing very well, though she has had a longer illness than some do. She is gaining in flesh, and is very grateful for the improvement in her condition, and the prospect of better health.

The Battle Creek Bed.— The occupant of this bed has left since our last report. She was much improved.

The Mr. and Mrs. Tysczkiewicz Bed.— The occupant of the bed reported last month is still here, and is improving, though she still suffers from some of her old maladies.

The Mrs. Gotzian Bed.— Mrs. —— had been an invalid a long time, and a severe surgical operation was found necessary in her case. Old complications have reasserted themselves, quite seriously retarding her recovery, but she is now getting on well.

E. H. W.

FREE SURGICAL WORK.

ONE of the free surgical cases this month was that of a boy nine years old, who had suffered for six years from an injury to one limb. The diseased limb was stunted and hopelessly deformed. It was amputated, and can soon be replaced by an artificial limb. The little fellow recovered rapidly from the operation, and was soon tripping about on the remaining foot and one crutch, happy beyond expression in the thought that he could now have two feet like other boys.

Mrs.—— is a nurse by profession. She was in a very serious condition, and was on her way to another hospital for surgical treatment, but while waiting between trains on the journey, encountered an old school friend, and in renewing the acquaintance, learned that she was just returning from the Sanita-

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rium Hospital, and finally decided to come her eherself. She underwent two operations, which promise complete relief. She is delighted with her surroundings, and very appreciative. In fact, we have observed that those who know something of other hospitals, and the care of the sick under other circumstances, usually appreciate the conditions here.

Miss —— was a young woman who had suffered from difficulties which needed surgical treatment. She appears to have been greatly benefited by the operations she has had.

Mrs. —— was a young woman who had been in ill health for some time till her courage and cheerfulness were much affected. The operation proved successful, she has already discarded her wheel chair, and the very expression of her face shows that she is better.

Mrs. —— was a miserable invalid when she came, poor, weak, pale, and scarcely able to be up at all. The operation performed seemed to be very successful, for she was very much improved when she left; and she was very grateful. E. H. W.

WORDS FROM OLD PATIENTS.

A LADY who came to the Hospital about a year ago, had been suffering for nine years from a most aggravated form of her difficulty. She recovered from the operation rapidly, and went away fully restored, and now, after a year, she writes that she is enjoying most excellent health.

An aged brother, who has been at the Sanitarium within the year, writes since going home: "When I bade you goodby at the Sanitarium, three months ago, I little expected so long a time would elapse before you would hear from me. I did not then realize the good I had experienced from the course of treatment I had taken there. I cannot fully realize it now. I seem to have been brought into a renewed physical life. I have been steadily improving since my return home, and am still improving. I have not had such health for many years. It seems to me I have been set back fifteen or twenty years, and youth seems almost to have returned to me. I am full of joy and thankfulness that the Lord sent me to his own 'Bethesda,' or place of healing, and caused me to receive a great blessing. Blessed be his name. Surely the Lord is good to all who put their trust in him. Notwithstanding our long-continued cold winter, I have been out every day, generally all day, and have enjoyed it. I feel active, and walk almost as spry as ever.

"I have continued the daily use of the means prescribed: I take but two meals a day, of grains and fruits. I have discarded all condiments. My appetite is regular and excellent, and I enjoy my plain food. I have a happy, jolly, comfortable stomach. I am a real happy man in body, soul, and spirit. May the Lord prosper you more and more in the good work."

RULES OF THE SANITARIUM HOSPITAL.

IN answer to many inquiries which are made respecting the conditions upon which worthy poor persons are received as patients at the Sanitarium Hospital, we publish the following, which constitutes the rules prepared by the Board of Managers of the Hospital: —

1. Only worthy, indigent, and friendless persons will be received as free patients.

2. Patients are required to pay for board, and also for nursing, if a special nurse is required. Cost of board is fixed, for the present, at $4 per week. Special nurse at the rate of $1 per day.

3. Those who are able to do so will be expected to pay what they can for treatment, in addition to board.

4. No one will be admitted without proper credentials and recommendations.

5. No one will be admitted for more than three months, and each month the Medical Superintendent in charge shall examine the patients with reference to the propriety or necessity of their prolonged stay, and shall sign a statement of each patient's condition, with a recommendation.

6. No case shall be admitted without the recommendation of the Committee on Charity Patients.

7. All patients must deposit, on entering the Hospital, a sum sufficient to defray expenses home, and also sign an agreement to leave the institution when requested to do so by the Board of Managers.

8. Patients will be expected to assist themselves and others, so far as possible, and to engage in such work as may be assigned to them.

9. All patients must respect and obey the rules of the institution, as laid down by the Managers.

10. This is not a home for incurables. Incurable persons will not be received, or if received, will not be retained.

11. Our purpose is to help curable cases and those who cannot be benefited at home. Those who can help themselves at home by a home prescription, with instructions, will not be received or retained longer than a few days. The work of the Hospital is chiefly devoted to surgical and other extreme cases.

12. Insane persons, epileptics, and patients with offensive, loathsome, or contagious diseases, will not be received.

13. Persons wishing to enter the Hospital must make arrangements by correspondence beforehand. This rule is imperative.

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It should be added that since the above rules were prepared, several beds have been endowed. These beds are now fifteen in number. Applicants who are considered suitable cases for admission to endowed beds, will be registered in the order of their application, and will be received as soon as posible.

MEDICAL MISSIONARY SCHOOL.

A STEP BY FAITH.

MISS BUCKNUM is in Detroit this winter, from which place she writes most encouragingly of her work. At the time of writing she was giving lessons in scientific cookery to classes at the young woman's home and to others. She was, besides, holding parlor talks at a house where she was invited by the lady of the house to meet her lady friends for that purpose. She finds a large field open, and speaks of many interesting incidents in connection with her work.

Miss Bucknum had long been impressed that the Lord would bless her in the effort to work for others without regard to support, looking only to him to supply her needs. As if to confirm her faith in such a move, the way has opened before her most providentially, step by step; and in a multitude of little ways, which those best know who are seeking to walk hand in hand with God, she has recognized his power working for her, and his hand leading.

Of course in attempting to work thus for the first time, she found it difficult to make plans, and she has been almost compelled to lay them aside, and simply walk in the Lord's opening providences. Her letters are full of interest, not only on account of the work she is doing, but also for the spirit of trust and recognition of God's leading which they breathe. We are sorry to be able to give only extracts, as we are compelled to for want of space. She writes: —

"I will not make any apologies for not writing before, because this is the very first opportunity I have had. I am going to try to condense things as much as possible, but it is rather difficult to do so when writing of the Lord's work. I trusted before I came here that he was working at this end of the line, preparing the way for the work, at the same time that he was working upon my mind to come; and everywhere I go, I see unmistakable evidences that he was doing so."

Speaking of the preliminary arrangements with the committee, she says: "It was finally decided between them that I should begin the lessons the next week, and as I said I would like to give to all the members of the classes, the ladies of the committee, and their friends, a talk at first, it was thus arranged. Mrs. —— said she wanted to give me every possible opportunity to present these ideas. Just as she was leaving me with Miss —— to complete the arrangements for the classes, another member of the committee came in, and as I spoke of giving the lessons by subjects, Miss —— thought it would be better to have one thing of a kind each time; but the other lady said she would have thought so a month ago, but at a cooking school which she had recently attended, they had one subject at a time, and she thought it was an excellent plan. She said, 'We had seven salads at one lesson.' So it was arranged that I should give the lessons by subjects. You see it was all very easy for me to 'be still,' and let the Lord make all the plans through them.

"When it came time for the talk in the parlor, I tried to make some plans and notes of what I should say, but as I tried, all the things I thought of seemed so commonplace. I was compelled to give it up, and take the Lord at his word, in Ex. 4:12. I spent much time in prayer, claiming the victory through faith, and I never realized it more completely."

"When we were making arrangements for the lessons at the Home, and Miss —— asked my terms, I told her that I would leave that to them; that I did not wish to make any charges, as my only object was to help them, and not to make money. That has led to very precious talks at different times."

"A young lady in the same house is now very much interested in healthful living. She comes in often to get information, and is exceedingly interested in all our health publications. She often remarks about their being so 'uplifting.' She said the other day that one could not read in them ten minutes without wanting to be better. She has been in this afternoon, and we have had a precious talk in regard to the Christian life, faith, and the nearness of the end.

"The girls at the mission are very anxious to have some instruction in cooking. I have offered to give them lessons, and I think we shall be able to arrange for them, though they are very busy with their studies, besides their other work."

Speaking of a lady whose acquaintance she had made, she says: "She had been planning to take a cook book to the next missionary meeting, and ask for a few minutes to show it to the ladies, and tell them about the classes at the 'Home,' feeling that they would be interested in taking the lessons, and that by so doing she would be doing good missionary work. I happened to have a cook book with me, which I left for that purpose.

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"So you see, avenues are all open for work. I cannot begin to enter them all, for I have not told you half. I trust the Sanitarium family are praying for me and the work here."

MORE RETURNS.

UNDER the title of "Unlooked for Returns" we mentioned last month a quantity of pledge cards for children which the secretary of the International Tract Society had distributed in various lands, by mail, and gave extracts from several letters received in reply.

Another letter is very interesting, especially as the writer was an inveterate user of tobacco; his wife "knew no other atmosphere but that of smoke for years," until the tracts sent him by the secretary convinced him of the injury of the habit. He says: —

"The health and temperance pledges were distributed in various places, but the greater part were given to Mr. ——. He gave me a list of the names, which I inclose. Almost all the people belong to the Temperance Lodge already, but they have only just started the Lodge, and more cards are called for. It is understood that they do not abstain from the use of tea and coffee and perhaps the use of tobacco, at present, but only from intoxicating drinks. With regard to tea and coffee, the common people among whom we live consume very little of these, not being able to afford such luxuries; their chief drink is either rum, or water sweetened with sugar or molasses. There is on the whole not much drunkenness among the blacks, although most of them will indulge to a moderate extent. They are limited chiefly, I believe, by lack of means, and not by any deep sense of the injurious effects of indulgence in alcoholic drinks.

"Though on the side of temperance, I am not a total abstainer myself, . . . but I care so little about either drink or food beyond the merest necessities, that I am content to drink water and live on vegetables. I grow the latter myself. I have done this for years, and can testify to its salutary effects, without especially recommending it to others. To me it has been part of an education; and after all, it is education that we require, whether through the stomach or the mind, or both, and if possible through both, for 'a positive education of the individual soul,' as Calvin has it, and which he says is the only thing to fight Roman Catholicism with, as it is in our day to fight modern evils with.

"It is certainly a very great pleasure to come to a right understanding of things apart from their utility alone, and your educative efforts in both directions are worthy of all praise. However, one may differ on some points; the mere discussion of these subjects cannot fail to do us some good; for without being told, the intemperate world can scarcely know they are doing wrong, either to themselves or to others. Until reading your temperance literature, some two years ago, I had scarcely ever given the matter a thought; your tracts on tobacco using caused me to relinquish the habit of smoking, and I have never returned to it since, even for once. And while I had scarcely ever seen a protest against smoking, I now look upon a person smoking as a ridiculous, if not a pitiful sight."

The influence of the handful of pledges, sent out at a venture, recalls the words of the wise man: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." E. H. W.

A MISSIONARY MOTHERS' COURSE.

THE managers of the Sanitarium Medical Missionary Training-School have begun a course of instruction, the purpose of which is not only to instruct mothers in the care of their own children, but to instruct those who are interested in this line of missionary effort for successful work in behalf of children, especially the children of the poor in the cities.

The following is a brief outline of the course of instruction to be given: —

Character Building, twenty-five lessons.

Health and Care of Children, ten lessons.

Kindergarten Work, a series of lectures with a course of practical lessons, each person being expected to serve for a certain number of weeks as an assistant teacher in a kindergarten.

Physical Culture, ten lectures, with practical work in the gymnasium.

Kitchen Garden, a series of lessons.

The Importance of Industrial Training, for children, will be emphasized in a course of lessons in Sloyd, Cookery, and Sloyd Sewing.

The members of the class will also have the privilege of attending frequent mothers' meetings.

The time required to take the course is one year. For the present, only those who are willing to pledge themselves to engage in this line of missionary work will be received, as the facilities for instruction are too meager to render it possible to open the school to the general public.

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RELIEF DEPARTMENT.

[THIS department has been organized in the interest of two classes: —

1. Young orphan children.
2. The worthy sick poor.

The purposes of this department, as regards these two classes, are as follows: —

1. To obtain intelligence respecting young and friendless orphan children, and to find suitable homes for them.

2. To obtain information respecting persons in indigent or very limited circumstances who are suffering from serious, though curable, maladies, but are unable to obtain the skilled medical attention which their cases may require, and to secure for them an opportunity to obtain relief by visiting the Sanitarium Hospital. The generous policy of the managers of the Medical and Surgical Sanitarium has provided in the Hospital connected with this institution a number of beds, in which suitable cases are treated without charge for the medical services rendered. Hundreds have already enjoyed the advantages of this beneficent work, and it is hoped that many thousands more may participate in these advantages. Cases belonging to either class may be reported in writing to the editor of this journal.

The following list contains the names and addresses of persons who have kindly consented to act as agents for us in this work, and who have been duly authorized to do so. Facts communicated to any of our local agents in person will be duly forwarded to us.

It should be plainly stated and clearly understood that neither orphan children nor sick persons should be sent to the Sanitarium or to Battle Creek with the expectation of being received by us, unless previous arrangement has been made by correspondence or otherwise; as it is not infrequently the case that our accommodations are filled to their utmost capacity, and hence additional cases cannot be received until special provision has been made.

Persons desiring further information concerning cases mentioned in this department, or wishing to present cases for notice in these columns, should address their communications to the editor, Dr. J. H. Kellogg, Battle Creek, Mich.]

HEALTH AND TEMPERANCE AGENTS.

COLORADO.

Barraclough, Mrs. Tillie E., Trinidad.
Ragan, Mrs. May, Loveland.
Shaw, S. B., Colorado City.
States, Geo. O., Eckert.
Tait, Mrs. J., 80 So. Wash. St., Denver.
Voris, Mrs. Addie, Canon City.
Wilson, J. B., 1019 E. Ash St., Pueblo.

ILLINOIS.

Smith, Wm. B., care 28 College Place, Chicago.

IOWA.

Curtis, B. F., Sibley.
Dorcas, Mrs. Florence, Cedar Rapids.
Ferguson, Mrs. R., Kalona.
Frederickson, C., Sioux City.
Hansen, P. A., Ruthven.
Harrington, Mrs. Jennie, Clermont, Fayette Co.
Holliday, Mrs. Honor, Coon Rapids.
Jacobs, Mrs. Mariette, Fontanelle.
Johnson, John H., Box 57, Exira.
Moss, Anna M., Fairfield.
Owen, Mrs. M. R., Columbus Junc.
Rounds, Mrs. L. D., Albia.
Slife, N. A., Paralta, Linn Co.
Watkins, Maggie, Eddyville.

KANSAS.

Bridges, Mrs. Clarissa C., Beloit.
Dixon, Mrs. Nettie, Portis, Osborne Co.
Kirk, Chas. F., Phillipsburg.
Mc Mullen, F. M., Oronoque.
Morgan, M. C., Wathena.

MASSACHUSETTS.

Bradford, Anna A., Acushnet.
Comins, J. S., Holyoke.
Jernegan, S. B., 7 George St., Lynn.
Lays, James, Brockton.
Merry, E. L., Vineyard Haven.
Payne, W. L., Charlemont
Smith, A. W., Worcester.

MICHIGAN.

Ac Moody, E. C., Tekonsha.
Alkire, Mrs. Lizzie, Bear Lake.
Bailey, G. P., Bunker Hill.
Baker, Leonard, Fife Lake.
Carman, G. F., Potterville.
Carpenter, Marcus L., Fremont.
Cor[illegible]t, Frankensmith, Saginaw Co.
Williamston.
Malin, D., Vassar.
Mc Connell, Robert, Memphis.
Mc Cormick, Mrs. E. L., North Branch.
Mc Farland, G., Montague.
Mc Neil, Francis, Imlay City.
Mc Omber, Maggie, Fenton.
Perrine, Geo. C., Eaton Rapids.
Phippeny, Mrs. R. F., Cedar Lake.
Ferris, James F., Meauwataka.
Ford, Augusta, 39 State St., Hillsdale.
Hall, John, Akron.
Hanson, H. E., Shelby.
Hatch, J. A., Watrousville.
Heckert, D. B., Ogden Center.
Hempstead, G. L., Flint.
Irwin, John, Jr., Pomona.
Jessup, Joseph, Gaylord.
Kellogg, A. F., Leroy.
Kneeland, L. B., Orleans.
Lawrence, C. A., Brookfield.
Roberts, J. C., Parma.
Snyder, Anthony, Pittsford.
Stringer, Mrs. Carrie, Lapeer.
Sweet, J. W., Ypsilanti.
Thompson, J. H., Quincy.
Trotman, John, Traverse City.
Tyler, D. S., N. Muskegon.
Westphal, Mrs. G. C., Brighton.
Wheeler, F. A., Sherman
Young, S., Ionia.

MISSOURI.

Beasley, N. H., Poplar Bluff.
Chapin, J. S., Bolivar.
Clarke, Joseph, Lowry City.
Davis, James W., Sedalia.
Duxbury, Robert, Pacific.
Evans, Wm., Hamilton.
Flower, A. E., 3211 Salisbury St., St. Johns.
Hobb, Josephus, Kingsville.
Hollingsworth, O. S., Antler.
Hoover, H. T., Memphis.
Hoover, T. A., Nevada.
Moore, J. Scott, Henderson.
Rice, F. J., Appleton City.
Santee, C., Carthage.
Sellarck, T. J., Fredericktown.
Tovey, W. B., 1411 E. 16th St., Kansas City.
Willis, H. K., Pleasant Hill.

NEW HAMPSHIRE.

Farnsworth, Ellen G., Washington.

NEW YORK.

Bowe, E. A., Batavia.
Cobb, A. C., South Russell.
Dobbins, James, Jamestown.
Eaton, W. C., Jeddo.
Evans, David, Black Creek.
Gleason, Alex., 1201 Niagara St., Buffalo.
Hicks, F. H., Salamanca.
Jones, Ellen E., Frankfort.
Lindsay, C. W., Coomer Sta.
Pratt, Chas. N., Keene Center, Essex Co.
Raymond, N. S., Wheeler.
Simkin, Wm., Wellsville.
Taylor, C. O., Norfolk.
Thurston, S., 214 Winsor St., Jamestown.
Treadwell, Wm., Pennelville.
Tuttle, A. E., Watertown.
Tyrel, M. S., North Creek.
Vanduzer, A. J., Newburg.
Weston, Orvin, Pierrepont.
Whitford, Irving, Adams Center.
Willson, J. V., 317 W. Bloomfield St., Rome.

OHIO.

Peterson, John, Box 25, Astoria.
Van Horn, E. J., 74 Kinsman St., Cleveland.

OREGON.

Burden, Warren J., Montavilla.
Hurlburt, E. D., St. Johns.
Johnson, C., Marquam.
Logan, L. A., Elk City.
Morrison, Isaac, Talent.
Tabor, B. L., 163 Winter St., Salem.
Wait, V. O., Albany.

PENNSYLVANIA.

Barron, Wm., Montrose.
Bowersox, A. S., New Columbia.
Butzer, J. L., Spartansburg.
Howe, Mrs. L. A., Titusville.
Kagarise, J. S., Salemville, Bedford Co.
Matteson, Mrs. A. J., Mill Village.
Parker, J. M., Mexico.
Spencer, Anthony, Canton.
Voorhees, L. W., Singlehouse.
Williams, I. N., Washington.
Williamson, C. H. Washington.
Zeidler, W. H., 23rd Ward, Pittsburg.

PROVINCE OF QUEBEC.

Dingman, Darwin, So. Bolton.
Hammond, Mrs. D. H., So. Stukely.
Rickard, H. E., Fitch Bay.

RHODE ISLAND.

Stone, Mrs. S. D., Apponaug.

WASHINGTON.

Barber, O. W., Carrollton.
Barrett, T. H., Box 113, Wilkeson.
Nellis, S. W., 309 Poplar St., Seattle.

WEST VIRGINIA.

Bowen, Mrs. G. L., Newburg.

WYOMING.

Worth, Mrs. Prudie, Buffalo.

TEMPORARY HOMES.— It is often necessary to find temporary homes for children, while waiting for permanent homes. We are glad to announce that the following persons have volunteered to take such needy ones in case of emergency. We shall be glad to add to the list. All correspondence should be conducted through this office :—

Dr. J. D. Dennis, Michigan.
E. Van Essen, Michigan.
Wm. Kirk, Michigan.
Anthony Snyder, Michigan.
F. D. Snyder, Michigan.

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Henry Snyder, Michigan.
John Wallace, Michigan.
Staines, J., Michigan.
Haysmer, Mrs. Anna, Michigan.

PERMANENT HOMES FOR CHILDREN.—There are thousands of childless homes in the United States, where one or more children would be a blessing. It is the purpose of this department to find these homes, and also to find the little ones to fill them. There are thousands of such little ones within the territory in which this journal circulates, and we shall be glad to know about them, and to be instrumental in finding homes for them. The following persons are ready to receive children :—

Miss Corgan, of Michigan, offers a home to a little girl of eight years.

Mr. David Ferguson and wife, Illinois, offer a home to a little girl, whom they will treat as their own child. They will give her a Christian education and a good opportunity at school. They have no children of their own, and are in good circumstances.

Mr. Hough, of Pennsylvania, offers a home to two boys eleven and twelve years of age. He will teach them a trade.

Ellen C. Jessup, of Michigan, will give a home to a little girl.

Mrs. M. J. Modill, of Ontario, will give a home to a little girl.

Mr. Wilkin, of Michigan, offers a home to a girl of thirteen years.

Mr. Rooney, of Michigan, offers a home to a boy of fifteen. He will teach him the harness trade. The boy must be right-handed, bright, industrious, and reliable.

T. E. Bowen, of West Virgina, wishes to adopt a ten year-old girl.

Mrs. W. H. Parker, of Minnesota, will take a little girl three to five years of age.

Mrs. M. J. Post, of North Dakota, would take one of the boys already advertised, and also a little girl from seven to ten years old.

A gentleman in Colorado offers a home to a little girl about three years old.

A MOTHERLY HEART.—A member of the health missionary class has just received a letter from a friend who wants to take one or more children, if she can arrange to do so. She writes : "I have just received my January *Good Health*, and looking it over saw notices of several children who need homes. I would so much like that little girl of eight, or the other one, if she is nearer. Mr. ——needs just such a boy as is mentioned, and I know he would be kind to one if he had him. As for the little girl, I am all ready to take her to my heart." She further asks her friend to make the necessary inquiries and arrangements, and adds, "I would not mind having a whole family of little ones around me, if I were able to care for them."

THE HOMELESS YOUNG GIRL (No. 105) mentioned in an earlier issue has found a home with a woman of culture and means, who has no children of her own. We trust she will prove a true mother to the worse than orphaned girl.

TWO BOYS WHO NEED A TEMPORARY HOME (NOS. 106 AND 107).—A widowed mother asks for homes for her two boys, Carlos, aged 12, and Willie aged 9. They are strong, healthy boys, but are living where they have no school privileges. The mother has her aged parents to care for, and is willing to clothe her boys, but is very anxious for them to be where they can have religious training and the advantages of school.

A FRIENDLESS BOY (No. 108).—A little boy about 8 years old, needs a home where he can have good Christian care and love. Left an orphan, he has no one in the wide world to look out for him, and is at present in the care of the town authorities, who have secured for him board and lodging, but not a *home.*

TURNED ADRIFT (No. 109).—Another little boy, aged 14, is left without a home because his stepfather refuses to support him. The one who writes of him says, "He is a very nice little fellow, with a good education for his years, and of good morals." Will not some one be willing to have their home made brighter by his presence?

TWO LITTLE SISTERS (NOS. 110 AND 111), the oldest fifteen, are in need of a home or homes where they can be trained and educated for usefulness. The mother is a widow in needy circumstances, and will part with the girls rather than see them come up amid surroundings which may prove their ruin. They are bright, intelligent girls.

SINCE the opening of this department, there have been scores of letters received in answer to our calls. So far we have had more letters from persons offering homes to children, than we have found children to fill them. All letters, however, are kept on file, and will receive attention as soon as possible.

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MISSIONARY NOTES.

A BENGALESE young woman has decided to go to England to take a course of medical training, after which she intends to return to India to labor among her people.

***

JAMES CAMERON, M. D., of the China Inland Mission, died during the cholera plague at Ching King, last summer. His family were at Cheefoo for Mrs. Cameron's health at the time. His death is a heavy loss to the mission and to China.

***

IT is still a common thing along the Ganges to kill off dying persons by stuffing the mud of the river into their mouths. The end sought by this is their happiness beyond the grave; which end, with them as with the Jesuits, justifies the means.

***

THE plans for removing the Jews from Russia, that have been recently laid before the czar by Baron Hirsch, would result, if carried out, in a greater exodus of that people than that which Moses led, or that which followed the destruction of their city by Titus.

***

GREAT BRITAIN has two missionaries, one from India, and one from China, who are there to plead for the suppression of the opium traffic. One is an educated Christian woman, Miss Soonderai Powar, and the other a Chinese of intelligence, and with a good command of English.

***

THE death is announced of the wife of the viceroy, Li Hung Chang, of China. The names of the viceroy and his wife are widely known in missionary circles, on account of their influence in favor of medical missions. Her funeral took place at Tientsin with great pomp, Sept. 13, 18,2.

***

THE first $3000 toward building the Deaconess Home of the Central China Mission, has been forwarded. It is expected that work on the building will be begun at once. The whole cost of building without land or furniture will be $5000. Mrs. Philander Smith, of Oak Park, donates the whole.

***

IN Manchuria (that part of Chinese Tartary which lies north of Korea), there are seventeen foreign missionaries, nineteen congregations, forty-three out stations, fifty-seven native preachers, twelve colporters, and upwards of 2500 church members. The missionaries are Presbyterians, and are all university men.

***

RUSSIA has finally decided to permit the importation of the Bible free of duty, when printed in any other language than Russian; but no translation of the Scriptures in that language may be circulated within the confines of the empire and its dependencies, unless printed by the authority of the holy synod.—*Missionary Review.*

***

THE Rev. George Grenfell, of the Baptist Congo Mission, says that in Central Africa there is an area 4000 square miles larger than the whole of Europe, still unoccupied by a single missionary; that the center of Africa cannot be permanently evangelized by white men, but the greater part of the work must be done by the natives themselves, and the natives are showing their fitness for the task.

LATEST statistics of the Christian Endeavor societies give an enrollment of 23,163; of these, 845 are in foreign lands, and 1546 in Canada. There are 2859 junior societies.

***

THOUGH all the world is said to be open to the gospel, there are yet some languages in which it is not uttered. The British and Foreign Bible Society added nine new translations of the Scriptures to the list last year. Four of these are for Africa, two for the Russian empire, and one each for China, the New Hebrides, and the West Indies.

***

A CHICAGO paper states that the Pacific Gardens mission in that city ranks with the Jerry McAuley Mission in New York, and the Mc All mission in France. Its rooms are open every night, and the attendance, which is made up of the worst elements in the city, averages 300 during the week and 600 Sunday evenings. Each week about 100 persons on an average profess to have begun a new life.

***

LAKE NYASSA is now one of the most prominent and promising of mission centers in Africa. There are five missions actively at work, with more than thirty stations; there are on the lake four vessels belonging to the Universities Mission, and two steamers and a sailing vessel belonging to the African Lake Company. Steam launches are in preparation for the Scotch missions at Bandawe and Blantyre.

***

THERE are two young Africans, crown princes, in this country completing their education. Prince Somayon, of the Bassa tribe, is a student at Bates College, Maine; Prince Mommolu Massaquoi, future king of the Veys, whose country adjoins Liberia, is in Nashville, Tennessee. Both these young princes are Christians, and give promise of being of the greatest service to the cause of Christianity as rulers.

***

A SOCIETY of Christian Endeavor of twenty-one members was formed among the Chinese in San Francisco last July, and it was supposed to be the first such society among the Chinese. In the December number of the Chinese *Recorder*, Rev. G. T. Hubbard writes of the organization of such a society in Foochow, March 29, 1885, and of its subsequent history. Three flourishing societies now exist in Foochow City, and a junior society in the girls' boarding school.

***

IT is a crime in Russia for a Protestant to read the Bible to a member of the Greek church; it is a crime for a Russian to give up being orthodox; it is even a crime for a Protestant congregation to allow an orthodox Russian to be present. "When I left Russia," says Mr. Bigelow in *Harper's Magazine*, "in the fall of 1891, eighty Protestant clergymen were under sentence to Siberia, having been declared parties to the crime of preaching the gospel."—*Missionary Review.*

***

THE presbytery at Shanghai, at its recent session, voted not to give aid or employment to any licentiate or student who indulges in the use of either wine or tobacco, and henceforth none are to be licensed who do not promise abstinence. This action was warmly supported by the native preachers. Only those who know how intimately these things are associated with polite usage in China, can appreciate the moral courage thus manifested on the part of the native pastors.

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"IT IS MORE BLESSED."

GIVE! as the morning that flows out of heaven;
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given;
Lavishly, utterly, joyfully give.

Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blowing;
Give, as He gave thee, who gave thee to live.

Pour out thy love like the rush of a river,
Wasting its waters, for ever and ever,
Through the burnt sands that reward not the giver:
Silent or songful, thou nearest the sea.

Scatter thy like as the summer's shower pouring!
What if no bird through the pearl-rain is soaring?
What if no blossom looks upward adoring?
Look to the like that was lavished for thee.

So the wild wind strews its perfumed caresses;
Evil and thankless the desert it blesses,
Bitter the wave that its soft pinion presses,
Never it ceaseth to whisper and sing.

What if the hard heart gives thorns for thy roses?
What if on rocks thy tired bosom reposes?
Sweetest is music with minor keyed closes,
Fairest the vines that on ruins will cling.

Almost, the day of thy giving is over,
Ere from the grass dies the bee-haunted clover,
Thou wilt have vanished from friend and from lover;
What shall thy longing avail in the grave?

Give as the heart gives, whose fetters are breaking,
Life, love, and hope, all thy dreams and thy waking,
Soon heaven's river thy soul-fever slaking,
Thou shalt know God, and the gift that he gave.

— *Mute and Blind.*

THE WORK OF A MEDICAL MISSIONARY.

BY ELD. G. C. TENNEY.

IT was my unexpected privilege, while in an interior city in India, to visit briefly one who devoted her life to the medical missionary work several years ago, and has had a remarkable experience. Mrs. C. is an American graduated physician, and was connected with a prominent mission in northwestern India in hospital work. She received a call to make a professional visit at the house of a distant Rajah, whose wife was ill. An interesting experience followed, which I will not relate, as it has already been published. But at the end of seventeen days it was seen that her treatment was benefiting the favorite queen, and overtures were made by the family to secure her permanent services. This meant, to her, separation from the mission and from her associates to go seventy-five miles from the railway, into the interior, to live isolated from her race, and what else it might mean she knew not. After days of deliberation and earnest prayer, she

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decided to go. But before going, the Rajah and Ranee were told that if she came to their family, she should come as a Christian and as a Christian worker. They accepted the terms, appointed her a liberal salary, provided for a dispensary, and a school for children.

Three years passed away, and then Dr. C. returned to her home in New York, thinking that perhaps her work was done. But letters quickly followed, entreating her to return. So, breaking once more the ties of home, she returned to the Rajah and his zenana. Three more years have now passed, and gradually the influences of a Christian life have permeated that kingdom, and reached very many hearts. The lady speaks very modestly of her work; but the heart of the queen is touched, and if called upon to make an open decision to-day, would decide for Christ.

When I visited the house where the family were temporarily stopping, they had just suffered a severe trial. The Rajah's little girl of ten was under the instruction of a young Christian lady. The Rajah called at the house, and asked her to sing for him. She sang some Christian hymns, at which her father seemed somewhat disturbed. He then asked her to read to him, when she procured the Bible and began to read. He stopped the girl, and asked if she knew what she was reading.

"Yes," said the daughter, "and it is such a good book I love to read it."

"But does it not tell about Jesus Christ?"

"O, yes," was the reply, "but not so much in this book as it will in the next" (the New Testament).

"And will you become a Christian? That is a bad book; you must not read it."

The Rajah called upon his wife for an explanation, when she too defended the Bible, speaking of the comfort it had given her, and attesting that the book could harm no one. She plead that the daughter might not be prohibited from reading it. But the father was not to be dissuaded; he was much disturbed, and insisted that the Bible must not be taught. The daughter went to her teacher with the sad word, and that lady told her she could no longer act as her teacher unless permitted to teach the Bible.

The following day was one of sadness and prayer. In the evening, the Rajah called again, and his beloved daughter plead with him to allow her still to read the Bible. He relented so far as to say, "Well, read the Bible then; but *don't read about killing cows and eating them.*" This promise the little daughter willingly gave; and when I called the next evening, there was joy in the household.

There is much food for thought in that earnest protest. It is true we do not worship the cow nor regard her person as sacred; but that fact can hardly be urged as a reason why Christians should kill and eat the gentle creature.

The incident was a great encouragement to Dr. C., who could see that even the Rajah's prejudice against God's word did not rest upon a very firm foundation; and that in other hearts it was finding a sacred place.

THE TRIALS OF A NATIVE SYRIAN MISSIONARY.

BY MRS. MOSES KANTOOS.

[Abstract of a lecture given at the Sanitarium.]

I AM from Damascus, the oldest city in the world, the first mention of which in the Bible is in the days of Abraham. When I was nine years old, I entered one of the American missionary schools in Damascus, and remained there for five years. I studied both English and Arabic. I was fourteen years old when I left the school, and soon after was married to a missionary named Simon Haneeif. We began teaching and preaching in a village called Eneshere, near the Harmoon mountains.

The people of this village were mostly Catholics and Druses, though there were some Protestants. The Catholics hate the Protestants intensely, and they made an attack upon them one time, killing fourteen women and twenty men. Upon this, my husband reported the matter to the government, together with the names of the men who had led the attack, and the government arrested the guilty parties, and sent them to prison. This made the Catholics hate my husband, and they resolved to put him out of the way. They went to the Druses, whom they often employ to do bloody work for them, and got them to agree to kill my husband; for they thought that if they could only succeed, the little Protestant church would be crushed, as he was at the head of it. So they made a compact with the Druses that for every Protestant killed they would pay whatever amount was necessary to settle the affair with the government. A friend of my husband overheard some of them talking about it, and came and told him of his danger. He replied that he did not fear any harm; for if the Lord was with him, nothing could hurt him.

At this time we had a school of forty boys and girls, and one day we took them out into the woods for a picnic. My child was a little baby seven months old. We went to a fresh water spring. My husband was a hunter, and had his gun with him.

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Thinking he heard some wild ducks quacking, he went on a little farther to find them. He then fired and the ducks flew, and he sat down to wait for them to settle again. As he did so, some one in ambush close to him fired a bullet, which struck him in the back and went entirely through his body. He was dressed in the fine white linen garments common in our country, and the fiend who fired the shot stood so close that my husband's garments were set on fire, and burned his flesh so horribly that it dropped from the bones, though his head and face were not marred. The horror was increased by the explosion of a flask of powder which he carried by his side.

Meantime I was sitting under a tree, playing with my baby and watching the school children at their games, entirely ignorant of calamity. We sometimes roasted green wheat and ate it, and we were preparing to do so on this occasion, but had forgotten to bring any matches. Just then I saw some smoke on a hill near us, and sent my servant to get a firebrand to start our fire with. She went, and found to her horror that the smoke came from my husband's clothing, and he was in the shocking condition just described. I ran to him as fast as I could and found the poor man not yet dead, but writhing in indescribable agony from the burns and his wound. He lived for three hours, and was conscious part of the time. From the effects of that fright and shock, dates my ill-health. Although it was thirteen years ago, I cannot yet speak of it without being deeply moved.

For a year the officers of the government tried to find out who the murderer was, but failed. The man who claimed to have seen the shooting, afterward denied it. This left me a widow in poor health, and with a little child to support. The other missionaries helped me some, but not enough for my support, and I went back to my father's house to live. In our country, the women are not free to marry or not, just as they choose, and so after I had been a widow a little over a year, my father married me to Mr. Moses Kantoos, my present husband. He was also a Protestant missionary. We were sent to a village near that in which my first husband was murdered. I was happy to be of service in spreading the gospel story, so dear to me. We spent nine years in this village, preaching and teaching as before. My little fatherless boy was with me, and in course of time, two more children were born to me.

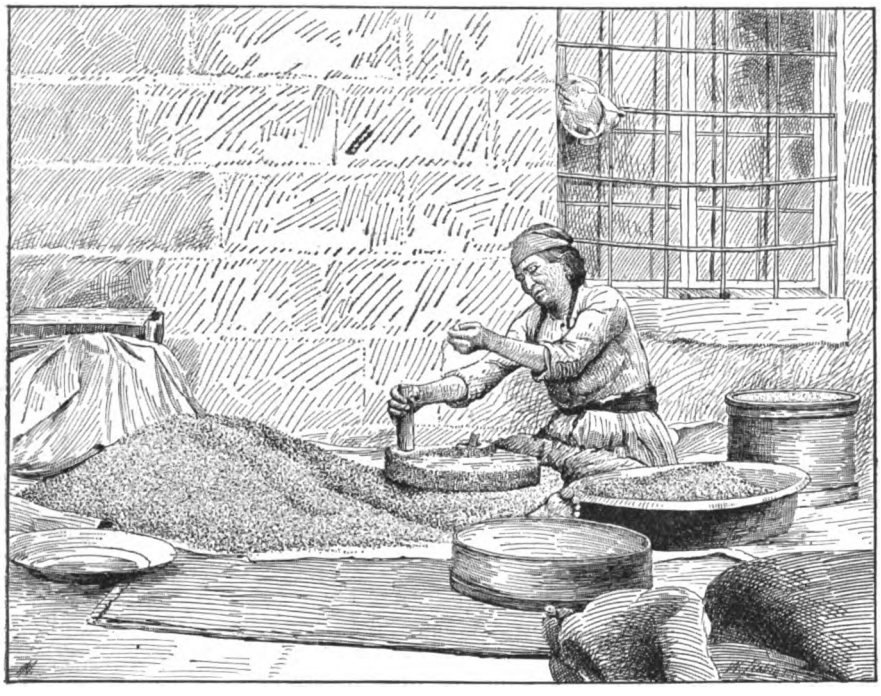


A STREET IN DAMASCUS.

The people of this village were either Druses or Catholics; there were no Protestants there. We la-

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bored hard for their conversion, and finally made about thirty converts from among the Catholics. My second husband's parents were from the same village in which my first husband was killed, and the two villages were not far apart. Serious trouble finally began for us, and one night we were awakened from sleep by a knocking at the door. I went down and opened the door, and there found twelve armed men, relatives of my husband, bearing a letter to us. They had just learned of a dreadful conspiracy for his murder, and they had come to escort him to a place of safety, so he went with them. Our friends did not tell either of us then that my husband's father had been murdered by the Druses the day before, for as he was thus left the head of the family, they thought he would report the matter to the government and try to get the murderers punished, and that this would only bring fresh trouble upon us all.



TURKISH WOMAN GRINDING LENTILS.

I was sleeping alone with my children the next night, when I heard a loud voice calling at the front of my house. Looking out at a little round window, I saw a company of white turbaned Druses. I called out as bra[illegible]ould, "What do you want?"

They [illegible] cursed woman, just come down [illegible] show you. We will let the do[illegible]

[illegible]afraid of you. If the Lord is with me, nobody can hurt me." I also told them that in my family there were three hundred relatives, and if they dared to kill me, all these friends would seek revenge upon them, and kill a good many more than one. My uncle was then Consul in Alexandria, but he has since died, and my grandfather was a judge in Beirut, and I had other influential friends.

I heard one man turn to the rest and say, "She is a woman. Let her alone. She cannot hurt you. Go and kill some man from her husband's family;" and then they went away.

Early the next morning, we started off on mules to join my husband. There I found that another male relative of my husband had very recently been killed.

In a short time, my husband went into Damascus and reported the double murder to the government, and they sent six hundred soldiers down there for our protection. When the Druses learned that the soldiers were coming, they packed up all their valuable things which they could carry away easily, and fled to the village in which we had been teaching. The soldiers took all the property left behind which was of any value and destroyed the rest. The Governor came with the soldiers, having been greatly distressed by the occurrence. I felt that I must see the Governor about the matter, for I knew so well the ways of the Druses, and my heart was burning with indignation at the wrongs we had suffered. I told him that the leaders of the Druses are both priests and chiefs. They say to the men who commit crime, "Come and rub your hands free from blood in the fur of our robes, and that will make you clean, and nobody shall punish you." They hide murderers and other criminals in their houses, and will not give them up to justice.

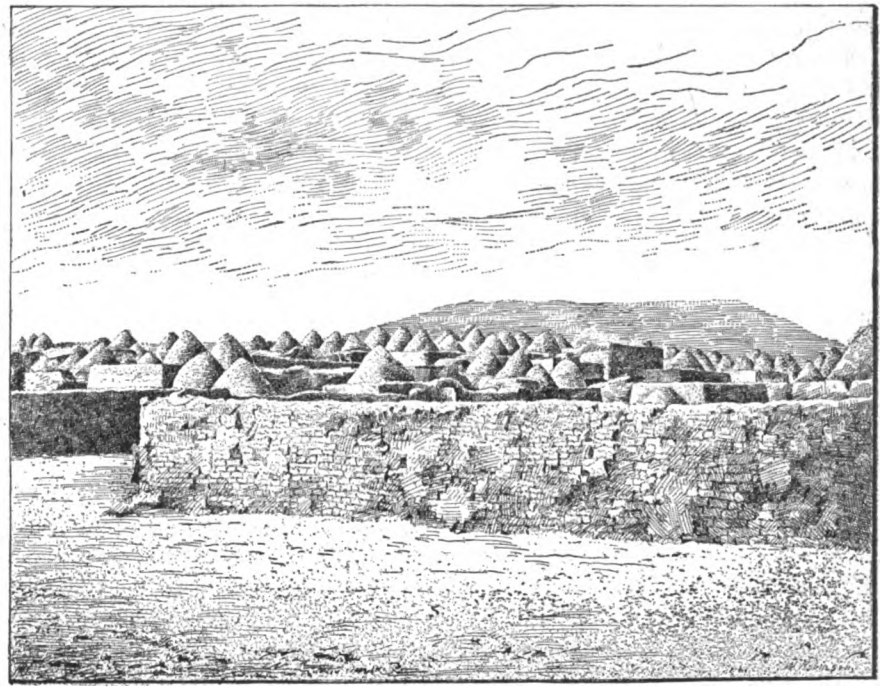
Profiting by my suggestions, they succeeded in capturing twenty-five of the leaders of the Druses, and marched them off to Damascus to prison. The Druses in Eneshere were at this time in great distress for want of food and clothing. So they came in a body to our house, and asked us to forgive them,

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and to take a bond from the government in their behalf, and let them return to their old village. Of course we forgave them, as our Christian religion would have us do, and took the bond for good behavior, and allowed them to return to their homes.

A year later we returned to the village to see to our farms and stock and houses. Some of the Druses came to us, and told us that they were greatly in need of money, and offered to sell us some of their land. They told my husband that because he had forgiven them for shedding his father's blood, they were now come to him as brothers. My husband believed them, and bought the land, forgetting the treachery of the past. And he did not remember either their dreadful religious code, which was brought to light at the time of the capture of the property in the village, and which had never been made known outside their tribe before. In short, it was this, to kill Christians and mix their blood with dog's blood, to steal their property, and tode file their wives and daughters. The Druses in Syria do not let anybody read their religious code, which is in manuscript. They only read their sacred book when alone by themselves in their homes or in a temple in the woods, and then they always station watchmen to guard all approaches. If anybody was found listening to the reading or prying into the books of the priests, they would kill him. At the time my father-in-law was killed, the Christians and the Mohammedans got hold of a large number of their books, and they scattered them around, and so people found out in this way their creed. When we learned it, we were very much afraid to live among them, but still my husband was not willing to leave his home and his mission work. It was not long before another attack was made upon his life. Since his father's death, he was counted the head of the family, which made him a prominent mark, and they hated us all.

We escaped again to Damascus, my husband reluctantly leaving his field of labor, at the advice of the other missionaries. We stayed in Damascus three months, and then, when we heard of the World's Fair in the United States in 1893, the missionaries in Damascus advised us to take our fancy work and go to Chicago and do what we could there. They told us what a grand country it was to live in, and that we would be free to earn our living as best we could, and suffer no fears as to life or property. So we left all our property, our land and houses, in the village, for we could not sell it, and started last May for the United States. For the last eight months we have had a hard struggle to make a living. My husband has been seriously ill much of the time, and is unable to do anything now. My own health has been very poor, and it has been hard for me to earn our bread, as the work of providing for the family has mostly fallen upon me. My husband does not speak English, and that is to his disadvantage when he is able to do anything, and my children are too young to help themselves. If I can only get well, I will be all right, and will be able to take care of my family. By the kindness of Dr. Kellogg I came here to the Sanitarium Hospital for a surgical operation.



VILLAGE OF TURKISH MUD HUTS.

I hope that I may have succeeded in interesting you somewhat by this story of my life, and I want your interest in our Syrian people and also for our enemies, the Druses. In Turkey there is great need of missionaries to the poor people who live among the Druses. They need help. In Beirut and Da-

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mascus we have a good many schools for the Mohammedan children and one for the Druses. The missionaries have been preaching and teaching in the vicinity of Damascus for the last thirty-two years, and yet there is very much more to be done. In all this time, I have never known a single child of the Druses to become converted to Christianity.

What I have related will show you the difference between this fair land and Turkey. Jesus was born in our country, sometimes called the Holy Land, but they have forgotten him, and the darkness of sin and ignorance has fallen over that once favored land. For years they knew Him not at all, until the missionaries came to spread the gospel in the lands where the gospel had its birth.

Now I thank God that I am in this free country and have no more fears from those wolves who deceitfully give you fine words, but are ready to turn and rend you any moment. Here I dwell among people whose words are sweet, whose hearts are true and loving, and who are brothers and sisters in the blessed faith of Christ.

FIVE YEARS OF SELF-SUPPORTING MISSION WORK IN ANGOLA.

BY K. G. RUDOLPH.

(Continued from February Number.)

WHEN our party reached St. Paul de Loanda, the population of the town was about 12,000, 8000 blacks and 4000 whites. Portugal sends many of her convicts here and some farther inland,—some for life, others for a certain number of years. Although unable to speak their language, and having but little of this world's goods ourselves, we were able to help them some. There is much misery and wretchedness among them. The jail was near by our house, so we had opportunity to visit them often. Some of the inmates made brooms, hung them out of the windows, and offered them for sale to passers-by. They are the standard broom of this section of the country, and very serviceable. We always bought our supply from them.

The first day ashore I remained with Brother Chatelain, who took me to the home of the clerks of the English trading house.

The rest of the company remained on board the steamer another night, as the house engaged for our use was not yet vacated. Committees were appointed to attend to various work, some to cook, others to wash dishes, others to transport the goods from the custom house to the mission. My own work, and that of another young man, was to wash the cups, plates, soup basins, spoons, etc., all of tin, after dinner. We did all our own work, except the cartage, with the help of one native, who assisted in the kitchen. Tents were put up in the yard, where, after leaving the steamer, many of us slept. Classes were at once started in Portuguese, Brother Chatelain teaching the adults, and Brother Ratcliffe the children.

The Governor-General of Angola was absent, so we were detained for a time at St. Paul de Loanda, as Bishop Taylor did not wish to go inland without letters of recommendation from the authorities.

There were no water works in the city at this time, and water was conveyed in casks containing 126 gallons, upon ox carts, from quite a distance to the houses of the purchasers. This water was often used for drinking without having been boiled, as our number was large and the accommodations for boiling the water, small. Although we often saw good-sized wrigglers in the water thirty-six hours after delivery, and had been told that we must boil it, we did not realize the importance of doing so then as we did afterward. Refuse matter of all kinds, and gross filth is left upon the surface of the ground, and the air is charged with the unwholesome odors resulting from the utter disregard of sanitary laws.

It was not long before our house was turned into a small hospital, some sick with African fever, others of various other diseases. One of our number, a promising young man, had before leaving America imbibed extreme and fanatical views of faith healing. He not only refused medicine as long as consciousness remained, but even claimed that he was not really ill, believing it to be a lack of faith in God's promises to acknowledge himself ill. He died of African fever after about three weeks' illness. He was a young man of noble character and exemplary life, and we all regretted most deeply the error that resulted in his untimely death.

I had a very severe attack of acute dysentery, became greatly reduced, and near death's door. At first I received treatment from Mrs. Davenport, M. D., but as she was laid aside by sickness, I came under Dr. Summer's care, when I improved rapidly. Some fish soup was sent me, which caused a severe relapse, but by great care I convalesced again. Some baked fish, which was sent me afterward, had a similar effect. I was now so greatly reduced that the doctor declared it impossible for me to pass through another relapse.

May 20, two months after our arrival, nine of our party started inland, leaving me to come by the next

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steamer. Dr. Summers went with this party, and as the other two physicians were sick, I was obliged to take care of myself as well as I knew how. I had longed for bananas, but was told if I ate them, I might as well order my coffin at once. I had been taught in my boyhood that ripe fruit was suitable under almost any circumstances, and in spite of the warnings, I carefully ventured on a fruit diet, and with the best results. I soon used bananas freely and gained strength to go on the next steamer as planned. It was about three months before I fully recovered from this illness, but by simply being careful of my diet, I regained my strength without further use of medicine.

Loanda is the port from which many slaves were shipped to this country for scores of years by Portuguese dealers. Slaves are still sent from this place to St. Thomas to supply coffee and cocoa plantations, under the guise of a contract for seven years. Instead of being released at the end of seven years, they are kept for life. I rode on one of the Portuguese Royal Mail steamers from Loanda to Ambrizette, and saw about 300 half-starved slaves on board with tin tags tied about their necks, each having a number. They were on their way to St. Thomas. The coffee districts and sugar cane plantations of Angola are worked chiefly by slaves under the guise of the contract system. The sugar cane is largely converted into rum called *aguardente* (hot water) in Portuguese.

The buildings of the town are constructed after the Spanish custom of adobes or sun dried bricks with tile roofs. We were much troubled with termites, or white ants, and were obliged to repile our goods frequently. We found tar felting laid upon the floor to be the best thing to prevent their destroying the goods. These little insects always work under a cover made of earth even while working above ground. They destroy woolen, cotton, and linen goods, and soft wood, and make inroads even upon hard wood. Termites will sometimes begin their destructive work upon a pair of shoes or boots which the wearer left on the floor while asleep.

Fish are caught in large quantities in the Atlantic ocean, many of which are dried and sent inland for trade. American cod-fish is highly esteemed among the white population, and holds first place among dried fish. Very few cooking stoves are in use among the Portuguese. Their fire places consist of rows of adobes or bricks with spaces between for firewood, over which the pots are placed. The old-fashioned Dutch ovens are used for baking. Meat sells for from ten to fifteen cents per pound, and is disposed of very differently than in Europe and America. There is but one price per pound for meat, whether the cut be a porter-house steak or the small of the leg. The only variation in price is occasioned by the supply of meat on hand. Meat kept over night is not fit to eat.

The fruits most common here are bananas, oranges, guavas, pineapples, mangoes, and limes. Other varieties are found, but only in small quantities. In the interior a larger variety is raised. Sweet potatoes are much used here. Manioc flour, corn, squash, peanuts, palm nuts, palm oil, cocoanuts, cabbage, lettuce, etc., are found here.

When we reached here, we found a dearth in the land, many dying from starvation. We were told by some of the merchants that it would be useless to attempt to go into the interior without rum, beads, and brass rods. They said also that the natives would not take our cloth which we brought for barter; but their predictions all failed. We obtained porters more readily than they did, because we trusted in the living God.

Portugal has occupied Angola with but one interruption by the Dutch, since 1482. Roman Catholic missionaries were very active here from about A. D. 1600 to A. D. 1800, and the ruins of once large churches are to be found in several localities. No other religion is allowed by law to be taught, and so we were simply "tolerated" in the country. Many of the citizens are favorable to a republican form of government, to the American people, and to American manufactures, some of which are sold here. Water works have been built since 1885, and a railroad extends about two hundred miles into the interior. It is intended ultimately to carry the track across the continent.

MEDICAL MISSIONARY WORK AMONG THE SOUTH SEA ISLANDS.

A LETTER recently received by the editor of the MEDICAL MISSIONARY from Eld. A. J. Read of the first Pitcairn company, is another testimony to the desirability of medical missionary work. Eld. Read speaks of the experience of the Pitcairn's company on the first voyage of the ship, and the mention of these experiences, and the conclusions he draws therefrom are not only interesting, but very suggestive. He says: —

"I have had it in my mind for some time to write you some things in connection with the voyage of the Pitcairn through the South Pacific Islands. Of course we should have been pleased if a doctor had accompanied us, as we felt the need of this kind of

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help, even before the vessel sailed, and much more as we touched at different points, and found almost everywhere a demand for medical assistance and advice. Although we were able to offer palliative treatment in most cases, we felt our inability to cope with disease without scientific medical knowledge.

"It was my intention before ever entering the foreign mission work to take a course in medicine, and perhaps this fact has led me to feel more keenly our deficiency, as well as an active interest in the cases which have presented themselves to our notice. Indeed, I feel at times almost inclined to leave the field, if it were possible, and gain this preparation as I had at first planned. But to return to our trip.

"Before our vessel had reached land at all, there was need on board, as in fact there is on almost any vessel, of medical skill. On reaching land almost the first thing that greeted us was a case of asthma, not so remarkable in itself, though the case was a very obstinate one; but particularly because this affection is one which we have met on nearly every island we have visited; the real cause of it and its frequent occurrence I have not been able to ascertain. Whether it is due to the habits of the people or the peculiar island climate, I do not know. This case was almost miraculously cured by the treatment which we began, and which was afterward continued under our instruction.

"Another frequent observation has been that cuts and bruises heal very slowly, often discharging a certain amount of pus before healing. I should suppose that this was due to a bad condition of the blood, which is undoubtedly true in many cases; but those who in cooler climates have no trouble in this direction, suffer no little inconvenience from slight wounds here in the tropics.

"On some of the islands elephantiasis is very prevalent. Some think this disease is due to eating raw foods, and others attribute it to the tropical climate, stating as proof that it entirely disappears upon going to a cooler region. To say the least, the disease is hideous, and it is little wonder that it is almost as much dreaded by Europeans as malignant leprosy.

"Leprosy in all its forms is quite prevalent in the Society group (from which this letter is written), and also in some of the neighboring groups; and what is worse than all, the authorities seem to make little effort to prevent the spread of the disease. This negligence has increased the number of victims fearfully in the last two years. Owing to this and the prevalence of drunkenness, licentiousness, and the tobacco and opium habits, the natives are diminishing in stature and numbers. A well-formed, manly looking native is now the exception in this group, and not the rule, as in the days of Captain Cook. The death rate on Marquesas, a neighboring group, as I was recently told by a resident of those islands, exceeds the birth rate by twenty per cent. This fearful fatality is charged to the prevalence of leprosy and the use of opium. It is stated that the poor natives of these islands have become so crazy for the drug that it is wellnigh impossible to engage them for a day's work unless pay in opium is guaranteed. Scrofula and ulcerous sores are quite common in all the islands, probably due to the legacy which Captain Cook left in his early visit, namely, the pig, and to the immoral habits of the people.

"A native minister here, whom we have induced to give up the use of tobacco, is very fearful that his dropsical tendencies will develop, as it was for this that he adopted the use of the weed by the advice of a French physician. We have advised him to live on a diet of grains and fruits, and avoid excesses in eating and drinking, and thus far our advice has seemed to work well.

"We have been surprised at the large number of your publications in circulation among the islands, and the appreciation which many of the people have for them.

"I had much more that I wished to say in this letter, pertaining to the qualifications of those who may come out as medical missionaries, but shall be obliged to postpone it till some future time."

MISSION WORK IN INDIA.

[Abstract of an address given by Rev. D. H. Drake, of Madras, India, in the Sanitarium Parlors, and reported by Helen L. Manning.]

REV. D. H. DRAKE has been for a number of years connected with the famous "Lone Star" mission of the Baptist denomination among the Telugus. Something over a year ago, his wife died of cholera, and he himself was very ill at the same time. When able to travel, he came to this country to recuperate. His health is now in a large measure restored, and he expects to return to his work the coming August. After a few preliminary remarks as to the necessity for every Christian to possess the missionary spirit, he spoke directly of his work, without taking time, as so many returned missionaries do, to tell about the country in general facts and figures, which everybody knows or ought to know. Following is a condensed report: —

The Telugus, to the number of eighteen million, occupy the southern part of India in the Madras

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presidency. Amid all the changes of government, they have maintained their old home, social, and village life. As you know, the inhabitants of most of these eastern countries do not live in scattered agricultural districts, but in villages of five hundred to a thousand inhabitants. This is partly for economy and partly to protect themselves against robbers. Fifty or a hundred families can all use water from the same well, and if they unite in digging it, expense is greatly lessened. These wells are very large, sometimes sixty feet square, and eighteen to twenty feet deep, walled up on three sides, while a broad passage way of stone steps leads down to the water on the fourth side, up and down which the women pass with their water jars. In our work we deal with villages as we would here with individuals. We travel with oxen and cart, as our route often lies apart from the regular roads. On reaching a village, we go directly to a well, and there interest the women, first by inquiries about their work and life, and then in the ever new gospel story which we try to tell very simply. They do not know among themselves what disinterested love is, and they marvel at the love of the Son of God, and it touches their hearts. After staying long enough to awaken quite general interest in one village, we tell the people to talk the matter over, and when they feel that they would like a Christian teacher to come and live among them and open a school for their children, they can send a messenger to us; and then we go on to the next village, and proceed in the same way. Generally in the course of one to three months, a teacher is sent for. Often we return to find many interested who did not hear us personally.

I was among the Telugus during the great famine of 1878 and 1879, and assisted the government in distributing aid to the sufferers. We made it a rule not to receive any converts by baptism during this trying time, for fear some might be induced to accept our doctrine from unworthy motives; but after it was over, 2222 were baptized in six hours one July day, by Dr. Clough and six of his native assistants. This great ingathering was upon the field where Dr. E. Jewett had labored for twenty-five years with so small apparent results that the mission board again and again tried to have him give the Telugus up and go to work where he could do something. But he begged to be allowed to remain, and said that if the board would not send him back, he would go on his own responsibility; for he had great faith that the seed sown in faith and love for so many years would at length yield a rich harvest, and so it proved. Dr. Clough was sent to assist Dr. and Mrs. Jewett, and the whole missionary world knows with what grand results their labors have been crowned.

In one village where we were asked to establish a school after the famine, the natives took down a large heathen temple, and used its stones in building a schoolhouse which would accommodate about seventy-five children.

The problem of how to rescue the child widows from their pitiful lot confronted us, as it does all laborers in India. The degradation and abuse which is heaped upon a girl if her husband or her betrothed die, beggars description. My wife had a bright little girl in her school who was given in full marriage to her husband at eleven years of age. In less than a year her husband died, and she suffered so much indignity in the house of her father-in-law that she ran away, and begged her own mother to take her in. The mother shut the door in her face, telling her that she must be to blame for her husband's death. The next morning the poor child was found drowned in a well where she had thrown herself in her despair. And this is only an illustrative incident.

We are all to a greater or less degree medical missionaries, able to prescribe for common maladies. My wife always carried her medicine case to her school, and frequently found opportunity to use it. The more thorough the medical training, the more good one can do, and the greater his influence over the natives. In the Madras presidency, the women are not under the restrictions that they are in the northern part of India, and will see a physician of the opposite sex as readily as a lady physician.

A LEPER FUNERAL IN INDIA.

THE Allahabad Leper Asylum lies in a quiet spot near the village of Nynee, and about a mile distant from the farther end of the railway bridge over the Indura River.

I must confess to a little sinking of heart when the message came to me, one blazing afternoon, that one of the Christian lepers was lying very ill. It came at a time when we were not living, but existing — fighting through that frightful two weeks which prepares for the rains, that terrible roasting of the air over the great Gangetic valley, which makes it soar high and draw in the moisture-laden clouds from the ocean. It is a useful season, no doubt; and if one is in health, and can sit still and drink water, and can by means of punkahs (great fans) and wet grass mats and the like, keep the temperature down below 98° in his room, it is also, perhaps, an endurable one. But ob-

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viously, a journey anywhere away from these comforts causes dismay in the very thought.

There was, however, but one thing to be done. Any one so ill, on such a day, could hardly last long. Even to wait till the cool (?) of the early morning might very likely cause one's journey to be made in vain. So the messenger was told that I would, if possible, be over that evening. For obvious reasons I must not delay till darkness fell, still, it was well to let the fierceness of the afternoon sun abate a little. So I waited awhile, then drove to the entrance of the railway bridge. I thought it better to walk across, partly because the tolls were extreme, partly because one is so apt to meet a train, and the experience of being hemmed in with a frightened, plunging horse between those iron bars, while the long train goes roaring and rattling overhead, is not one to be faced lightly.

It soon appeared, however, that heavy tolls and frantic horse would have been better than what came to me. The sun, at a temperature of 165°, had been beating on that iron lattice work all the afternoon, and to walk through these eleven long girders, in that furnace heat, wilted one's strength away like an attack of fever. At last, dragging one foot after the other, the bridge head was gained, and the worst of the journey was over. A native conveyance was secured, and the leper village was soon reached.

The village with its well-built huts and nice grove of fruit trees is much more attractive than the average hamlet outside, for kind foreign friends have been moved to do at least this much to alleviate the sad fate of these uncomplaining sufferers — let them have at least a cheerful, comfortable nook in which to die their long, lingering, loathsome death.

The sick man was advanced in life, far advanced too, in his malady; and though I did not see the physician, I judged that he was then suffering from one of the complications of advanced leprosy, and that the only service I could now render him would be a spiritual one. If, however, I had fancied that I must hasten to sustain the failing faith of an ignorant convert, whose gathering calamities must be driving him back to the trust of his earlier and happier days, I was soon rebuked. His faith seemed as strong, his doubts as few, as my own; in evident bodily distress, his words were all in praise of God's goodness, and trust of his grace. My visit was little needed, then, except to show sympathy with the poor sufferer and the kind companions in affliction who gathered about him, and to commend these "little ones" to the great Heart of Love. We held a short service, and sang some inspiring hymns, and came away. By this time dusk was drawing on, and the return journey was more endurable.

Early the next morning we were not surprised to hear that the poor leper had passed away. In that fierce heat the funeral must perforce take place the same evening. So men must be sent here and there, a coffin procured, grave dug, and other arrangements made. All this was rendered more difficult by the fact that the managers of the asylum had gone away on a few days' leave. However, when evening came, we went back to the quiet village. I called in the aid of a few native Christian friends, for there were not whole hands enough among these leper men to hold the ropes which should lower their brother to his last resting place. Even with these helpers it was found best to carry the corpse, laid out upon its light bed, and the heavy coffin separately to the graveside.

Here I found them, in a quiet God's acre just outside the village wall — the still, straightened form, under its white sheet, the quiet friends sitting about all around, the silent fields beneath, the hush of evening above. The grave-diggers were still at work, but made almost no sound. Presently the grave was pronounced ready; careful hands composed the weary limbs to rest. The voice of prayer and song and exhortation broke the stillness. Then the kind leper friends gathered thick about the grave, to cast in "dust to dust" with their maimed stumps of hands, and thus poor Bipat, "Affliction," ceased from his affliction.— *N. Y. Independent.*

A MISSION BOX AND WHAT CAME OF IT.

THE venerable Cyrus Hamlin, missionary to Turkey, speaking of his boyhood days before the interdenominational Missionary Union, at Clifton Springs, told the following amusing and suggestive bit of personal experience: —

In those days all were agreed that the greatest event of the season was the fall training, or militia muster. To participate in the affair was the greatest military glory that we could have any conception of. There was the colonel on his magnificent horse, the fifers and drummers, the militiamen. It elevated our souls just to behold the glory of the militia muster. There used often to be Indians there, and about twenty to thirty-five old Revolutionary soldiers, who were always getting up Indian fights. Every boy who went to muster had his money to buy ginger-bread and other confections on that great day.

Now I remember almost as well as though it were yesterday, a bright September morning, when I

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started for the muster. My mother gave me seven cents to buy ginger-bread for my enjoyment during the day; and a cent then would buy a pretty large piece of ginger-bread. I was rich; my mother was generous.

I was thinking how I could spend all that money in one day, when my mother said: "Perhaps, Cyrus, you will put a cent or two into Mrs. Farris' contribution-box as you go by." Mrs. Farris used to take the box home with her on Sunday, and persons not at the meeting might stop at her house during the week and drop in a few cents.

As I went along I kept thinking, my mother said "a cent or two." I wished she had told me to put in one cent or two cents; but there it was: "Perhaps, Cyrus, you will put in a cent or two."

As I turned it over in my mind during the first mile of my walk, I thought, "Well, I will put in two cents." Then I began to reason with myself: "How would that look? two cents for the heathen, and five cents for ginger-bread." It did n't satisfy my ideas very well, because we always read the news in the *Puritan Recorder* every Sunday, and then the *Missionary Herald* came every month, so we kept full of all the missionary news there was, and my conscience was a little tender on that subject. Two cents did n't look right, and after a while I began to think that I would put three cents into the missionary box.

I went along a spell with a good deal of comfort after I had come to this decision. By and by the old reasoning and comparison came back to me. "Four cents for ginger-bread, and three cents for the souls of the heathen." How was I to get rid of that? I thought I would change it to four for the heathen and three for ginger-bread. Nobody would complain of that.

Then I thought of the other boys who would be sure to ask, "How many cents have you got to spend?" and I should be ashamed if I had only three cents. "Confound it all! I wish mother had given me six cents, or eight cents; then it would be easy to decide; but now I do n't know what to do."

I got to Mrs. Farris' house and went in. I remember just how I felt to this day. I got hold of my seven cents and thought, "I might as well drop them all in, and then there will be no more trouble;" and so I did.

After that, I went off immensely well satisfied with what I had done. I was quite puffed up, and enjoyed it hugely till about noon, when I began to be hungry. I played shy of the ginger-bread stand — did n't want to go there — went off around where the soldiers were having their dinner, and wished somebody would throw me a bone.

Well, I stood it without a mouthful till about 4 o'clock, and then I started for home. I can remember just how I felt when I got in sight of my home. It seemed as if my knees would fail me; they felt worse than they do now; I could hardly drag myself along. But as soon as I reached the house, I called, "Mother, do give me something to eat; I am as hungry as a bear; I have n't eaten a mouthful all day."

"Why, Cyrus! where is the money I gave you this morning?"

"Mother, you did n't give it to me right. If you had given me six or eight cents, I could have divided it, but I could n't divide seven cents; so I put it all in the missionary box."

She said, "You poor boy!" and she went right off and brought me a big bowl of bread and milk, and I do n't think I ever tasted such bread and milk before. There were tears in my mother's eyes, and I said, "Pshaw, mother, I would go without eating all day to have bread and milk taste as good as this."

But that was n't what she was thinking of — no mother would interpret it that way. It was the thought, "This little boy, my youngest, can deny himself for the sake of Jesus!" that brought the tears to those loving eyes.

Now, if there are any mothers here who do n't want their children to go into missionary work, do n't go fooling round with missionary boxes. But if you do want them to go as missionaries, that is the way to train them for missionaries.

When I grew to be a young man, I told my mother "I have decided to give my life to missionary work;" and she wept bitterly over it and said, "I have always expected this, Cyrus," and never said another word about it.

I have often thought in looking back over my boyhood, that out of that one missionary box came six missionaries, who have done long and good work. We never thought of it then, but that is my interpretation of it now. One of the missionaries is the man who saved the Telugu Mission when the Baptist Board thought of giving it up. They told him they would n't send him back, and he said, "You need n't send me back, but I shall go back. As I have lived, so shall I die among the Telugus." They could n't do anything with such an obstinate man, so they said, "When you die, we do not want the heathen to pitch you into a hole and cover you up; we want you to have a Christian burial, and this young man shall go back with you." I think in five years after

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their arrival they baptized five thousand converts. That was the Rev. Dr. Jewett, of the Telugu Mission. When we were boys, we used to attend the same church and look at each other through the loop holes in the high pews. I have always felt as if he came out of that missionary box. I'm sure I did, but I didn't know it at the time.—*Helping Hand.*

RELIGIONS OF AFRICA.

ASSUMING the total population of Africa to be 200,000,000, it is probable that one fourth are Mohammedans and almost three fourths pagans. There are about 3,500,000 Christians, of whom nearly one half are Copts and Abyssinians, and the remainder Roman Catholics and Protestants in about equal proportions. The Roman Catholics include the French in Algeria and the Portuguese in Angola and Mozambique. The Protestants include the English and Dutch of South African colonies. There are 250,000 Hindus, etc., chiefly on the eastern coast, and nearly 1,000,000 Jews, chiefly on the shores of the Mediterranean.

The term "pagan" comprises all heathen that do not belong to one of the great book religions. Of the pagans on the entire globe, six sevenths are in Africa, which is, therefore, emphatically the pagan continent. Speaking roughly, the religious beliefs of both the great African races — the Negro and the Bantu — must be so classified. The Hamitic and Semitic peoples are in the main Mohammedan, and also some of those grouped under the name Nuba-Fulah.

African paganism is very different from polytheism of ancient Greece and Rome, or of India. So far as a belief of a divine being exists at all — and among the negro nations of West Africa, at least, it does exist — it is belief in one Supreme God. But this God is not supposed to busy himself with the affairs of men; and accordingly he is not habitually worshiped. The so-called gods that are worshiped, if worship it can be termed, are rather spirits or demons. Africans undoubtedly believe in a vast spiritual agency. They regard themselves as living in the midst of an invisible world of spiritual beings, by whom they are in danger of being constantly influenced for evil rather than good.

With this is combined a universal faith in witchcraft in various forms. This faith is made by the priests and medicine men an instrument of terrible oppression, and it is thus the source of wide-spread misery. All sickness is regarded as possession by some evil spirit, and the business of the medicine man is not so much to cure the disease as to exorcise the spirit, or else to discover the guilty person who, being secretly addicted to witchcraft, has bewitched the sufferer. The suspected party is subjected to trial by ordeal of fire and water, and to avoid this, will sometimes confess to crimes he has never committed.

Faith in a spirit world also involves belief in a life after death. Hence the human sacrifices at the burial of kings and chiefs, so common in Ashantee and Dahomey, on the Niger, and in Central African countries. The deceased must be honorably attended to the world of spirits; wives and slaves, therefore, must accompany him, and the sacrifice sometimes takes the horrible form of interment alive. On the other hand, many tribes have no conception of a future existence. "When a man was born, he was born," said one chief, "and when he died, he was dead," and there was an end of the palaver.

Idolatry, in the sense of the making and worshiping of images, is not so widely diffused as might be supposed. There is nothing in Africa like the elaborate image worship of India. Hideous idols are common among the West African negroes, but in Central Africa, so far as is known, none are to be found. But what is called fetich worship is universal. A fetich is a charm, and almost any object — a tree, a stick, a stone, a shell, a plant, the limb of an animal, a vessel filled with some strange compound — in fact, anything whatever — may have power imparted to it by certain medicine men, power to preserve the owner or bearer from danger, or power to injure his enemies. Particular fetiches fulfill particular purposes. One guards against sickness, another against drought, a third against the disasters of war. One is used to draw down rain, another to secure good crops, and a third fills the sea and rivers with fishes, and brings them to the fisherman's net."—*Encyclopædia of Missions.*

AFRICAN PROVERBS.

MISSIONARY WEEKS of Congo, writing to the *Sword and Trowel*, quotes some native proverbs, which he says it is as natural for them to speak as it is for them to walk behind each other while traveling:—

A great number of proverbs are hurled against pride and vanity, such as, "The cocks that crow have come from eggs." "If you are well dressed, don't walk proudly, because you still have rags about you."

A thing, or person, of good appearance only is likened to an "onion-leaf — green outside, but empty inside;" and a person who talks loudly and proudly,

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and tries to teach his betters, is said to be like "a little fowl trying to lay a big egg."

An utterly stupid person, or useless thing, is described as a "blind man who put rotten nuts into a satchel filled with holes, and then took the wrong road."

A restless boy is sometimes appeased by the remark: "A silly mouse may leave his home in vexation; but that does not change him into a rat."

A man who knows he is wrong, but will not accept good reasons in argument, is said to be "like a sick man who refuses medicine because he feels his death is coming."

When a Congo man falls down, he consoles himself with the remark: "A full-grown man may fall, for his beard is not made of poles."

"He cuts his nose off to spite his face," is expressed in Congo by, "He burnt his house in anger, and now he has nowhere to sleep."

"If twins are born, don't despise the other of the two."

A son, who trembles in the presence of his father, is told not to fear, for "the son of a tiger should never be afraid of his father's stripes."

Gossips are instructed thus: "If you receive a message, deliver it; but if you are only told an affair, leave it there."

Gossips are called in Congo, "Akwa-kinua,"—possessors of mouths.

"A cat may be well-trained; but when a feast is spread on the table, it may steal." This illustrates that a change of heart is necessary, and education a fallacy.

"A rat and a snake cannot both dwell in one hole, one must surely die." Neither can Christians and godless men dwell together comfortably.

"In the rainy season, if a man slip and fall, must he always lie in the mud?" Shall men fall, and not rise again? Jer. 8: 4.

In a native Christian prayer-meeting you will often hear the following words: "O God, we thank thee, because we have eaten of thy goats!" It is the custom here, when a slave is dissatisfied with his master, for him to run away and give himself to another master; directly he enters his new master's town, and tells the people the reason of his coming, they shout and dance, fire off their guns, and make as much noise as possible, expressive of their joy. The newly arrived slave is led into the presence of the chief, where he prostrates himself in the dust. In a little time a piece of goat is offered to him, upon the eating of which he becomes the slave of the chief. So the native Christian means, when he prays the above prayer: "We were slaves to Satan; but we have now run away from him, and have come to Thee, and have eaten of Thy goat, and are Thy slaves for evermore."—*African News.*

THE KAFFIR PROPHET.

WHEN a Kaffir gentleman falls ill or loses a cow or a wife or other of his personal property, he at once decides that he is bewitched. Like certain sects of "spiritual healers" of the more civilized communities, the Kaffir refuses to recognize the existence of disease, and whether it is an ache in his own stomach, poll-evil in his cattle, or an unusual exhibition of temper on the part of one of his wives, he seeks out a witch doctor, who has a stronger pull, so to speak, with the spirits, than the witch who has bewitched him. The Kaffir witch doctor is, to a certain extent, a hereditary practitioner, as he must have some relative in the profession to make him eligible for the position. His dress consists mainly of strings of charms, his staff of office, and paint. If he is in very high standing in his profession, a live snake is added to these personal adornments on occasions of ceremony. His staff and his magic rattle are the instruments he uses in detecting the "evil doers." If the patient is a poor man, the decision of the witch doctor is usually to the effect that the spirit of the father or grandfather of the patient is disturbed and must be propitiated by the sacrifice of a cow or a goat. As all the neighbors are called in to partake of the sacrifice, this system of medicine tends to make the witch doctor popular. If the victim is a chief, all the men of the village are seated in a circle on the ground, and the witch doctor bounds into the center of the ring yelling and whirring his rattle. He jumps around the circle sniffing like a dog until he suddenly decides upon the "evil doer" and touches him with his staff. The unfortunate is pounced upon as a wizard, horribly tortured and finally killed.

The Kaffir believes that an ounce of prevention is worth a pound of cure, and the witch doctors have invented a series of charms against everything imaginable. These are usually bits of wood, bone, and similar rubbish, and as the witch doctor sells them for large prices, it forms quite a lucrative branch of his practice. The man who wears a ghost charm and does n't see a ghost, believes thoroughly in its efficacy, and if perchance he wears a lion charm and is killed by a lion, the witch doctor says, "But he only paid a goat for it." "Had he wanted a charm as strong as a lion, he should have bought one for two

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oxen, for a lion is much stronger than a goat." This ingenious theory lets out the witch doctor, and adds materially to his income.— *Medical Missionary Record.*

A CENTURY OF MISSIONS.

IN an address given some time since at the Sanitarium by Rev. Robert Wallace on the above topic, the following stirring thoughts were presented in closing: —

"It is comparatively easy to speak of heathenism and cannibalism, but exceedingly difficult to realize all that these terms mean. Do we comprehend that a thousand millions of our fellow-creatures are still bowing down to wood and stone; that in spite of all that has been done, this number are still without God and without hope in his Word? Eighteen hundred years ago, Jesus Christ gave the command, "Go ye into all the world and preach the gospel to every creature," and this command is binding upon us with all its original force. We are not responsible for the conversion of every creature, but only that every one should hear. This duty rests upon us as individual Christians, and we must either go or show cause for not going. If we can show good cause for not going, then it rests with us to sustain those who have gone, by our sympathy, our prayers, and our financial aid.

"As we glance over the world of missions, what do we find to be the greatest needs? First of all, more prayer. I place that first, because 'prayer moves the Arm that moves the world.' All of the mighty works already done, have been begun by a little praying band somewhere. Ask yourselves how many missionaries you know by name and how many you daily pray for. We should think of them as our proxies, and sustain and encourage them as such. It has been estimated that the amount paid for Christian missions amounts to fifty cents a year for each professing Christian, *one seventh of a cent a day* for the conversion of a thousand million heathen! The whisky and tobacco bill, in contrast to this, gives twenty-five dollars a year as an average for every man, woman, and child in our land, or seven cents a day. Surely, dear friends, there is great room for Christian liberality in view of these figures.

"The time is coming, and I trust it soon will be here, when every Christian church will be represented by and will support one or more missionaries from its own membership. This vital connection of each church with the heathen world will do more than anything else to quicken missionary interest, as is [illegible]here the experiment has been tried.

"It is just one hundred years since the first foreign missionary society was formed by William Cary and twelve Baptist ministers. To-day there are a hundred societies scattered over the world. In 1792, the Bible had been translated into only thirty-four languages, while to-day the Bible is printed in almost every known language and dialect in the world; and not only this, but printing presses are daily turning out vast numbers of copies of these "leaves of the tree for the healing of the nations." The 300 converts of those days are now swelled to over 3,000,000. The collections for the first year of the one foreign society amounted to only $65 over against $12,500,000 the last year.

"To-night in looking backward, we may well exclaim 'What hath God wrought!' But the needs are still great for more prayer, for deeper consecration, and for more money; and each of us should strive to do our part cheerfully and gladly."

COSTLY PRAYER.

"I WANT you to spend fifteen minutes every day in prayer for foreign missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they asked in surprise.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainard prayed for the dark-skinned savages, and after two years of blessed work it cost him his life. Two students in Mr. Moody's summer class began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our country five thousand young men and women who have, in answer to this prayer, pledged themselves to the work. Be sure it is a serious thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money."— *The Kingdom.*

WHAT CASTE MEANS IN INDIA.

A STORY just published in the Indian newspapers gives some idea of what caste means in that country. It appears that some time ago, in the neighborhood of Fozabad, a man of the Ahir or cowherd caste was carrying a young calf home on his shoulders, when by some accident it slipped down and broke its neck. The Brahmins declared him to be an outcast, and

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sentenced him to the severest form of Hindu excommunication for six months. They further told him that he could not have committed a greater sin than causing the death of a cow, but, taking into consideration that he was an uneducated man, they would deal very leniently with him. During the period of excommunication he was ordered to lead a life of mendicancy, and with a rope around his neck and a piece of the calf's tail on his shoulder he was to perform pilgrimages to different Hindu shrines. The members of his family were forbidden to supply him with either shelter or food under a penalty of undergoing similar excommunication. The Ahir recently returned to his village, but until after the purification ceremonies he must live in a temporary grass-thatched house which has been erected for him. A man of one of the lowest and most degraded castes has been selected to purify him. A barber, after shaving the delinquent and paring the nails of his hands and toes, will make over the hair and nails to the low-caste attendant, who will burn them and also set fire to the hut. Then the Ahir is covered with cowdung, after which he will take a plunge into the River Sarju and come out purified. Even then he will not be re-admitted into caste-fellowship until he has feasted fifty Brahmins and one hundred of his brethren.— *Sel.*

"SUCH A LITTLE FELLER."

DOWN in Frankfort street, one cold day, I found a newsboy seated on a grating in the sidewalk, up through which came a little warmth from the basement below. He had something beside him covered up with a ragged, dirty, old handkerchief, and as I sat down alongside, he cautioned: —

"Look out, now, and do n't hurt him!"

"What is it?"

He lifted the handkerchief with the greatest care, and there, on one of the iron bars, all huddled up and half frozen, was a little brown sparrow.

"Where did you get him?"

"In the street out there. Got so cold he was tuckered out."

"And what will you do with him?"

"Get him good and warm and let him go. He 's a little feller, and orter have a fair show."

I added my efforts to Jack's, and after a few minutes the bird began moving about in a lively manner and giving vent to his satisfaction by a series of chirps. Jack lifted him up, gave him a toss in the air, and away he sailed for his nest under a high cornice.

"Boys kin git along most anyhow," said Jack, as he shivered in the cold wind sweeping up from the river, "but birds is such little fellers that we 've got to sort o' boost 'em now and then. He 's all right, and we 're all right, and good-by to you." — *New York World.*

ONE WOMAN'S VIEW OF MISSIONARY WORK. — A woman missionary in a talk before a woman's club the other afternoon, sought aid to bring civilization to some South African peoples, among whom she had been. She described them as gentle, trustful folk, honest, affectionate, and moral, not wanting, in fact, in the simple elements of character. To her earnest appeal for their rescue from heathenism and savagery, a witty woman present replied, with perhaps as much of philosophy as wit: "Why should we take these people out of such Arcadian simplicity? Is it to give them corsets and the catechism?"

MISSIONARIES WHO NEED MISSIONARIES.— The following from Mrs. Mary Clement Leavitt, who has traveled much in mission lands, will be painful to not a few — the last sentence in particular: "Not more than half the British missionaries are total abstainers. It is a cheering sign, however, that nearly all young missionaries from the British Isles have adopted this principle and practice. There is more than one British mission station in India where all gray-haired missionaries, male and female, are regular, daily drinkers, and every young one is an ardent abstainer. In all my journey I have met with but one total abstaining missionary from the continent of Europe, and I have heard of only two others. Most, if not all, of the continental boards send out wine and beer to their missionaries as openly and as freely as they do other supplies.

WAITING FOR THE SHADOW.— An interesting explanation of the passage, "As a servant earnestly desireth the shadow," etc. (Job 7 : 2), is given by a traveler in the Holy Land. He says: "The people of the East customarily measure time by the length of their shadows. Hence, if you ask a man what o'clock it is, he immediately goes into the sun, stands erect, looks where his shadow terminates; then he measures the length with his feet, and tells you nearly the time. Thus they earnestly desire the shadow which indicates the time for leaving their work. A person wishing to leave his toil says, 'How long my shadow is in coming!' If he is asked, 'Why did you not come sooner?' he replies, 'Because I waited for my shadow.'"

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EDITORIAL. . . .

FRATERNITY IN MISSIONARY WORK.

THE writer has been surprised, on becoming more or less intimately acquainted with missionary work in large cities, to find a sort of rivalry, one might almost say jealousy and antagonism, prevailing among those engaged in the various lines of missionary effort. On conversing independently with the managers of each of several different missionary enterprises in a large city, with reference to the work of other missions than his own, one might easily be led to the conclusion that each regarded his as the only genuine work being done. This is doubtless in part due to the natural disposition of human nature, to see most clearly, and to regard as the most important that with which one is most familiar, and with which one comes most in contact. Nevertheless the impression is sometimes forced upon the mind that there is a need that somebody should go on a mission to the missionaries, for the purpose of promoting harmony and sympathy among those who are ostensibly laboring for the uplifting of fallen humanity. Certainly, of all men, these should be last to be arrayed against one another in a spirit of antagonism and opposition.

Another possible cause for this spirit which seems to be becoming more and more conspicuous, is the fact that missionary work has, within recent years, attained such proportions and acquired such popularity that it has given rise to a class of persons who might properly be termed professional missionaries. It may even be suspected that the size of a prospective salary may sometimes constitute an important element in the "call" which a missionary receives, as is well enough recognized to be too frequently the case among those devoted to the clerical profession.

The first missionaries entered upon their labors without prospect of salary or recompense other than the assurance of faith that the Master for whom they labored would care for their wants, so far as they themselves were unable to supply them. Doubtless most if not all of them were like Paul, who worked at the trade of tent-making, and were self-supporting missionaries.

The lack of a genuine missionary spirit among missionaries, is a growing source of criticism, and it is doubtless this fact which gives rise to the lack of fraternity which one so often sees among this class of philanthropic laborers. If all missionaries were self-supporting, or wholly dependent upon voluntary contributions for the support of their work, doubtless this lack of sympathy and harmony would be far less conspicuous. We are not prepared to maintain that all missionaries ought to be required to be self-sustaining, but certainly the self-sustaining plan of missionary work offers the advantage that those who are not possessed of a genuine missionary spirit will not be likely to enlist in it, or, if they do enlist, will soon drop out of the ranks.

The self-sustaining plan seems to be especially applicable to medical missionary work. The medical missionary can easily make his work self-supporting, and even more. The medical missionary who engages in missionary work at his own cost, supporting his mission wholly by the results of his own labor, can feel a satisfaction in his work which can scarcely be experienced by the salaried missionary who is supplied with abundance of funds for the support of his work by friends or societies at home. The hired missionary may be no less a missionary than the man who labors at his own cost, and may accomplish as much good, but the man whose heart is so filled with love and sympathy for his fellow-men, who feels so great a burden for the fallen and downtrodden, that he is willing to share their hardships and privations to the extent of laboring for his own support, as well as their help, possesses a depth of missionary spirit, and will be likely to manifest in his labor a degree of zeal and earnestness, which would certainly not always be expected among those to whom missionary work is as remunerative a calling as any other in which they could engage. It is the man who makes the greatest sacrifice in his work who has the right to expect the greatest blessing from his labors; and when it is remembered that the success of the mis-

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sionary depends not upon the brilliancy of his talents nor the extent of his attainments, but rather upon his consecration and devotion to his work and the degree of the divine blessing which attends his labors, it will be readily apparent that greater results may be expected, as a rule, to follow the work of self supporting missionaries than that of salaried missionaries.

Well-trained medical missionaries, both missionary physicians and missionary nurses, are wanted everywhere. A hundred could be set to work at once in this country alone. Such missionaries are wanted, not to engage in proselyting men and women to a creed, not for the purpose of disseminating a doctrine or doctrines, but to help lift fallen men and women to a higher moral level through the alleviation of their physical sufferings, and the amelioration of their physical wants and necessities, working in the spirit of the Master, who gave to his disciples the commission to preach the gospel and heal the sick. In this beneficent work we can fraternize with every man and every woman who is engaged in the work of blessing, comforting, and helping fallen and suffering humanity. There need be no rivalry, no jealousy, no antagonism, no opposition to any good work in which any person or any society is found engaged. God's cause is the cause of all humanity, and God's work is to help and bless every human being.

If Christians would only tear themselves away from the narrowness of self and the bigotry of church pride and denominationalism, and devote themselves to earnest work for their fellow-men, each beginning with his next-door neighbor, or the most needy fellow-mortal nearest to him, the gibes of the infidel and the scorner would soon be silenced. Ministers would no longer need to resort to rhetoric, oratory, and sensationalism as a means of filling their pews, and church fairs, lotteries, and socials would cease to be required for paying pastors' salaries. Real Christianity has a force and a power in it which are more attractive than any other influence. But the form without the essence is as powerless to draw or hold men and women, as would be the cross to save without the risen Saviour.

A MISSIONARY in India writes: "No other founder of a religious system has been so egregiously disregarded by his followers as Jesus Christ. The majority of Mohammedans are conscientiously loyal to Mohammed, but the majority of Christians are deliberately disloyal to Christ. He commands us to give the gospel to every creature."

THE man who does all his praying on his knees, prays very little.— *Sel.*

A NEW MEDICAL MISSIONARY ENTERPRISE.

AT a recent meeting of the Medical Missionary and Benevolent Board, it was decided to establish a Sanitarium in the vicinity of Milton, Oregon, or Walla Walla, Washington. These two cities, situated about ten miles apart, are located in the beautiful Walla Walla Valley, and for some years there has been a very urgent demand for the establishment of a Sanitarium at this point. An institution can certainly be made to succeed in that locality, if properly managed. George A. Nichols, of Milton, Oregon, has been appointed agent of the Board to promote this enterprise by placing the matter before the citizens of Milton and Walla Walla, and exploring the vicinity for a suitable site. It has been decided by the Board that the site of the old Milton Academy, which had been considered as a location for a Sanitarium, is quite too small for such an enterprise as the great Northwest demands. The salubrity of the climate of Eastern Oregon, the dryness of its air, the great amount of sunshine, the abundance of fruits, vegetables, and the finest grain products, fine water, and numerous other advantages possessed by the locality mentioned, furnish an excellent foundation for a magnificent, self-supporting, medical missionary work, and the institution should be established on a sufficiently broad basis to give an opportunity for the vigorous development which is sure to be witnessed within a few years. A site of at least 100 acres is required for such a work as this is to be. Indeed, a square mile would be none too large a site for the foundation of the sanitary city, of which an institution of the proportions to which this is likely to grow, will naturally become the center.

A good Sanitarium is greatly needed in the Northwest, and an institution conducted in accordance with the principles of the Battle Creek Sanitarium will be certain to succeed. The principles which have been the chief element of success in the work at Battle Creek, may be briefly stated as follows: —

1. The object of the institution is purely philanthropic. No individual receives any portion of its earnings. All officers and employees tender their services for moderate salaries — less than one fifth, in many instances, of what such services are considered worth elsewhere or in other institutions.

2. The institution is not devoted to any medical hobby, and does not employ secret or quackish methods, but endeavors to exemplify to the fullest extent possible, the principles, and methods of scientific and rational medicine, employing none but

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thoroughly educated physicians and thoroughly trained attendants and nurses.

3. The institution is unsectarian, but is conducted in harmony with the liberal spirit and principles of the gospel of Jesus Christ, co-operating with every good work conducted by good men or women everywhere.

MEDICAL MISSIONARY WORK IN CHICAGO.

At a recent meeting of the Board of Trustees of the S. D. A. Medical Missionary and Benevolent Association, it was decided to open a Dispensary in Chicago as soon as proper arrangements can be made. The growth of the missionary work which has been begun in the city, and the increasing demands upon it, render it imperative that a step of this kind should be taken. This enterprise will be unique in its character in the history of medical missionary work. The dispensary will not be simply a place for the distribution of drugs, but will be a place where the poor man who is ill can obtain the advantages of Sanitarium treatment, and if necessary, healthful dietetic preparations. Baths, massage, electrical and various hydropathic applications, will be employed as fully as practicable. A distinguished lady physician once remarked to the writer, "If I carried out my ideas of hospital management, I should have a bath-room at one end and a diet kitchen at the other, and I should then expect to have little use for the drug store." The poor as well as the rich need to be educated in rational modes of eating, and to learn something of nature's method of healing. The poor man who is laid up with a sprained shoulder usually receives at a dispensary nothing more than a liniment to be rubbed on. At the proposed dispensary such a patient will receive instead, fomentations, electricity, or the skillful application of massage, as the case may require. Such an opportunity as this, is one which has never been placed before the sick poor in this or any other country, and it is believed it will be appreciated. Gospel work will be carried on in connection with the dispensary. Arrangements have already been made for the co-operation of a number of leading Chicago physicians in this enterprise. It is hoped that it may be completely inaugurated before the opening of the World's Fair.



for himself aright until he has
s brother. Saying "Our Father"
rother."

THE HASKELL HOME.

The interest in the work of the Haskell Home is constantly growing. Scores of letters relating to the work are received each week. Hundreds of people who have had more or less of latent sympathy for the poor and needy, have had their interest awakened by the starting of this enterprise, and have begun active work in looking up the friendless and homeless little ones and bringing their cases to our attention. It is quite distressing that all these needy ones cannot be received at once, but the present limits of the Home are so circumscribed it is impossible to take in more at present. The work on the building is progressing rapidly, however, and it is hoped that it may be opened early in the summer. Then with more room, and with the many advantages afforded by this beautiful Home, the gift of kind Mrs. Haskell, more than twice as many homeless little ones as can now be accommodated, may be received, and may have the benefit of kind care and skilled instruction which those now in the Home are enjoying with so much profit.

One of the most perplexing problems connected with the Home thus far has been the selection of a suitable person to act as matron. Up to the present, the Home has been conducted directly by the Visiting Committee, different members of the committee serving in the capacity of general superintendent or counselor to the several workers in the Home. At a meeting of the Medical Missionary and Benevolent Board held March 26, 1893, Miss Ida M. Rankin was appointed to the position of matron of the Haskell Home by a unanimous vote of the Board. Those of the friends of this enterprise who are acquainted with Miss Rankin's efficient work in connection with the Battle Creek College and Union College, will certainly be gratified with this appointment. It is hoped that Miss Rankin will be able to assume her duties at an early day, so that the Visiting Committee may be relieved of some of the cares which they have patiently borne in addition to other regular and burdensome duties which could not be laid aside.

A HEATHEN'S TEMPERANCE LESSON.

The fact that example teaches louder than words, is well illustrated by the following story told by Mr. Froude: "A certain New Zealand chief, Tekoi, had been told by his missionary teacher about the evil of indulgence in alcoholic liquors. One day the missionary thought himself in danger of taking cold, and laboring under the popular but erroneous im-

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pression that a glass of whisky toddy is an excellent means to prevent taking cold, had prepared a fragrant mixture, and was about to raise it to his lips, when suddenly the dusky chief appeared, and laying his hand upon the glass, said, "Stop, little father! If you drink fire-water, you will lose your health, you will lose your character, perhaps you will lose your life,—nay, little father, you will lose — but that shall not be; your soul is more precious than mine. The drink will hurt me less than it will hurt you. To save your soul, I will drink it myself." The savage forthwith swallowed the toddy. Whether or not the missionary accepted the lesson, we do not know, but the unsophisticated intellect of the New Zealand chief evidently discerned with clearness the shallowness of the argument that the same poison which will make a man sick when he is well, taken in the same way and in the same dose, will make him well when he is sick, or prevent his becoming ill. There is neither logic nor sense in such an argument, and yet thousands of well-meaning and otherwise intelligent people are excusing themselves for the use of alcoholics in the form of brandy, beer, wine, cider, etc., without any better apology. Temperance reform will make little headway until the people become thoroughly convinced of the fact that alcohol is always alcohol, whether swallowed as a beverage or as a remedy, as a luxury or as a medicine.

THE GROWTH OF BUDDHISM.

THOSE who imagine that heathen religions consist simply of effete superstitions, have evidently never made a careful study of the growth and extension of the principal religious doctrines which prevail among heathen nations. Buddhism, a well-defined system of morality, and Mohammedanism, which may be described as a sort of bogus Christianity, if that may be called Christianity which has no Christ in it, have both exhibited marvelous vitality and strength in the influence which they have gained over the minds if men during many ages. The older religion, Buddhism, has a vastly larger number of votaries than has Christianity, and there are doubtless to-day a far larger number of devout Mohammedans who daily attend punctually to the prayers and various forms prescribed by their religion, than there are of professed Christians who are equally faithful in the performance of similar duties.

Both the religions named inculcate a missionary spirit in their disciples, and both Mohammedanism and Buddhism can boast many converts as the result of missionary effort among heathen nations.

But the point to which we wish especially to call attention is the fact that Buddhism has even extended its proselyting efforts to civilized and so-called "Christian" nations. In both England and America there are organized societies, the avowed purpose of which is the propagation of Buddhist doctrines under the name of Theosophy. Col. Alcott, the head of this association in America, has for some time been engaged in the compilation of a Buddhist creed and the promotion of union among the various branches of Buddhism found in Ceylon, Mandalay, Burmah, Japan, India, etc. Several of the most influential of these branches of the Buddhist faith have already signed Col. Alcott's fourteen articles, and he expects to secure the adhesion of the Buddhists of other countries. This movement looks to the organization of a vigorous effort for the propagation of Buddhist doctrines and opposition to the proselyting efforts of Christian missionaries in Buddhist countries.

A MISSIONARY'S EXPERIENCE.—A foreign missionary laboring in India reports an interesting experience while visiting a village where cholera was prevailing. Having with her some medicine useful in this disease, she left a supply, and on returning a few months afterward, she was met by the head man of the village, who remarked: "Teacher, we have come over to your side; the medicine did us so much good, we have accepted your God." The missionary was, of course, delighted with the news, but readily discovered that further instruction was necessary, when, on being conducted to the head man's house, she was shown into the room where the empty medicine bottles were arranged in a row upon a shelf, while before them the room-full of people were solemnly prostrated in worship.

THE POWER OF PERSONAL CONTACT IN CHRISTIAN WORK.— We are constantly making the mistake of trying to reach those whom we would help, at arm's length. Jesus touched the leper when he healed him. He knew that nothing could take the place of that personal touch.

It is the tender sympathy, the coming down *into* their lives, not standing outside of them, that touches and opens the hearts of those whom we would help. We may do a certain amount of good; we may relieve want or physical suffering to a degree by arm's-length work, but we can never give the best help, we cannot meet the heart hunger of those we would help, till we can sit down beside them in their misery and make it our own, and say truly, "My brother, my sister." E. H. W.

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HOME NOTES.

A VISIT to the Home these days reveals an unusual state of bustle and stir, preparatory to moving. The crowded state of the Sanitarium makes it necessary that the building which has been kindly relinquished so long to the Home Board should be appropriated again to its original use. Every cottage is full, and scarcely a room to spare in the main buildings. If it were not that people get well and go away, there would be no place for the new comers, and this is not yet the busy season.

If the new Home building were only ready for occupation, every one would be delighted at the thought of moving, but that will not be for some weeks yet. Meantime a two-story cottage, about the size of the one at present occupied, has been rented, and is undergoing necessary repairs. New paint and paper give the rooms a very cheery look, and a barn and large grassy yard will more than make up to the children the loss of the special advantages they have enjoyed in the present cottage, whatever their elders may think about it. Brother Miller and the boys have already raked off the lawn, and begin to feel quite a sense of proprietorship in their new quarters.

MEANTIME the new building is steadily progressing. The verandas give quite a finished look to the outside, and the inside work is being pushed ahead. One can get quite an idea of the inside plan by going through the rooms now. No one who has not been in just such a place, trying under great disadvantages to carry on a work in which the most important interests are involved, can understand how anxiously the home workers and committee watch the progress of the building toward completion.

ARRANGEMENTS have been made by which a trained kindergarten normal teacher will begin work about the first of May, not only with the home kindergarten, but with the Mothers' Missionary class now in operation. The teacher who has had the Home kindergarten in charge in the past, will avail herself of the opportunity to take a vacation.

CALLS continue to come for places in the homes for children and old people. One poor aged sister may have to go to the poorhouse before a place can possibly be made for her here, and she is not the only such case. The places recently made vacant are filled, other candidates are being looked after and in a measure cared for outside, and we know of several who are hoping to come very soon and to find a place ready for them. What shall we do with them? Well, the work is God's and his people's, and not ours alone. If it belonged alone to the few who are personally connected with it, they might well falter at the questions which rise, but it has his approval, and we are sure that he will send the needed help to meet the difficulties.

As to the children; here is a baby, a few weeks old, in need of a home, and another a little older. Then a little four year old, and again another and another child. But this phase of the work begins to brighten. The hope of a pleasant and commodious home for the little ones is fast taking substantial shape; we have the promise for matron of a sister who is widely known and as widely trusted by our brethren and sisters and whose Christian experience and long connection with work for the young seems a fitting preparation for the place. Other excellent persons are ready to connect themselves more or less permanently with the work as the family shall outgrow the capacity of the present care-takers.

WE have reason to be thankful for the good health which our flock of little ones enjoy. An occasional touch of tonsilitis, which has been very prevalent in the vicinity this spring, has readily yielded to care and treatment. There have been numerous cases of mumps in the neighborhood, also, and several of the children have been isolated for a little on the appearance of suspicious symptoms; but no severe illness has occurred.

IT seems sad when we are compelled to chronicle the inroads of death upon our family, yet this need not surprise us, when it concerns the Home for the aged. Wornout frames, or bodies broken down by disease often come to such homes as a stopping place on the way down to the dark valley, thankful to find such a quiet refuge at last. Two such have fallen asleep since our last issue. Sister Marietta Warren came last fall, some weeks before the cottage now occupied by the Home was ready, and spent some time at the Sanitarium Hospital. She was greatly broken down in general health, besides having a cancer the deadly work of which was far advanced. She seemed brighter and stronger for a time after entering the Home, and enjoyed and appreciated her surroundings, but she soon began to fail again, and went down gradually till she fell asleep in Jesus, March 9. She was remarkably patient and uncomplaining, and

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expressed regret only that she must be the recipient of so much care when she could do nothing in return. At her request she was sent to her home in a neighboring county, to be laid beside her husband.

ANOTHER like event was the death, from the same disease, of Brother Daniel Thomson. His quiet but faithful and self-sacrificing work as missionary in Chicago and elsewhere, and afterward among the arrivals at Castle Garden, and still later at Ellis Island, the new Castle Garden in New York Harbor, many who knew him will remember. He came to the Hospital last September, but the disease had too firm a hold to be interfered with, and he was already suffering severely. All that remained was to make his decline as easy as skill and care could do it, and this was done. He occupied the Memorial Home endowed bed from the time of its endowment to his death, and a faithful nurse ministered to him during his entire illness. He looked for some special work of the Lord in his behalf, and his prayers and those of others for him seemed to be answered in such remarkable freedom from suffering that after the first weeks artificial means of relief were not needed, — a remarkable experience in this disease. The peace of God sustained him to the end, and he was full of gratitude to those who cared for him, and the friends who interested themselves in him. "I have everything I could ask for," was his frequent expression so heartily made to the writer. He was buried March 31, in Oak Hill Cemetery, where so many faithful workers in the cause are peacefully awaiting the Saviour's coming.

A LITTLE boy ten years old sends a dollar "to put in the Orphans' Home." He writes a nice letter to accompany it, in which he says that the money was a premium at the county fair for a picture which he drew. His mother is dead, his father, in another State, and his little sister in still another. But he says, "The Lord has been very good to me, and given me a good home."

A LETTER received some months ago, but which we have not had room to notice till now, tells of a couple who celebrated their wedding anniversary in a somewhat novel, but very sensible way. The guests who were invited to enjoy the occasion with them, were requested to bring, not gifts for their host and hostess, but for the children's Home. The occasion was a very pleasant one for all. These friends have a little orphan boy whom they love as their own. Perhaps this is why they were so thoughtful for other motherless little ones. When one channel of effort for others is opened, other ways of doing good are likely to suggest themselves.

A LITTLE girl nine years old writes to tell of her interest in the children, and "to send them a little something." She "wishes it were more." She tells of two little adopted brothers, twins, we conclude. We like to hear of these adopted children, and to know of those here and there who are gathering them in.

A BEAUTIFUL bed-cover comes to us by way of Sister Gotzian from Sister Tay, who with her husband, since deceased, went with the Pitcairn on its first voyage. The work was done while in the Fiji islands. We only wish the spread could speak, for we know it could tell us so many things of interest. As it is, it will always remind us of far-away Fiji and the dear, bereaved sister whose work it was.

A GOOD brother called the other day with a package of dresses, all new, and of various sizes. He had devoted a certain part of his earnings to the Home, and his wife and daughter, not to be outdone, proposed to expend the money in materials, and make them up themselves. This is one of many instances where the same principle is carried out. We highly appreciate the kindness of all these thoughtful friends.

THE Oak Valley Sabbath-school, Minn., sends a very nice box of bedding, clothing, etc., and a note inclosed says: "Please let us know if received all right." The post-office is given, but not the name of the individual to whom we were to write. Will the senders accept this as response to their request?

A TOUCHING little letter has recently been received. The writer does not tell his age, but we are sure he must be one of Christ's "little ones," and we pray that the dear Saviour may be his daily and hourly comfort. Very soon we shall reach the country where the inhabitant shall no more say, "I am sick." Here is the letter. "Inclosed find note for fifty cents for the children's Home to be used as you see fit. I am an invalid, entirely helpless, can use only my hands, so I sewed carpet rags for four cents a pound, and all I earned goes to the children. My folks wanted to send me to the Sanitarium; but the physician pronounced me incurable. Perhaps you will remember me. Pa wrote to you concerning me. I will close, wishing Godspeed to the Orphans' Home."

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INQUIRY is made concerning a box sent early in December, and a list of articles given by which to identify it. The writer also mentions a dollar sent last October, in memory of her daughter, deceased twenty years since, whom she has remembered by an annual offering ever since. We think the latter must have been acknowledged, as we remember very distinctly the letter which accompanied it. Probably the reply miscarried, as letters will do occasionally. The box was also received, but unfortunately we did not know to whom to write, and in sending the letter of inquiry, dated March 2, the writer must have failed to enclose the sheet containing the name and address, for we have not been able to find it; and now must ask the senders of the donations to accept this expression of our gratitude for their kindness. We always regret most sincerely any such accident which causes anxiety to the kind friends who are trying to help us.

A BEREAVED father and mother send a donation for the Home, which they wish placed to the memory of their little son. "The dear child wanted to do something toward building the Orphans' Home, and last May he set a hen, and said he would raise and sell chickens and help the little orphans. But the Lord has seen fit to take him away before his hopes were realized. He was taken sick the 29th of May, and the Lord claimed him for his own June 5, 1892. Colie was nine years and five months old when he died. He was a truthful and honest boy, and a loving son. I know he will take part in the first resurrection, and it will be our privilege to see him and rejoice with him."

A PLEASANT letter in one of the boxes from a Sabbath-school worker, begs us to regard the offering of the little ones with loving, not critical eyes, and remember the "weary little backs and shoulders that bent over the contrary squares when the snow lay temptingly on the hills." The writer tells of "stubborn stitches" set by the "wee toddlers," that "had to be taken out and sewed over again," and speaks of the history connected with each square of print; "a piece of my dress," of "brother's blouse," of "baby's dress," etc. We often think as we look over the articles sent for the Homes, how many stories they could tell of loving self-denial for Jesus' sake. Sometimes it would be of the plans and sacrifices of the older ones, and again of the little ones, as in this instance. And though we cannot often take the space to tell all that they suggest to us, we read in them many things that are unwritten.

HERE comes a package from two little girls, a quilt which they did "almost all our own selves." We wish we could give all the nice little letters and cheering, comforting messages that we find wrapped up with the things; but it is only now and then that we have space, and we lay aside with regret a great many just as interesting as those that we do give.

THE JAMES WHITE MEMORIAL HOME BUILDING FUND.

THE General Conference, acting in conjunction with the committee of seven elected by the General Conference to organize and erect a Home for orphan children and friendless aged persons, have determined to raise $50,000 for the purchase of a site and the erection of suitable buildings for the proposed Home, to be known as The James White Memorial Home. Any sum from $100 upwards will be received for this purpose. It is proposed to organize this enterprise in such a manner that those who are the chief contributors to it shall have a leading voice in its management. In accordance with this plan, all who contribute $1000 or upwards will be known as FOUNDERS, and will be invited to take an active part in the organization and management of the institution. Those who give $500, and less than $1000, will be known as *Patrons*, and will also be expected to have some share in the management of the institution.

Further donations to Building Fund.

B. F. Anderson	$100 00
Rebecca Allen	422 21
J. Ellison	100 00
Mrs. R. Ferguson	200 00
Olaf Olsen	100 00
Philip E. Ruiter	100 00
Darius Reynolds (pledged) $2,335.00; paid	913 00
John L. Turner	100 00
Dr. W. Hill	200 00

Whole amount pledged to date	$53,327 39
" " paid " "	20,057 89

O. A. OLSEN,
A. R. HENRY,
W. C. WHITE,
S. N. HASKELL,
J. N. LOUGHBOROUGH,
G. E. TYSCKIEWICZ.
L. MC COY,
J. FARGO,
J. H. KELLOGG.
} *Trustees.*

UNDER ONE HUNDRED DOLLARS.— Stephen Allchin, $30. Indiana Tract Society, $72.50; James Johnston, interest on pledge, $14; Wm. Johnston, interest on pledge, $56; Matilda Newman, $14; Mrs. S. L. and Edith Rowe, $5; Rilla Smith, $5; C. E. Starr, $50; C. M. Chamberlain, $5; Alfred Perrin, $10; Total, $261.50.

HOME MAINTENANCE FUND.— Clara L. Allen, 10c; Jennie L. Adams, 10c; J. P. Addis, 45c; C. F. Adams, 20c; Olive Adams, 10c; Elbridge Adams, 10c; Hortense Andre, $5; J. H. Adams, $1; Lizzie Aldridge, 25c; Mrs. P. Addis, 10c; John Ackerstet, 10c; A. F. Anderson, 10c; M. M. Bingham, 30c; Bessie J. Bingham, 20c; Martha R. Bennett, 10c; Eliza Bierman, 10c; Emma Burgess, 20c; Mrs. E. J. Bartholomew, 20c; Essie Barber, 20c; Mollie M. Benson, 30; R. A. Burdick, 20c; Mrs. H. L. Branaman, 10c; Mary Baker, 10c; Cora Barkalow, 20c; M. E. Butler, 10c; C. Buckley, 10c; Lucy Bruchman, 10c; N. A. Brooks, 10c; Lillian Blakely, 20; Mrs.

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L. Baldwin, 10c ; W. D. Baldwin, 20c ; Huldah Bruchman, 10c ; Mrs. O. P. Brotzman, $2 ; Pearl D. Bascom, 10c ; C. B. Baldwin, 10c ; Mrs. Barlow, 20c ; Mrs. Brunson, 10c ; Mrs. Boardman, 10 ; Mrs. Sarah A. Beach, $5 ; Arthur Benson, 30c ; R. P. Bystow, $3.50 ; George and Emma Brigham, $2 ; Callie Charlton, 50c ; J. W. Cooper, 10c ; Eunice Crawford, 10c ; Flora J. Cullen, 10c ; Cornelia Conrad, 10c ; Ida Church, 10c ; Martha A; Conrad, 45c; Mary Christiansen, 20c ; Sallie Cole, 10c ; Mary E. Canfield, 25c; Wellie Collier, 10c ; Lida Chase, 10c ; Edna Clapsattle, 10c ; Mrs. A. A. Carter, 10c ; Sophia Clausen, $5 ; Mrs. F. A. Cooke, 80c ; Frank Colver, $4 ; Mrs. Carlough, 75c ; Kate May Catheys, 50c ; Mrs. M. F. Crawford, $2.50 ; Carrie Carpenter, 10c ; Mrs. Rose Cornell, 10c ; Martin A. Conrad, 10c ; Bro. Cartwright, 10c ; Sr. Cook, 10c ; J. C. Case, 10c ; Mary Codington, 10c ; Mr. Charlstrom, 10c ; Gertie May Clark, 10c ; Colorado Sabbath School, Per Florence Cornell, $9.05 ; Mrs. R. H. Cadwalader, 60c ; M. J. Cutts, 24c ; Nell Countryman, 10c ; Judson Downs, 10c ; Mrs. S. A. Durant, $2 ; Theo. Dalgren, 10c ; Belle Dixon, 10c ; Benj. Darling, 10c ; O. B. Darling, 10c ; A. W. Dunbar, 10c ; Bertha Darner, 10c ; V. J. Dana, 10c ; Geo. R. Drew and family, $4.10 ; T. H. Dobbs, $4.25 ; Wm. De Forest, 10c ; Minnie Etheridge, 10c ; Alice Estes, 10c : Wm. Ewingston, 10c ; Bertha Ericksan, 20c ; E. Evenson, 10c ; A friend, $5 ; Etta V. Ferrin, 10c ; Flora Footesbroad, 10c ; Addie French, 10c ; A friend, $1 ; Mrs. M. L, Field, 10c ; Dorothea Frederickson; 10c ; Everitt Ferren, 10c ; Elva French, 10c ; Clara A. Felt, 10c ; Sr. Freeburrough, 25c ; Mrs. Abiel Fryes, $1 ; A friend, $1.50 ; A friend, $2 ; John N. Fredin, $1 ; Jennie Folette, 10c ; D. B. Guile, $10 ; Mrs. Olive Green, $12 ; Mrs. Count Green, $1 ; J. E. Green, $2.50 ; Mrs. J. S. Gravelle, 10c ; Emily Gotzian, 10c ; Mrs. T. H. Goodsell, $1 ; Fanny Glascock, $3 ; Frank Gravelle, 10c ; A. Griswold, 10c ; M. E. Griswood, 10c ; Mrs. Chas. Gibson, 20c ; Emma Gomer, 10c ; Emma Garver, 10c : C. E. Hathaway, 20c ; Effie Howard, 10c ; Mary Hanson, 10c ; Josie Hiel, 10c ; C. Henrickson, 10c ; Anna Halgren, 10c ; Willis Homer, 30c ; Mrs. Hurlburt, 10c ; Josephine Huguet, 10c ; Sr. Horn, 10c ; Ellen M. Haaff, $5 ; Emma Harmon, $2 ; Fred Huntley, 10c ; Mrs. Hall, 35c ; J. S. Hall, $5 ; Carl Hoffman, $1.45 ; Louisa Hawks, 10c ; Christian Henrickson, 10 ; Lou C. Ingram, $1 ; Mrs. Irwin, 25c ; Julius Jenson, 25c ; D. R. Jewell, 30c ; Marietta Jacobs, 10c ; G. and M. Jordan, $3 ; John W. Johnston, $5 ; Susan Johnston, $1.75 ; Earl Jenks, 10c ; Josie Jewett, 10c ; Elma Jenkins, 10c ; Mrs. Johnson, 10c ; Alice M. Johnson, 10c ; Merritt Jacobs, 45c ; Willis Jenkins, $1 ; Willie Kirk, 10c ; Willie D. Kirk, 10c ; Lela and Mabel Keene, $1.75 ; H. A. Kenison, $18.40 ; Chas. Kahlstrom, 10c ; Lillie M. Kile, 10c ; Hattie Leach, 10c ; M. J. Lewis, 10c ; May Lambert, 70c ; Sequid Lovdahl, 10c ; J. Larsen, 10c ; Ed. Lewis, 25c ; A. L. Lingle, 30c ; Flora Leach, 10c ; Jas. Lcech, $5 ; Daisy Lapean, 10c ; Eureka Larsen, 10c ; Carrie Long, 20 ; J. H Lambert, 10c ; Julia Luccock, 10c ; Flora Luch, 10c ; Mrs. B. Luch, 25c ; L. J. Larsen, 20c ; Carlos Long, 10c ; Hattie Mitchell, 20c ; Nellie Martin, 20c ; Anna Mcdonald, 10c ; Mrs. Lee Moore, 10c ; Eliza Manshall, 10c ; Chas. W. Manshall, 10c ; Fanny Moss, 10c; Jennie Moody, 10c ; Nettie Mostay, $5 ; L. Madsen, $11 ; Elder Merrill, $3 ; C. A. Mallernee, $1 ; B. W. Maxwell, 10c ; Mrs. F. L. Moody, 10c ; Maud L. Maxfield, 20 ; Kate May, 50c ; Maggie Matthews, 90c ; N. L. Mc Cornish, $2 ; Midland Church, $1.30 ; Elsie Mc Lean, 20c ; Ella Mawgan, 20c ; Mrs. S. J. Nathie, $1 ; Mrs. C. J. Niel, $1 ; Mrs. Newcom, 10c ; Lizzie L. Neal, 20c ; Flora Nesselroad, 10c ; Susie N. Nolen, 25c ; G. W. Newman, $32.17 ; Annie Nelson, 10c ; Mary Nelson, 10c ; Geo. Nelson, 30c ; Gertrude Neal, 10c ; Jennie Natson, 10c ; Perdie North, 10c ; Oliver Nelson, 40c ; Anna Newton, 20c ; Pearl Norman, 45c : W. O. Neamith, 30c ; Estella G. Norman, 10c : Peter J. Olsen, 20c ; D. A. Owen, $1 ; Lizzie Opperman, $1 ; Mrs. M. J. Oles, 30c ; Mrs. Rosa L. Olson, 10c ; Ellen J. Powers, 10c ; Mrs. G. W. Pease, 10c ; Rissie Pringey, 10c ; Annie Peterson, 20c : C. Ra Pennie, 20c ; Mrs. J. L. Pritchard, 10c ; Eva and Delia Pennington, 20c ; Louisa Peaslee, 10c ; Jennie Paul, 10c ; W. A. Paxton, 10c ; Mrs. F. W. Patterson, $7 ; Frank Peabody, $30 ; Mrs. G. W. Pease, $1.10 ; Margaret A. Paxton, $1.10 ; Sam Peterson, 10c ; E. M. Pierce, 10c ; Sr. Parsons, 10c ; Mrs. Petitt, 10c ; Mrs. Mary A. Paxton, 10c ; Mamie Patton, 10c ; Cora Quinn, 10c ; Millie Richardson, 40c ; Hattie Randall, 10c ; Marjorie Rue, 10c ; Joel C. Rogers, $1 ; G. Mabel Rugg, 10 ; E. H. Root and wife, $10 ; Eliza J. Roberts, $1 ; Myrtie A. Rose, 60c ; D. A. Robinson, $30 ; Matilda Roads, 30c ; M. H. Robinson, 10c ; A. W. Semmons and Replogle, collection, $24.50; (Including the following names and amounts. I. N. Williams, $1 ; A. J. Breed, $1 ; H. W. Reed, $1 ; E. A. Merrill, $1 ; Chas. Beresford, $1 ; T. J. Parmlee, $1 ; D. N. Loughboro, $1 ; A. W. Herr, $5 ; Mrs. E. G. Barnard, $2 ; Almeda Haughey, $1 ; J. S. Hall, $5 ; Mary Freemen, $1 ; Mary Eels, $1 ; E. F. Hutchinson, $1.) Chas. F. Smith, 50c ; G. R. Smith. collection, $4.01 ; Mrs. Cora Sisenby, 10c ; Ella Smith, 10c ; Spring Arbor Benevolent Society, $1 ; J. Sedeberg, 10c ; H. T. H. Sanborn, 10c ; Mrs. Scott, 10c ; W. H. Saxby, $5 ; Millie Seguin, 20c ; Mabel Steen, 10c ; H. J. Rask, 10c ; J. G. Ringering, 10c ; Fanny Ricker, 10c ; Mrs. M. E. Sharp, 10c ; Nellie E. Smith, 10c ; Mrs. H. II. Todd, 10c ; Alice M. Thorpe, 10c ; Eda Tornland, 65c ; S. J. Roach, 10c ; Lyman Randall, 10c ; Wm. Rockwell, 10c ; May Winchell, 10c ; Leva Wilson, 20c ; Addie M. Wahn, 10c ; Thos. G. Watkins, 10c ; Mrs. J. G. Wolverton, 10c ; Mrs. E. E. Woods, 30c ; Mrs. C. P. Wood, 10c ; Nettie Webster, 10c ; Addie R. Wallock, 10c : Clara Wheeler, 10c ; C. W, Wallock, 10c ; Maud Topliffe, 20c ; Mary C. West, 10c ; Walter Twing, $1 ; G. S. Vreeland, $2 ; Earl Tozer, 15c ; Mr. Williams, 40c ; Arthur Van Clark, 50c ; Geo. Strettor and Family, and John Logleman, $2.38 ; Mrs. Taylor, $2 ; Lottie C. Wilson, 10c ; Lena Wilson, 10c ; Viola and Alleyne Tombleson, 20c ; Mrs. W. H. Robinson, 20c ; Viola Wooden, 25c ; Mrs. Reed, 10c ; Mrs. Sturdevant, $1 ; Rose, Grace, and Mrs. Jennie Watkins, 30c ; A Stranger, $1 ; Youthful Workers, Per Clara B. Mott, $4.85 ; Mrs. Stine Taylor, 10c ; E. B. Rummels, 10c ; A. H. Schafer, 30c ; Walter Webster, 10c ; Lou Wellborn, 10c ; Carrie Spaude, 10c ; Mary Schmaltz, 10c ; Mrs. Ida Webb, 10c ; Mary Echart 10c ; Mrs. J. Nygviet $1.

Total, 373.19.

Mrs. H. C. Mitchell, two pairs baby socks ; Rivulet Society, rugs and quilts ; Kilburn City Church, Wis., a quilt ; Pleasant Grove Church, Per Mrs. Honeywell, box of new clothing ; Mrs. John I. Tay, per Sr. Gotzian, bed spread ; Nettie Emerson, box of books ; Mrs. Little, five pairs stockings ; Rockford Church, Ill., quilts and pincushions ; Mrs. T. J. Russell, and Mrs. Maud R. Allen, bedding, clothing and jelly ; Memphis Church, bedding, for three beds, toys, etc. ; Norwichtown, Conn. sewing society, Barrel of bedding and clothing ; Oak Valley Sabbath School, box of bedding, clothing, etc. ; Mrs. J. H. Sargent and J. T. Andrus, package of stockings and mittens ; Royal Church, Oregon, package of bedding, rugs etc. ; Sr. Benson, a comforter ; Brayton Sabbath School, a comforter ; Mrs. Laban, a comforter ; Spring Arbor Benevolent Society, box of bedding ; Norwich Church, barrel of bedding, etc. ; Bridgewater Church and Sabbath School, South Dakota, box of bedding and clothing : Brooklyn Church. per T. A. Kilgore, package of bedding, clothing etc. ; Sigourney Church, Iowa, per Mrs. Mc Coy, children's clothing ; Dodge Center Orphan's Aid Society, barrel of clothing ; "Cheerful Workers," Colorado, infants' bibs ; Sr. Green, Colorado, pair of mittens ; Jennie B. Haynes, baby's crotcheted sack ; The Cupbearers Missionary Society, badding for children's beds ; Mrs. J. Stone and Mrs. C. A. Haes, comforter for James White Home ; Sarah Charles, one quilt ; New London Church, Wis., bedding : Grace Marvin, baby quilt ; Kate May, handkerchiefs and pincushions ; Mrs. E. A. Ross, underclothing ; St. Louis Sabbath School, a quilt ; Ivy Hester, child's bib ; No name, four gingham aprons and sateen dress ; Mrs. K. Gibson, clothing for James White Home ; Carlton Center Church, bedding and clothing ; Kate Keo Sheridan, a comforter ; Miss. M. E. Schultz, package of bedding ; Carson City Church, barrel of bedding and clothing ; Decatur Church, Mich., a quilt ; Topeka Church, bedding ; Kansas City Church, bedding ; Mrs. H. G. Washburn, box of bedding and clothing ; Birdie Loveland, comforter ; Mrs. H. D. Bowen, two pairs stockings ; Mrs D. H. Boardman, a qnilt ; Mrs. C. J. Beebe, two quilts ; Owatonna Church, box of bedding ; Young People's Orphan's Aid Society, package of bedding and clothing ; Ladoga Church, box of bedding ; Memphis Church, box of bedding, etc. ; Esther S. Smith, a quilt ; Mrs. Mary Mc Ginnis, a quilt ; Mrs. W. B. White, comforter ; Oak Valley Sabbath School, box of bedding, clothing, etc. ; Hazelton Church, barrel of bedding and clothing ; A. Childears, package of bedding ; Mrs. E. E. Stark, two quilts ; Mrs. F. C. Stimson, box of clothing, etc. ; Mrs. T. L. Horning, package of new dresses.

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THE SANITARIUM MEDICAL MISSION.

SANITARIUM HOSPITAL.

HOSPITAL NOTES.

THE Hospital has never been as full as at present. In both the surgical and medical departments much planning is necessary to find room for the patients that come, to say nothing of those that ought to come and cannot as yet. The work of the Christian Help Bands has brought to light, cases near home that were in sore need of treatment, and this has added to the work of the Hospital. An opportunity for free consultation and office treatment is given every week. It has but recently been arranged, but already from twenty to twenty-five patients avail themselves of it each week. Tickets are given for bathroom treatment when needed. One of the lady physicians sees the patients who come to the office, and another has taken the cases which have to be visited at their homes, while both are reinforced by the help of the medical director of the institution when necessary. Some interesting surgical work has grown out of these consultations, including some of the most important operations performed here, some of which are special features of this institution. We shall mention several of these under the free surgical work.

THE noon prayer meetings are continued, with an increasing attendance. The number who attend, varies, of course, with the condition of the patients who happen to be in the house, but there is usually quite a group of wheel chairs present, besides the patients who are strong enough to walk.

PASSING through a corner of the ward the other day where the patients are convalescent, the strains of a hymn, sung as a duet by the patient and her nurse, floated softly out, pleasantly suggestive of the cheerfulness within.

THE soft spring sunshine is waking all nature to life, and the wheel chairs begin to dot the verandas and lawns on bright days. Inside, the perfume of easter lilies and the blooming plants which are clustered in every available corner of the halls, as well as in the rooms, give foretaste of spring.

THE ENDOWED BEDS.

The Dr. Lindsay and Mrs. L. M. Hall Bed.—The present occupant of this bed is a frail, delicate young woman who has had a severe operation, but is now getting along quite nicely. She is walking about, and already appreciates much improvement in her condition.

The New England Bed.—The late occupant of this bed is a case that merits another mention, though it has been several times spoken of in previous reports. She has been alluded to as one for whom there seemed to be no human help. The operation, which was undertaken with only the faintest hope of success, revealed a condition even worse, if possible, than the diagnosis indicated, and nothing could be done for the removal of the tumor. Much prayer was offered for her, and everything that care and skill could do to bring her up where she could safely return home. Her experience has been quite a remarkable one, and a surprise even to those who know how the prayer of faith and careful human effort working together are sometimes rewarded. She seemed to be just at death's door at one time, and the end was looked for at any hour. But she came slowly up, and the tumor began to decrease in size. Since her return home she has steadily improved, is able to walk about some, and the tumor is still decreasing. Best of all she has enioyed a full and rich spiritual experience, which will make her stay here, in spite of the long months of mental and physical suffering, something to be remembered with gratitude as long as memory lasts.

The Indiana Bed.—The patient last reported in this bed has left, and one who has since occupied it, has just gone. Hers was a case for which a change of climate will do more than treatment.

The Pennsylvania Bed.—The patient mentioned in our last went home very much improved, and full of hope and courage. The lady who came on to take her place has suffered from ill health for the last two years, being very much broken down in many ways. She is improving under treatment, already sleeps better, and says she sees progress in several ways.

The Iowa Health and Temperance Bed has also changed patients since the last report. After the lady mentioned in the February number left, a young

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woman from the city occupied the bed for a time. She underwent two severe surgical operations, from which she is making an excellent recovery, is feeling very well, and so happy to have found relief.

The Iowa Conference Bed is just now occupied by a patient who came expecting to find help for deafness of long standing. Careful examination makes it evident that her hearing cannot be restored, but other serious difficulties from which she has suffered, can be remedied by surgical treatment, and her coming to the Hospital will not therefore be in vain.

The Mrs. E. G. White Bed had recently for an occupant a lady whose name, should we mention it, would be familiar to many old friends of the cause. See has long been a contributor to our religious periodicals, and an earnest missionary worker. She left a most interesting mission class of Chinese when she came to the Hospital. She is most anxious to recover and rejoin her husband and daughter in the work; but she delayed too long before coming here. Her case is a very critical one, and the issue quite uncertain, from a human standpoint. Our prayer is that the great Physician may work specially for her, as will best glorify him.

The Illinois Bed has had two occupants since our last report. The last had a surgical operation, and both have returned homei mproved.

The Mrs. E. E. Kellogg Bed was occupied for several weeks by a woman who had suffered a long time from difficulties that required surgical treatment. She had consulted many physicians who had failed to help her, and was steadily growing worse. One of these physicians recommended her to come to the Hospital. It was very difficult for her to come, and if she could not have had a place in an endowed bed, she must have suffered on indefinitely. The severe operation which was performed for her gave her early relief. She recovered from it rapidly, and went home with fair promise of health. Tears of gratitude stood in the husband's eyes as he tried to express his appreciation on leaving, for what had been done for his wife. It was an experience full of spiritual blessing to them both as well.

The Nebraska Bed No. 1.— The patient who has this bed has been here some time, and has been mentioned before. She has suffered all her life, and especially for the last fifteen years, and when she came here could not walk at all. She has had two operations, and is slowly climbing up healthward. She is getting so she can help herself some and is so thankful for that, even, she says, if she never should be any better. But there is prospect of better things for her, and she is full of gratitude and hope. She is a great help to others by her bright, cheerful ways.

The Nebraska Bed No. 2 will soon be vacated, as the patient who has occupied it is about ready to go home. She had been sick for years, in fact had never been well. Now she is going about the house "singing like a bird," as some one said of her, so happy is she in the possession of the precious boon of health.

Word has come from the patient who occupied one of the Nebraska beds so long, and has since gone home, that she was a source of wonder on her return to her old neighbors, who came from far and near to see her, and satisfy themselves that she was indeed up and about like the rest of them.

The Wisconsin Bed.— The patient who has this bed came for surgical treatment of hernia. He was in a very serious condition, and liable to a sudden and fatal termination of the case. He is doing well, and his difficulty seems to be fully remedied.

The Memorial Home Bed has been made vacant by death. We have already spoken at length of the case of this brother, and as mention has been made of him in another department, we will not repeat here.

E. H. W.

FREE SURGICAL WORK.

OF the seventy-three individuals that have received surgical operations since our last report, fifty cases were free, and in several instances the same individual had two or three different operations. Some of these have been most interesting cases to those who have known the individuals and have watched their progress. The crowded state of our columns makes it necessary to leave the mention of other cases till another month.

Mrs. —— was a Syrian woman who was found by one of our district nurses with her family in a wretched tenement in Chicago. The husband was ill, the children too young to be of any help in the support of the family, and the mother, on whom this task fell, had failed in health. All were comparative strangers, having been in this country but a few months, and could speak English but imperfectly. The lady, for despite her surroundings she was a refined and educated woman, who with her husband had been a missionary among her own people, was brought here with her little girl, where she had an operation and other treatment. The little girl won all hearts during their stay. The mother was improving when they returned to the city, but may return for further help later.

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MEDICAL MISSIONARY SCHOOL.

THE HEALTH MISSIONARY CLASS.

BY ELD. W. H. WAKEHAM.

As the present term of the Health Missionary School draws near its close, many of the members are anxiously looking forward to the time when they can go out and impart to others the information they have obtained, which has been such a blessing to them, and which they feel assured would be just as fully appreciated by thousands of others, who have not enjoyed the privileges they have. This is as it should be. Said one of the students to me a few days since, "I have been so much blessed this winter by the things I have learned that I want to devote my life to helping others in this way." This is the true missionary spirit. The religion of Jesus Christ is comprehended in two words, *receiving* and *giving*. Our Lord said, "Freely ye have received, freely give." "Give, and it shall be given unto you." It is the gospel plan that those who give the most have the most, or as Bunyan puts it,—

"There was a man, though some did count him mad,
The more he gave away, the more he had."

The outlook for workers in this line of work was never more encouraging. The fields for health missionaries are white to the harvest. God has in a wonderful manner opened the way for all branches of medical missionary work to be carried on successfully, and is preparing the hearts of people everywhere to receive light on all these important questions.

Already some have been sent from this school to foreign lands, and others will go in the near future. A letter just received by her brother in this city brings intelligence that Sr. Ida B. Cady (a member of this year's advanced class) has arrived safely, with the others that sailed on our good missionary ship, at the island of Pitcairn. Another, a member of this year's class, Sr. Almira Ruoff, has just started east, preparatory to leaving for South Africa, to act as matron in the new college there. Two others of the present class will soon go to Sweden, and one to Norway. Later on two will probably go to Africa, and two more to New Zealand. A goodly number of others will find fields of labor much nearer home, but none the less needy nor important. A majority of the advanced class will remain for a time after the regular class closes, to take further instruction, especially in the "Mothers' Missionary Class," which has already been noticed in these columns.

A number of the most experienced will be needed to carry on the work that has been arranged in connection with the Sanitarium at the World's Fair. Some will go out to aid in the organization of Christian Helpers' Bands in the churches of several States. Calls for help in this branch of the work are continually coming in. Others will engage in canvassing for our health books and journals. A class for instruction in canvassing has been organized, and those who expect to work in this line are hard at work, as indeed are all others connected with the school.

CHRISTIAN HELP WORK AT THE SANITARIUM.

A LITTLE meeting of Sanitarium helpers, presided over by Dr. Kellogg, met at eight o'clock on the evening of Nov. 15, 1892, to consider the question of Christian Help work. Dr. Kellogg spoke of the good such a band of workers could do, in looking up those in the city who were not able to take care of themselves, in providing, as far as possible, food, clothing, and such other things as they were in need of, and helping them in every way to a higher appreciation of life, and to know how to care for themselves and their children. This was the beginning of the organized effort of the Christain Help Bands. Of the names offered at that time, nine were chosen to make up the first band, a leader appointed, a gospel worker, a missionary nurse, three young men chosen as burden bearers, and three young women as mothers' helpers. This original band worked on for some weeks, devoting from one to six or more hours each week to the work, and calling on others to help them, when they found more than they could do. Others became anxious to aid, and names enough were soon handed to the committee to make four new bands, which were also set to work. The call-boys of the Sanitarium, not to be outdone in good works by their elders, also formed themselves into an auxiliary band, and though they could not work in just the same lines, have proved themselves very efficient in various directions, such as looking up old clothing, and gathering it up, distributing it, finding cases in need of help, running of errands, etc.

The whole number of visits made by these bands, as collected from the weekly reports is 293; but this falls somewhat short of the actual number. The instances where relief has been afforded to individuals are 263.

Some of the weekly reports of the bands are very suggestive. Of course they are too brief to be more than hints of the work done, but they speak for them-

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selves, and show the nature of the work better than could be done in any other way. Let us look them over and gather some items : —

Two old ladies who needed wood split, and had no one to do it for them, were reported to the burden bearers, and a later report shows that the wood was split to the great gratitude of the lonely old ladies.

A widow woman was found who was dependent on the renting of her rooms for support. Roomers were looked up and sent to her. So she was put in the way of self-support.

"A young woman was found in sore need of medical treatment, and was reported to the Hospital and treatment secured."

"Two cases on —— street in need of clothing." The clothing was afterward supplied.

"A mother trying to take care of herself and child by washing, was helped to find work."

"Called on Mr. ——, whose wife was at the Hospital, found the house in sad condition, and helped clean it up."

"Patient previously visited and treated is improving and more cheerful, delights to read the Bible I sent him. Tears of gratitude filled his eyes when he received it. May the Lord convert him."

"Some good reading matter left with a family."

"Found a baby sick, little girl with tonsilitis," and at a later visit "the mother was down with rheumatism."

"Sent —— to the dispensary for medicine."

"Invalid food furnished two cases."

"A family supplied with wood."

"Gave away five pairs of mittens, some food and tracts."

"Mrs. —— better. Had Dr. —— see her, and then gave her treatment every day during the week."

A sick woman is reported as brought to the Hospital every day for treatment during several weeks. This necessitated some one going for her and taking her home each time.

"A family helped to food and other necessities till the father found work. The mother encouraged to take treatment. They are willing to pay for what they receive when they can. They think there are some good people in the world yet."

"Found family just burned out, and in need of everything. Helped them to some things."

"Gave some treatments to a sick man in one family, and furnished milk tickets to another family."

"One family has given up the use of meat by reading a cook book which we loaned them."

And so on through the list.

From one report we take this remark, "The greatest need is of mothers' helpers. Mothers with several small children, and seemingly ignorant of any special duty in training them, are very often met with." The visitors often find these mothers with large families of little children clinging to them, discouraged and dispirited in the unequal struggle with poverty, no chance to get away from the cares which hold them fast, to get a little possible inspiration from outside sources. They have not been inside a church for weeks and months, some of them not in years, and the children are coming up without religious training, or perhaps without any training whatever, simply "growing," Topsy-like, and with about the same results.

Some of these tired mothers welcome the visits of the band as those of old friends, for they are sure of at least encouraging and helpful words, and something bright to think of afterward. Many of them are very grateful for suggestions in regard to their families,— how they can provide them with more healthful food, how they can teach them better habits, or how they can take better care of their homes.

In many of these homes the wife brought only inexperience and immature judgment to her task of home making, never perhaps having been taught that she had need of any special preparation, not considering, as is the case with so many thoughtless young people, but that, given the husband and wife, and perhaps the roof to cover them, the home would make itself. Now, with her arms full of little children, and an empty larder, the husband and father perhaps shirking his responsibilities or driven away from home by the thriftlessness and confusion there, she is either crushed into apathy, or has degenerated into a scold, and the result can be easily imagined. Here are some of the entries from the reports of the mothers' helpers : —

"Improvement in housekeeping and in diet since last visit."

"Dangerous cistern covered ; mother reading on health subjects."

"It does my soul good to see how eager and anxious some of the mothers are to receive help in the way of teaching them to train their children."

"Family cleaning up since last visit. The children are now attending Sabbath-school." This entry is frequently met with.

"Mrs. —— seems greatly to appreciate the help and encouragement received."

At Christmas time we find a record on this wise : — "Took up a subscription of five dollars, provided Mr. —— with mittens and scarf, and the children

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with books and toys. Distributed popcorn balls, oranges, apples, etc., to several families."

Besides this, the bands report a circulating library started by loaning books, etc.; and in the schools for children, which have been briefly mentioned, have been gathered about forty children.

Quite recently more names have been offered for Christian Help work, and have just been organized into bands, and territory laid out for them. There are now sixteen bands at the Sanitarium, besides the band of call-boys.

The leader of band No. 1, A. W. Semmons, says in a recent report that "the work of the different Christain Helpers' Bands is increasing and becoming more interesting. All the workers enjoy their work, and only wish they had more time to spend." We have already given a few statistics of the work. "The children in the sewing classes are still interested. We are doing religious work with some families. We have started a circulating library of such works as 'Social Purity,' 'Steps to Christ,' 'Sabbath Readings,' 'Christian's Secret of a Happy Life,' some of Drummond's works, etc. We believe that thus effectual work may be done. The main object we have in view is the salvation of souls, so by the grace of God we will sow beside all waters, leaving the result with God, who has said, 'My word shall not return unto me void.' We are all of good courage, striving to make the world better and brighter for having lived in it, not for self, but for others."

Again he speaks of "some very interesting cases, and some good results, though it is not possible to judge fully of the results here. We are to do good, hoping for nothing again, but "your reward shall be great, and ye shall be called children of the Highest: for he is kind unto the unthankful and the evil.'"

Brother —— is having an interesting time with the —— family; besides doing much for them temporarily, he is studying the Bible with them, and teaching the children the Sabbath-school lessons, and they are very much interested. To all appearances they were the most unpromising of families to do anything with; but Jesus has said, "Without me ye can do nothing," but through him we can do all things, because he strengthens us. God can accomplish what to our finite minds seems impossible.

Brother ——, of band No. 2, is enjoying his work. He says: "I find a growing interest in my work among the people, who are free to talk and seem glad to see me, especially after I have made one or two visits. In fact, some feel slighted if we do not call when we pass near their place. This is encouraging, for when we get at their hearts, we can help them spiritually. Sometimes they ask us questions about our work, and thus open the way for us to talk with them of Him whom we serve.

"One of the best personal results to my mind is that it shows plainly how much we need to have the mind of Christ, and to recognize and receive the Holy Spirit, that we may seek the glory of God and work in the byways and hedges of life, to save our fellowmen. I praise God that he has given me a place in his 'training school.' It is not only a privilege, but a pleasure.

"I have been able to distribute some clothing where it was greatly needed and appreciated; also to split wood, and some other such little things, for which I have felt amply repaid by the evidences of gratitude on the part of the people. Two or three families are quite interested in the Bible, and others are taking readily to reforms in health matters.

"Through the work of the band, one man who had at one time a good Christian experience, but who had become backslidden, is finding his way back again. He was in rather destitute circumstances when we found him, but the Lord directed us to his help. I could mention other similar cases. The Lord has his ways of reaching them all."

CHRISTIAN HELP WORK IN ANN ARBOR.

At Ann Arbor a Christian Help Band was organized about the first of December, 1892. Later, another company was formed into a band, and has been at work. From two monthly reports received from these bands we gather the following items:—

During one of these months the number of visits was thirty-five. Medical or other assistance given during the two months, to twenty six persons. Bible readings held, thirteen.

As the result of these efforts two men who had never made any profession of religion have been converted. Brother Kress, the leader of one of the bands, has been holding Bible studies with some who are much interested. "The people," he says, "are hungering for Bible truth. I do not remember of ever seeing such an interest. We have also formed classes for Bible study among the students. These are yet in their infancy, but a good interest is manifested. We can plainly see the fulfillment of the promise, 'And I, if I be lifted up, will draw all men unto me;' and that he is 'the Desire of all nations.' The only thing that grieves me is that we are not better equipped with the word of God, so that our profiting may appear unto

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all. If ever there was a time that God's word should be studied prayerfully, it is now. I long to know more of him."

The report further says that Mrs. Kress and others among the lady students have a school in the poorer portion of the city, and have an attendance of from twelve to twenty scholars, boys and girls, black and white. In these classes instruction is given in cooking, physical culture, sewing, etc. On the Sabbath they have classes for the poor children numbering about thirty-five. The leader writes: "These lessons are all simple and attractive.

"Much more might be said, but this is a beginning. We hope to become better acquainted with the needs of different ones in this portion of the city, and to reach all the suffering ones in time. There are many people in this city who have clothing, and some means, that they would gladly give, if they were acquainted with the wants of the people."

Bro. H. F. Rand, leader of the second band formed at Ann Arbor, writes: "Our band work has been somewhat broken up of late, but I want to mention one case among the many of interest to us, showing how God is blessing the few feeble efforts put forth in his name.

"Last fall Brn. C—— and G—— came to a poor-looking house, and going in found there a poor cripple who seemed to be in a condition similar to that of the poor fellow at the pool who told our Saviour he was not able to step in when the waters were troubled. He lives with his father and mother, who are Germans. Different members of our family from time to time called upon him. We learned their circumstances, and finding that he suffered with cold, our family purchased a coal stove for him to keep him warm during the winter. I remember how the old folks looked upon me the first time I called, but as they became acquainted with our motives, a great change took place. Since that time I have been going there every Sabbath and sometimes during the week, and other members of our family have called at different times to see what was needed.

"He told me one day last week he had a sore foot. I made an examination of it and found it in a condition at least of almost incredible neglect. I worked two hours on each foot to his great relief. I thought of the 13th chapter of the gospel by John while doing this work. The old folks were there, and an aunt of the boy who had several questions to ask in regard to our work, and when I got through washing his feet he told me last Sabbath was the first Sabbath he had kept. I could but praise God for his wonderful works to the children of men, for I can truly say with Paul, There is no good thing in the flesh. Isa. 60: 3 is being fulfilled in our sight daily.

"Another case: Bro. D—— and myself were studying the Bible with a family that had asked us to come and study with them; but presently one of the little ones in an adjoining room began to cough. The mother thought the child was strangling and the father confirmed her opinion. I went to the side of the little fellow, and he was soon breathing all right. At the other end of the bed was another child in the same condition; we helped it also in a few moments, to the great appreciation of the parents.

"The secret of it all is that it is the Lord's work, and when we recognize it and follow in the foot-steps of our Master, we shall prevail; for the work is his, and we are but his instruments. The language of our hearts is: 'Here am I, Lord, send me.'"

Sister Kress, in writing of the work there, says of the case mentioned in Bro. Rand's report: "Mr. George made him a chair before Christmas, but he, being so badly out of shape, and grown to fit the old chair he sits in, has not been able to use it. They greatly appreciated the kindness, however. Another donation was taken, and a book-rest was given him, so that he could read. Before this different ones had taken turns in going to read to him. When the book-rest came, he was greatly rejoiced, for now he could read without waiting for some one. When he has read one page, his mother turns the leaf for him, and thus he passes the day very pleasantly."

Mrs. Kress speaks of "another family of interest. We found a family the mother of which had had a Christian experience, but was in a backslidden state. She was glad to find some here who were interested in her. They were quite poor, and the children came to Sabbath-school quite poorly clad. Christmas we had a little Christmas-tree, and among us all, were able to give the children stockings, rubbers, mittens, and new dresses, so that they were quite comfortably provided for the long winter. The parents came out that evening, and the father, who had been indifferent spiritually, to say the least, invited us to hold prayer-meetings at his house whenever we wished. Since that, several have held meetings there, and two weeks ago he began a new life.

"Six of us lady students spent a day sewing for the mother, and expect to spend another day next month. She has a family of four children.

"There are many times when our nurses have gone out to give treatment where it has done much good. I could go on to give instance after instance, but have not time at present."

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RELIEF DEPARTMENT.

[THIS department has been organized in the interest of two classes: —

1. Young orphan children.
2. The worthy sick poor.

The purposes of this department, as regards these two classes, are as follows: —

1. To obtain intelligence respecting young and friendless orphan children, and to find suitable homes for them.

2. To obtain information respecting persons in indigent or very limited circumstances who are suffering from serious, though curable, maladies, but are unable to obtain the skilled medical attention which their cases may require, and to secure for them an opportunity to obtain relief by visiting the Sanitarium Hospital. The generous policy of the managers of the Medical and Surgical Sanitarium has provided in the Hospital connected with this institution a number of beds, in which suitable cases are treated without charge for the medical services rendered. Hundreds have already enjoyed the advantages of this beneficent work, and it is hoped that many thousands more may participate in these advantages. Cases belonging to either class may be reported in writing to the editor of this journal.

The following list contains the names and addresses of persons who have kindly consented to act as agents for us in this work, and who have been duly authorized to do so. Facts communicated to any of our local agents in person will be duly forwarded to us.

It should be plainly stated and clearly understood that neither orphan children nor sick persons should be sent to the Sanitarium or to Battle Creek with the expectation of being received by us, unless previous arrangement has been made by correspondence or otherwise; as it is not infrequently the case that our accommodations are filled to their utmost capacity, and hence additional cases cannot be received until special provision has been made.

Persons desiring further information concerning cases mentioned in this department, or wishing to present cases for notice in these columns, should address their communications to the editor, Dr. J. H. Kellogg, Battle Creek, Mich.]

AGENTS OF THE MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

COLORADO.

Barraclough, Mrs. Tillie E., Trinidad.
Cornell, Florence, Boulder.
Ragan, Mrs. May, Loveland.
Shaw, S. B., Colorado City.
States, Geo. O., Eckert.
Tait, Mrs. J., 80 So. Wash. St., Denver.
Voris, Mrs. Addie, Canon City.
Wilson, J. B., 1019 E. Ash St., Pueblo.

IOWA.

Brown, Dora, Sharpsburg.
Caldwell, A., Leon.
Cleveland, Mrs. Enox, Wood.
Coleman, Samuel, Mt. Ayer.
Corbaly, F. M., 700 Mynster St., Council Bluffs.
Curtis, B. F., Sibley.
Denning, J. M., Farragut.
Dorcas, Mrs. Florence, Cedar Rapids.
Douglas, M. J. M., Wankon.
Ferguson, Mrs. R., Kalona.
Fox, F. M., Box 277, Wesley.
Frederickson, C., Sioux City.
Habenicht, C. F., Jamaica.
Hansen, P. A., Ruthven.
Harrington, Mrs. Jennie, Clermont, Fayette Co.
Holliday, Mrs. Honor, Coon Rapids.
Jacobs, Mrs. Mariette, Fontanelle.
Jeys, Thomas H., Beebetown.
Johnson, Peter, Box 72, Dayron.
Johnson, Swan, Storm Lake.
Johnson, John H., Box 57, Exira
Knowlton, C. F., Traer.
Linstrom, John, Village Creek.
Marvin, Mary J., Hamburg.
McClintock, N. L., Blencoe.
McReynolds, Thos. P., Wellman.
Moss, Anna M., Birmingham.
Owen, Mrs. M. R., Columbus Junc.
Paxton, Mrs. C. C., Rome.
Pearce, M. J., Glenwood.
Pettingill, Mrs. L. C., Box 72, Polk City.
Quinn, Cora, Shellsburg.
Rounds, Mrs. L. D., Albia.
Shively, Jacob, Woodburn.
Slife, N. A., Paralta, Linn Co.
Smouse, C. W. Mt. Pleasant.
Sylvester, J. M., Davis City.
Thomas, W. E., Adair.
Watkins, Maggie, Eddyville.
Williams, Nelson, Ames.

KANSAS.

Bridges, Mrs. Clarissa C., Beloit.
Dixon, Mrs. Nettie, Portis, Osborne Co.
Hall, C. A., Woodston.
Kirk, Chas. F., Phillipsburg.
Maxtell, Ed., Irving.
Morgan, M. C., Wathena.
Mc Mullen, F. M., Oronoque.
Osborn, S. C., 224 W. 7th St., Ottawa.
Seaward, E. H., Sterling.
Wohleke, Henry, Neola.

MASSACHUSETTS.

Bradford, Anna A., Acushnet.
Comins, J. S., Holyoke.
Jernegan, S. B., 7 George St., Lynn.
Lays, James, Brockton.
Merrig, E. L., Vineyard Haven.
Payne, W. L., Charlemont
Smith, A. W., 17 Yates St., Worcester.

MICHIGAN.

Ac Moody, E. C., Tekonsha.
Alkire, Mrs. Lizzie, Bear Lake.
Anderson, A. C., Morley.
Bailey, G. P., Bunker Hill.
Baker, Leonard, Fife Lake.
Brackett, E., So. Monterey.
Brink, Elmer E., Tustin.
Carman, G. F., Potterville.
Carpenter, Marcus L., Fremont.
Conway, Robert, Frankensmith, Saginaw Co.
Dennis, Mrs. J. D., Williamston.
Ferris, James F., Meauwataka.
Field, S. H., Wood Lake.
Fletcher, Elijah C., Canby.
Ford, Augusta, 39 State St., Hillsdale.
Hall, John, Akron.
Hanson, H. E., Shelby.
Hare, F., Lyons.
Hatch, J. A., Watrousville.
Heckert, D. B., Ogden Center.
Hempstead, G. L., Flint.
Irwin, John, Jr., Pomona.
Jessup, Joseph, Gaylord.
Kellogg, A. F., Leroy.
Kelsey, Geo. E., Edmore.
Kenyon, H. M., 416 4th Ave., Detroit.
King, Mrs. S. H., Greenville.
Kneeland, L. B., Orleans.
Lawrence, C. A., Brookfield.
Malin, D., Vassar.
Maynard, Mrs. Emma, Sears.
Mc Connell, Robert, Memphis.
Mc Cormick, Mrs. E. L., North Branch.
Mc Farland, G., Montague.
Mc Neil, Francis, Imlay City.
Mc Omber, Maggie, Fenton.
Osborn, Nathan, Lakeview.
Parkhurst, W. D., Scottville.
Perrine, Geo. C., Eaton Rapids.
Phippeny, Mrs. R. F., Cedar Lake.
Pratt, Lindon, Frankfort.
Roberts, J. C., Parma.
Root, E. H., Coopersville.
Shutter, Rosama, 802 8th St., Manistee.
Smith, Wm. B., Ceresco.
Snyder, Anthony, Pittsford.
Stringer, Mrs. Carrie, Lapeer.
Swartout, Charles, Carson City.
Sweet, J. W., Ypsilanti.
Terrell, John T., Byron Center.
Thompson, J. H., Quincy.
Trotman, John, Traverse City.
Tyler, D. S., N. Muskegon.
Westfall, L. T., South, Allen.
Westphal, Mrs. G. C., Brighton.
Wheeler, F. A., Sherman.
Young, S., 218 N. Main St., Ionia.

MISSOURI.

Beasley, W. H., Poplar Bluff.
Chapin, J. S., Bolivar.
Clarke, Joseph, Lowry City.
Dasher, C. J., Utica.
Davis, James W., Sedalia.
Duxbury, Robert, Pacific.
Evans, Wm., Hamilton.
Flower, A. E., 3211 Salisbury St., St. Louis.
Hancock, H. W. Orrsburgh.
Hobb, Josephus, Kingsville.
Hollingsworth, O. S., Antler.
Hoover, Eld. H. L., Quinn City.
Hoover, H. T., Memphis.
Hoover, T. A., Nevada.
Moore, J. Scott, Henderson.
Rice, F. J., Box 289, Appleton City.
Santee, C., Carthage.
Sellarck, T. J., Fredericktown.
Tovey, W. B., 1411 E. 16th St., Kansas City.
Willis, H. K., Pleasant Hill.

NEBRASKA.

Alden, Miss. A. D., Red Cloud.
Allen, Bessie, Schuyler.
Atkinson, Wm., Peckham.
Hoyt, J. W., Springview.
Jensen, Ida M., Minden.
Knowlton, G. F., Savage.
Miner, Mrs. M. I. Sett, Fumas Co.
Parker, C. A., Lavaca.
Trowbridge, Nancy J., Wilsonville.
Wilkins, Mrs. V. C., York.
Weikert, Annie L., Stockville.
Winterton, S. A., Seward.
Wilson, Amelia, 618 N. 15th St., Nebraska City.
Walker, Nettie A., North Loup.

NEW HAMPSHIRE.

Farnsworth, Elgen G., Washington.

NEW YORK.

Baldwin, H. Frank, Alden.
Bowe, E. A., Batavia.
Caton, W. C., Jeddo.
Cobb, A. C., South Russell.
Dobbins, James, Jamestown.
Eaton, W. C., Jeddo.
Evans, David, Black Creek.
Gleason, Alex., 1201 Niagara St., Buffalo.
Hicks, F. H., Salamanca.
Jones, Ellen E., Frankfort.
Lindsay, C. W., Coomer Sta.
Pratt, Chas. N., Keene Center, Essex Co.
Raymond, J. W., Wheeler.
Raymond, N. S., Wheeler.
Simkin, Wm., Wellsville.
Taylor, C. O., Norfolk.
Thurston, S., 214 Winsor St., Jamestown.
Treadwell, Wm., Pennelville.
Tuttle, A. E., 11 Mechanic St., Watertown.
Tyrel, M. S., North Creek.
Van Duzer, A. F., 65 Henry Ave., Newburg.
Weston, Orom, Pierrepont.
Whitford, Irving, Adams Center.
Willson, J. V., 317 W. Bloomfield St., Rome.

OHIO.

Van Horn, E. J., 74 Kinsman St., Cleveland.

OREGON.

Bunch, J. C., Cognille.
Burden, Warren J., Montavilla.
Hurlburt, E. D., St. Johns.
Johnson, C., Marquam.
Logan, L. A., Elk City.
Morrison, Isaac, Talent.
Peterson, John, Box 25, Astoria.
Tabor, B. C., 163 Winter St., Salem.
Wait, V. O., Albany.
Will, J. Wm., Corvallis.

PENNSYLVANIA.

Barron, Wm., Montrose.
Bowersox, A. S., New Columbia.
Butzer, J. L., Spartansburg.
Hine, C. O., Shunk, Sullivan Co.
Kagarise, J. S., Salemville, Bedford Co.
Matteson, Mrs. A. J., Mill Village.
Mulhollen, Louise, Flemington.
Owen, C. H., North Warren.
Parker, J. M., Mexico.
Rowe, Mrs. L. A., Titusville.
Spencer, Anthony, Canton.
Voorhees, L. W., Shinglehouse.
Ward, O. H., Lundys Lane.
Williams, I. N., Corydon.
Williamson, C. H., Washington.
Zeidler, W. H., 23rd Ward, Pittsburg.

PROVINCE OF QUEBEC.

Dingman, Darwin, So. Bolton.
Hammond, Mrs. J. H., So. Stukely.
Rickard, H. E., Fitch Bay.

RHODE ISLAND.

Stillman, E. A., 91 Main St., Westerly.
Stone, Mrs. S. D., Apponaug.
Sweet, Clark L., Slocumville.

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WASHINGTON.

Barber, O. W., Carrollton
Barrett, T. H., Box 113, Wilkeson.
Boardman, A. D., Summer.
Nellis, S. W., 309 Poplar St., Seattle.
Wolfkill, W. S., Colby.

WEST VIRGINIA.

Babcock, Mrs. Mina, Newark.
Bowen, Mrs. G. L., Newburg.
Johnson, Mrs. Maria, Carrier 5, Parkersburg.

WYOMING.

Worth, Mrs. Prudie, Buffalo.
Angleberger, G. W., Cheyenne,

TEMPORARY HOMES.— It is often necessary to find temporary homes for children, while waiting for permanent homes. We are glad to announce that the following persons have volunteered to take such needy ones in case of emergency. We shall be glad to add to the list. All correspondence should be conducted through this office.

Mrs. E. L. Mc Cormick, Michigan.
Mrs. A. M. Osborn, ,,
Mrs. Anna Haysmer, ,,
J. Staines, ,,
John Wallace, ,,
N. A. Slife, ,,
D. D. Montgomery, ,,
Chester Hastings, ,,
Anthony Snyder, Michigan.
Henry Snyder, ,,
F. D. Snyder, ,,
Wm. Kirk, ,,
E. Van Essen, ,,
Dr. J. D. Dennis, ,,
Mrs. Prudie Worth, Wyoming.
James Dobbin, New York.

PERMANENT HOMES FOR CHILDREN.—There are thousands of childless homes in the United States, where one or more children would be a blessing. It is the purpose of this department to find these homes, and also to find the little ones to fill them. There are thousands of such little ones within the territory in which this journal circulates, and we shall be glad to know about them, and to be instrumental in finding homes for them. The following persons are ready to receive children : —

Geo. W. Page, Arkansas.
Mrs. Emma L. Stanley, Colorado.
David Ferguson and wife, Illinois.
L. G. Hiatt, ,,
Mrs. Calista Gesler, Indiana.
Flo O. Hudleson, ,,
Mrs. E. Rodgers, ,,
W. G. Frame, Iowa.
James Hackett, Kansas.
Mr. Laman, ,,
Mrs. Amy Hallock, Michigan.
Mrs. Kate Carlisle, ,,
Mrs. Mary Pickell, ,,
N. H. Hammond, ,,
Elmer E. Brink, ,,
Ellen C. Jessup, ,,
Mrs. R. Pewers, ,,
Mrs. Cary Fish, ,,
Mrs. Wm. Kirk, ,,
F. H. Bosturck, ,,
L. M. Lawton, ,,
Norman Beal, ,,
L. Strickland, ,,
E. B. Adgate, ,,
D. J. Marvin, ,,
Mrs. Mosher, ,,
Miss Corgan, ,,
Mr. Rooney, ,,
Wm. Allen, ,,
Mr. Wilkin, ,,
A. B. Rice, ,,
Mrs. W. H. Parker, Minnesota.
Mrs. Scott Snyder, ,,
Mrs. R. E. Crane, ,,
J. C. Kraushaar, ,,
Hans F Nelson, ,,
Miss Rose Lull, ,,
Lois Mathews, Minnesota.
Dr. J. G. Stair, Missouri.
Mrs. E. A. Rose, North Dakota.
Mrs. M. J. Post, ,,
W. R. Balsor, ,,
Mrs. P. S. Thompson, Nebraska.
Mrs. W. F. Jenkins, ,,
Mrs. M. I. Miner, ,,
Henry Shoephelt, ,,
A. Jones, ,,
Mrs. Elmira Dana, New York,
Mrs. Brooks, ,,
Mrs. M. J. Modill, Ontario.
Mrs. Lydia Strope, Ohio.
Maggie Potter, Pennsylvania.
Ezra Backus, ,,
Mr. Hough, ,,
Mrs. Geo. R. Sanderson, S. Dakota.
Mrs. M. A. Hanson, ,,
Mary A. Johnston, ,,
Martin B. Gibson, ,,
Ida C. Rockwell, ,,
C. A. Kenison, ,,
A. F. Leonard, ,,
John Leonard, ,,
Mrs. G. J. Link, ,,
R. S. Royce, ,,
J. B. Fassett, ,,
Mattie Rulaford, Washington.
R. P. Stewart, ,,
H. M. Chesebro, Wisconsin.
Stephen Roese, ,,
N. B. Carter, ,,
Mrs. T. L. Morton, Virginia.
T. E. Bowen, West Virginia.
Mrs. J. A. Holbrook, Texas.

A HOME WANTED FOR A BABY GIRL (No. 113).— A little girl seventeen months old, in Massachusetts, is in need of a home. She is a smart, active, healthy child, with blue eyes, light brown hair, and good features. The aged couple with whom she is now living, are unable to keep her longer, but the description they give of her is enough to make one long to see the little lady.

A LITTLE BOY (No. 112), eleven years of age, living in the State of New York, is in need of a home. He is a bright, active boy, healthy, with a light skin, and dark hair, dark, keen eyes, and an open, free countenance.

A FARMER BOY (No. 114).— A boy living in Michigan, by the name of Hiram, and fourteen years old, wants a home on some farm, where he can have the care of horses and cattle and other stock, this being his particular delight. He is a strong, healthy, thick-set boy, with light complexion, and blue eyes. He has the reputation of being truthful.

A LITTLE BROTHER AND SISTER WHO NEED A HOME (Nos. 115 AND 116).— A girl aged nine and a boy aged one, in South Dakota, have been left without a mother's care, and the father is unable to care for them. It was the mother's last wish that they find a Christian home where they can have a religious education and training. They are bright, healthy children.

CLOTHING FOR THE SICK.

THE call for clothing of all kinds and the numerous offers to supply assistance of this sort, have led us to organize a Clothes Department to receive and properly distribute new or partly worn garments which can be utilized for the relief of the very poor. In connection with this work it is very important that a few points should be kept in mind and carefully observed: —

1. Clothes that are so badly worn that repairs will cost more in money or labor than the garment is worth, will of course be of no service. Garments that are old, though faded, or which may be easily repaired by sewing up seams, or made presentable by a few stitches judiciously taken in some point in which the fabric is nearly worn through, may be utilized to most excellent advantage. But garments so badly worn that they need extensive patching, or clothes which have become much soiled and grimmy by long use in some dirty occupation, should find their way to the rag bag instead of the missionary box.

2. Freight must always be prepaid. It costs as much to send 25 pounds or any amount less than 100 pounds as to send the full 100 pounds; consequently it would be well for those who think of sending clothes to be used in this department, to put their contributions together at one shipment, so as to get the benefit of the 100-pound rates. We ask that freight should be prepaid as a means of preventing loss to the work in the payment of freight upon useless packages.

3. Clothes that have been worn by patients suffering from any contagious disease — such as typhoid fever, erysipelas, consumption, and skin disorders of all sorts, as well as scarlet fever, measles, mumps, diphtheria and smallpox — should not be sent. Infected clothes may be rendered safe by disinfection, but we cannot trust to the proper disinfection of such garments by those sending them, who, in the majority of cases, are quite inexperienced in such work; neither should those who unpack the clothes be exposed to the risk of contamination while preparing them for disinfection at this end of the line. Such clothes should, as a rule, be destroyed. If they are not destroyed, almost infinite pains are required to render their use perfectly safe.

4. All articles received here are carefully assorted and classified, and are then placed as called for where they will do the most good.

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MISSIONARY NOTES.

TRAM cars are to run ere long in the streets of Thessalonica.

***

THERE are said to be 100,000 Turks resident in the United States.

***

BISHOP TAYLOR is about to plant a missionary station in Mashonaland, Africa.

***

IT is said that one feature of the World's Fair will be a Dahomey village, with real Amazon warriors.

***

MANY of the ills of Chinese women are attributed by medical practitioners there to the practice of footbinding.

***

THE tenth annual meeting of the International Missionary Union meets this year, June 14–21, as usual, at Clifton Springs.

***

THE Société des Missions evangéliques de Paris reached its seventieth birthday last year, being founded in November, 1822.

***

TWO young Chinese women are studying medicine in Michigan University by way of preparation for missionary work in their own country.

***

THE Foreign and Eurasian Medical missionaries in India are reported as 96 in number; the native assistants, Christians, 168; hospitals, etc., 162.

***

A PROPOSITION has recently been made for the establishment of a line of steamers to ply between the Southern States and Africa.— *African News.*

***

LAST year the bodies of 3042 children were received at the morgue in New York City, and 2851 of these were buried in the Potter's field.— *The Message.*

***

THE Moravian mission has finally assumed permanent control of the Leper hospital at Jerusalem. It has been associated with the work for the last ten years.

***

THE news from Uganda continues to be good. The strife appears to have ceased, and there is every prospect that the mission work will be continued without hindrance.

***

THE Anglican Church mission has added to its working capacity by securing a boat of fifteen tons, the "Albert Maclaren," for use in its work in New Guinea waters.

***

THE records of the Medical Missionary association of China show that 196 foreign missionary physicians have labored among the Chinese since 1834.— *Missionary Review.*

***

AN English steamer recently brought three hundred boys to Portland, Maine, on their way to homes in Canada. They were from the Bernardo Home for boys, and were gathered from the slums of London.

AT the third Decennial Conference, lately held at Bombay, a Sabbath discussion took place, in which the suggestion that a Sabbath union should be formed, was heartily indorsed.

***

MRS. DUFF, working under the Auspices of the China Inland mission, is said by *China's Millions* to be the only lady missionary among over three million Chinese women and girls.

***

THE third Decennial Conference of India, recently assembled at Bombay, called earnestly for medical missionaries of both sexes, and recommended industrial schools to help develop a robust Christian character in the youth.

***

THE first woman medical missionary was Dr. Clara Swain, (Methodist Episcopal), who reached Bareilly, Northwest India, in 1870, and the work in which she was pioneer is now carried on by not less than seventy-five of her sex.—*Missionary Review.*

***

THERE are four Jewish American papers which favor holding synagogue services on Sunday, instead of the Sabbath. There seems to be a growing sentiment among the American Jews in favor of transferring their public worship to the first day of the week.

***

THE Deaconess motherhouse at Kaiserswerth has recently passed its fifty-sixth anniversary. There are now sixty-three mother houses, with more than 9000 sisters. The original house has 664 deaconesses, 192 probationers, and sixteen deaconess pupils. One of the deaconesses is a native of Arabia.

***

THE *Message* tells of a German deaconess who has been at work as far north as the sixty-fifth degree of Latitude, where Finland borders on Russia. Finland has suffered as severely, perhaps, as any portion of Russia during the late famine, and the deaconess was sent to the relief of the brethren in this evangelical corner of the Czar's domains.

***

THE *Kawkab America* tells of an African Colony or Congo Training Institute, at Clowyn Bay, Wales, where African students receive religious and industrial training, which enables them, at the end of their term of training, to return to Africa, masters of lucrative trades, with knowledge and experience that fits them to exert an untold influence over their countrymen.

***

DR. WEYON, of China, states that at the missionary hospital at Fatchan, South China, between two and three thousand patients have been under medical treatment during the past year. At Shiukwan, Dr. McDonald has had some 2000 under his medical care; both hospitals are self-supporting, the fees at the former amounting to $2500. The other medical missions are at Hankow, Wuchang, and Tehngan.— *Medical Missionary Record.*

***

MISS CLARA BARTON, president of the American National Red Cross Society has received the gift of a section of land in the Blue Grass region in Indiana. She says that this will be the one piece of neutral ground on the western hemisphere protected by international treaty against hostile intrusion. Forty nations, including the United States, are pledged to hold all materials and stores of the Red Cross, and all its followers, neutral in war, free to go and come as their duties require. So says the New York *Independent.*

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ORGANIZED CHRISTIAN HELP WORK.

THE purpose of the plan for Christian Help work, which has recently been proposed, and which seems to have met with such universal favor and acceptance, is not to supercede independent, individual Christian philanthropy, but rather to increase and assist such individual efforts. Opportunities for acts of Christian kindness and charity abound everywhere, and the Christian whose sympathies are ready to recognize and appreciate the different forms of human woe and wretchedness about him, will find no lack of opportunities for Christian helpfulness wherever he may be.

The purpose of our plan for organized Christian Help work is to secure a union of action and an increase of individual efficiency. By means of workers trained in Christian helpfulness of various sorts, it is believed that there may be maintained in every community where a Christian Help Band is organized, not merely what might be termed a sort of desultory Christian kindliness, but a progressive and permanent work for the benefit and uplifting of the whole community, the influence of which will, from month to month and year to year, strike deeper into the hearts of those who are its beneficiaries, and extend more and more widely its uplifting power.

Such a work as is contemplated requires not merely good will, a kindly heart, tender sympathies, zeal, and enthusiasm; but to these essential qualities must be added knowledge and skill, which can come only from instruction and training. In all the work of lifting fallen humanity up to a higher level, there is an opportunity to secure great advantage by the employment of definite methods; and there are good methods, better methods, and best methods, as well as bad methods. No one will dispute that a really consecrated worker will accomplish something without the advantages of other methods than those which his own limited experience may enable him to bring into play. Possibly he may have been so fortunate as to make an original and independent discovery of the very best method known of doing some particular form of work; it is more than probable, however, that there is great opportunity for him to profit by the accumulated experience of the hundreds of Christian

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workers who have preceded him; for there can be no question that even those consecrated workers can accomplish more with a good method than with a bad one, although it is equally beyond dispute that a consecrated worker with a poor method will be likely to accomplish vastly more good than an unconsecrated worker employing what might be considered the most perfect of methods, although in reality this could not be the case, since the consecration of the worker is a more essential part of any method of Christian work than any of its formal details.

Christian work, like every other work, is progressive. Earnest workers in this line, as in any other, are constantly profiting by experience, making discoveries of more direct and certain modes of accomplishing desired objects. It is highly important that through proper organization there should be means of intercommunication among such workers, so that each may profit by the other's gain.

As previously remarked, by the organization of this work a permanent, and not merely a temporary or transient work, is contemplated. A permanent work must necessarily be progressive in its character, hence there must be a plan, a scheme, a program, to be carried out as much as in a school or a college. It is only thus that the degraded and fallen can be lifted up successfully to higher and better planes of acting and thinking, to the level of consecrated and holy living.

Without dwelling longer upon the necessity of an organized system of progressive work, we will endeavor to present a brief outline of the real work to be undertaken by members of Christian Help Bands. We wish, however, to state at the outset that this rough draft of the work is made under the disadvantage of a standpoint which is bounded by a comparatively narrow horizon, but which, we are glad to say, seems to be, by the development of each day's work, raised to a higher level, opening up constantly new fields and interesting vistas full of unfolding prospects.

WHAT THE WORK IS.

Here is a brief sketch of what it is proposed that a Christian Help Band shall do for the community in which it lives: The Band is composed of a leader, a gospel worker, a missionary nurse, three mothers' helpers, and three burden-bearers. Let us see what there is for each one of these several workers, and classes of workers, to do, and what sort of preparation is needed for the work.

Missionary Mothers' Work. — We will begin with the class of mothers' helpers, whose work seems to be the most universally called for in every community. As the term "mothers' helpers" implies, these workers are to assist mothers in doing what mothers ought to do. This does not necessarily mean to assist mothers in doing the things in which they are often found engaged, but rather to assist them in doing what they ought to do. A poor mother may be suddenly taken ill, or so engrossed with the care of a sick husband or child that she has no time for her ordinary household duties. Here is a grand opportunity for a mothers' helper to teach a sanitary lesson in hygienic house-keeping. A table spread with good hygienic food, daintily and tastefully prepared; a room swept and garnished; a kitchen, with its cupboard filled with germs and its sink of (hygienic) iniquity, put in order, with due regard to the requirements of our modern knowledge of germs and germicides; a sleeping room freshened up in a truly hygienic manner by the inpouring of the disinfecting sunshine through open blinds, and exposing of musty sheets and mattresses to the renovating influence of pure air, — this would do more toward the hygienic reform of an unkempt household than weeks of lectures by professors of sanitary science or any amount of neighborly exhortation. It has been said that good deeds preach louder than preaching, and here is one of the ways in which good deeds may preach.

But there are other things which mothers have to do besides the numerous things pertaining to proper housekeeping, which we have not undertaken to mention. There are children to be cared for, first physically, then mentally, and lastly, though most important of all, morally. The children of the poor, as a rule, are neglected; fathers and mothers are necessarily so much engrossed with the fierce struggle for existence that the little ones are at the earliest possible moment turned over to their own resources, and left to grow up like the weeds in the fence corners. The poor district of any town, especially of large cities, is a veritable moral waste, a place barren, for the most part, of flowers and fruitful plants, the earth producing only thorns and obnoxious weeds of great variety and abundance. A large opportunity is afforded the Christian worker in the needs of the neglected little ones of the poor. How much of heart hunger, of eager longing for sym-

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pathy, one often discovers in the faces of these neglected children! How little "home" means to such a child,—simply a place of shelter, a hard bed at night, scanty food, scanty clothing, hard fare generally, little mental or moral sunshine, few kind looks or words as a rule, suffering perhaps from kicks and blows, unmerited punishment, and the frequent iteration of the information that his presence is undesired and undesirable. How miserable indeed must be the first years of life for many of the children of the poor,—starved, neglected, buffeted, spurned, at best barely tolerated! Is it any wonder that the ranks of the low, the vile, and the vicious, the intemperate and the criminal, are constantly recruited from the hovels and tenement houses of our cities, great and small?

Here is a grand work for missionary mothers, to do something for these sadly neglected little ones which their own mothers have not time to do, and do not know how to do; something which their mothers' mothers never did for them, and which never entered into their minds as possible or proper to be done. Christian sisters, as you go along one of the back streets in your own city, and draw aside your skirts to avoid contact with the ragged, dirty, frowzy little urchins swarming the sidewalk in front of tumble-down old rookeries, recall to your mind the fact that the Lord Jesus Christ died for every one of those little "brats," as their mothers call them, and that in every one of them is a God-image, planted by the Almighty's hand, which is being dwarfed and deformed, sullied and spoiled, for all eternity, by the blighting, damning influence of his surroundings. The education of environment is, for children, the most powerful of all educational factors; the sights and sounds and smells in and among which a human being spends the years of early childhood, grow into the very structure of his being, and become a part of his very nature. They constitute the subsoil of his character, out of which continually shoot up in later years vicious habits of thought and action, the seeds of which were sown long before the years of discretion or responsibility.

What can be done for these little ones? Two lines of work can be undertaken for them, one in their homes, the other outside of their homes. In their homes they may be made clean and tidy in dress and person, and thus the principle of self-respect may be stimulated to activity. Much more can be done for the child in the way of making its home pleasant and attractive. Mothers may be taught how to make the conditions of the child healthful and wholesome.

Outside of the home a great work can be done for the child by means of which impressions can be made upon him, and his powers and faculties developed in such ways as will carry a degree of influence into the home, affecting not only the present and future of the child, but also of those with whom he comes in contact. This requires a systematic course of instruction, the organization of a school, with stated periods for meeting, daily, triweekly, or even weekly, as the case may be, but the oftener the better.

Sloyd classes, kindergartens, kitchen gardens, sewing schools, etc., are powerful agents in the calling out and developing of the best elements of the child nature and laying the foundation for hygienic and useful lives. With all the rest, there must be moral instruction of the children, not merely a catechism drill, not merely learning to sing Sabbath-school songs and learning Bible verses, all good in themselves, but instruction in moral principles so well put and so accurately aimed that it will strike deep into the heart of the child, and become an abiding force in his life.

The physical training of the child is also a matter to which earnest attention may with profit be directed. As a rule, the children of the poor have better opportunities for physical exercise than those of the rich, yet this is not always the case. In large cities there are little ones who often have no playground but the doorstep of a crowded tenement or the curb-stone. We have often met little ones of this class five or six years old, who have never, in all their lives, seen a blade of green grass. In the means for the physical betterment of the child, nature has given us one of the most powerful agencies for antagonizing vicious tendencies.

It certainly will not require long reflection to bring forcibly to the mind of one who is ambitious to engage in the work of the missionary mother, the thought that for the most effective work, training is needed in this department of missionary effort as much as in any other. The missionary mother needs to understand children; she needs to know the nature of the child mind, to understand how to adapt great truths and principles to its limited powers of comprehension; she needs to have command of a great number of facts, a great variety of methods, a great fund of resources upon which to draw in meeting the ceaseless demands of the awak-

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ened infantile mind seeking to acquaint itself with the great, mysterious world about it. This is best secured by an acquaintance with kindergarten principles and methods; not that they must be adopted with absolute entirety or slavishly followed, but that the general principles should be thoroughly grasped and carefully followed, inasmuch as they are not an artificial creation, but natural principles which have been recognized and defined by great thinkers, and placed at the disposal of all who will take the pains to master them, and thus become possessed of the wonderful power over the child mind which a knowledge of them imparts.

Paper Sloyd is a systematic and progressive system of paper folding, which puts into the hands of the child that knowledge and skill which constitutes for him an almost inexhaustible fund of interest and amusement, and aids the development of faculties which the unfolding of later years may render of great value to the world in all that requires manual dexterity and precision.

Pasteboard Sloyd is an advance upon the foregoing, bringing in new principles and new tools, developing new faculties in the child, and giving it ability, not only for self amusement and entertainment, but for turning to useful account its faculties and powers. This system includes the making of all kinds of geometrical forms, in addition to a great variety of useful articles and numerous ornamental and decorative devices.

Sewing Sloyd is an elaborate system of sewing, perfected by an eminent Swedish teacher as the result of a careful study of the various systems of sewing taught in the schools of different countries in Europe. This system begins with knitting, and with the very simplest stitches, and leads up by progressive steps through all the useful varieties of knitting and sewing stitches to the highest art in needlework. Dress fitting, cutting, and making are included in the system, as well as all kinds of repairing of garments, hosiery, etc. Under this skilled and systematic instruction it is surprising to see what marvelous progress is made by little ones within a comparatively short space of time. We have seen patchwork and darning executed by children ten years of age, in which it was absolutely impossible to distinguish the new from the old, or to find the lines of junction.

The Kitchen Garden is another educational means of incalculable benefit to the child and to the home. It consists of a series of games and songs in which all the domestic operations of the home are enacted in miniature,— dining room service, chamber work, sweeping, dusting, putting things to rights about the house, attending door, showing a visitor in or out,— all these, and a great variety of other things pertaining to the home work and life, the child is taught to execute in a graceful and correct manner; the idea of drudgery, which often renders such work obnoxious to children, being quite displaced by the pretty songs and interesting stories and lively games with which the work is accompanied. Thus the knowledge of domestic labor is put into the child's mind in association with the precision and melody of tune, rather than the discord and jargon of scoldings and punishments. Such work helps mothers quite as much as children, and is always highly appreciated by them.

Later on comes Wood Sloyd, a system of instruction by which children are taught the use of tools, the saw, the plane, the hammer, the wood file, various shaping tools, the T square, and the compass. Under such training children of twelve and fourteen years of age, whose training was begun early in life, often exhibit a deftness of hand and a knowledge of mechanics which many carpenters and other wood workers do not acquire in a lifetime, for lack of painstaking and systematic instruction.

Besides all this, there is still much left for missionary mothers to do. There is especially a great work to be done for the mothers themselves. Much can be done through the children. The mothers, seeing improvement in their children, take heart and become interested in their little ones, in the dwarfed and stunted and almost paralyzed intellects in which they had previously seen nothing to arouse their interest, and they soon manifest an anxiety to learn how they may do something better for their children than they have previously done. This opens the way for mothers' meetings, and earnest talks with mothers respecting the welfare of their children, their temporal and eternal interests; the care of the children's bodies, the development of their minds, social purity, proper discipline, how to make home happy and attractive; how to train children so as to make them a blessing to themselves, to their homes, and to the world; how to correct specific faults in children; how to secure obedience and respect,— these and other topics furnish abundant material for a progressive and continuous series of mothers' meetings, which will be

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the means of incalculable good in any community in the land.

Brief as has been our outline of the work of the missionary mothers, in view of the great field of work opening before the mothers' helpers, still more brief, comparatively, must be our reference to the work of the missionary nurse. Although naturally restricted largely to the care of the sick, the missionary nurse has also a duty to do in relation to the prevention of disease, in which her field of labor meets and overlaps that of the missionary mother. She must be a teacher of hygiene, as well as an angel of mercy, to those suffering under the fell hand of disease, and she must make constant practical application of the adage that "an ounce of prevention is worth a pound of cure." But her most appreciated efforts are really those which are made in behalf of the sick ones who have been stricken down by some accident or malady, and whose longings for relief from pain or helplessness prepare them to receive with deepest gratitude the kindly service of the missionary nurse. What a wide door is opened into the heart of a sorrowing mother by the skilled nurse who comes daily to spend a half hour or an hour with her, not merely with words of sympathy or to mingle tears with her tears, but to relieve the suffering of the little loved one, to cool its fever by a skillfully administered bath, to prepare wholesome nourishment suited to its needs, and thus recruit its wasting energies,— in other words, to stay the tide of disease, to reach out a rescuing hand, to snatch back the little one from the jaws of death. Every intelligent physician knows that a large portion of deaths from acute diseases among the poor might be prevented by skillful nursing. It is not always necessary that a nurse should stand constantly by the bedside of the sufferer, but only that some one with brain and eye and hand trained to intelligent and dexterous activity should be at hand frequently to instruct the mother how and what to do for the sick one. The anxious, interested mother is the most apt of pupils, and does not require a long course of training to learn how to give a cooling bath, a pain-relieving fomentation, or how to prepare some simple, nourishing food with a kind and sympathetic teacher at her side.

The opportunities for missionary nurses in every civilized community, great or small, are almost infinitely great; certainly such opportunities are limited only by the knowledge, efficiency, and intelligence of the nurse. It is evident that for such a work, training is requisite, and the more the better. Much more might be said upon this point, but as this article is already longer than we at first intended, we must forbear to say more.

The gospel worker will need to be trained how to present to persons in all conditions of ignorance and doubt those Bible truths which will be most inspiring, most helpful to them; how to present the pure, inspiring, uplifting, saving gospel of Christ apart from theological or sectarian controversies which often arouse prejudice, but never in themselves lead men to Christ nor lift them to a better plane of life.

The leader needs to be taught how to apportion work to the different classes of workers; how to promote union and enthusiasm among the workers; how to keep himself and his band in touch with the organized work; how to make his weekly reports; and how to manage his own talents and those of his associates for the accomplishment of the greatest good to the greatest number.

The burden-bearers will probably, least of all, need technical instruction. Every Christian man or woman knows how to do something toward lifting the burdens of want and woe which rest so heavily upon many of the world's unfortunates, especially such burdens as burden-bearers in this organized work are expected to undertake to relieve.

Much of what has been said above may seem to those who are unfamiliar with the practical results of the methods referred to, as more or less idealistic and unpractical in character, but we hope such a conclusion will not be drawn too hastily until our plan is more fully unfolded. It is not expected that all that has been outlined will be accomplished at the very outset, but a beginning must be made, and it is desired that this beginning may be based upon such a foundation that the superstructure which shall grow up shall be permanent in character, developing into larger and greater proportions as the years pass on, instead of a mere ephemeral and sentimental effort, which would leave behind it no tangible results. Such a work requires provision for growth, for education, for development.

There is now in progress at the Sanitarium a Missionary Mothers' class, consisting of between twenty-five and thirty members. This class is made up of women of mature years, who have had instruction in hygiene, domestic sanitation, hygienic dressmaking, the hygienic care of children, in dietetics, healthful cookery, the principles of social purity as

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related to the care of children, physical culture, and in a large variety of other useful things pertaining to the mother's work. They are now receiving instruction, both practical and theoretical, in kindergarten work and the various branches of Sloyd.

In addition to the twenty-five missionary mothers, there are now in the Sanitarium over fifty missionary nurses who have completed a course of training in the Sanitarium Missionary Nurses' Training School, many of whom have taken post-graduate studies with special reference to preparing for the more responsible and independent work of the missionary nurse. Nearly all of these missionary nurses and students in the Missionary Mothers' class, are, and have been for some time, engaged in practical Christian Help work as members of Christian Help Bands, putting into actual practice the things which they have learned in the school, in which they are daily acquiring greater and greater proficiency, and the value of which they are constantly learning to appreciate more and more.

Our present plan is this: As soon as the students in the Missionary Mothers' class shall have advanced a few weeks farther in their course, a considerable number of nurses and missionary mothers will be sent out in pairs into various parts of the country, where their services may be demanded, to engage in the work of organizing and training Christian Help Bands. It is not expected that each band can be supplied with a thoroughly trained nurse, but it is believed that in every community, one or more persons can be found possessed of natural adaptability to the work of nursing, and an experience which will enable them to readily acquire, under the personal instruction of a trained nurse in private and in actual experience, a sufficient knowledge of the things which may be done for the sick in an ordinary home, to enable them to render very valuable and efficient service in the direction of relieving suffering and distress. At the end of a short course of training, the missionary nurse will be supplied with a missionary nurse's outfit, in the use of which she will be carefully instructed, being given also careful directions not to undertake anything which she has not been instructed how to do. The outfit will consist of the following, among other articles:—

A douche apparatus, two spine bags, two stomach bags, two ice bags, thermometer, sponge handles, steam inhaler, vaseline atomizer, nebulizer, half a dozen douche tubes, half a dozen enema tubes, bed pan, measuring glass (teaspoonfuls), fomentation cloths, rubber sheet, two yards iodoform muslin, one pound absorbent cotton, family battery, different kinds of sponges, small supply of Sanitarium foods, copy of Mrs. Kellogg's Cook Book, "Home Hand-Book," "Ladies Guide," "Monitor," permanganate test for bad water, Sanitarium milk sterilizer, nurses' bag containing rubber adhesive plaster and court plaster, two or three bandages, pair of forceps, box of bismuth ointment for burns, small bottle of antiseptic fluid soap, tourniquet, etc.

At the same time the trained nurse is giving instructions to the missionary nurse of the newly organized band, the missionary mother will be giving a parallel course of instruction to the mothers' helpers of the band, which will consist, first, of a practical cooking school, in which they will be at the same time both students and assistant teachers, as the mothers of the community who may be desirous of acquiring a better knowledge of scientific hygienic cookery will be given an opportunity to attend the course of instruction. The mothers' helpers will also be given a private course of instruction in elementary Sloyd, beginning with paper Sloyd and sewing Sloyd, model classes of little ones being organized for paper Sloyd, and older ones for sewing Sloyd.

A course of instruction will also be given to mothers' helpers in Kitchen Garden work. A sufficient amount of instruction will be imparted by a course of two or three weeks by the trained nurse and the missionary mother, to enable the missionary nurse of the band and the mothers' helpers to carry on their work successfully for at least four or six months. Children progress much more slowly than older persons, as time must be allowed for the growth and development of faculties which in older persons are already developed. In the meantime the trained nurse and the missionary mother will pass on to another community, and engage in the same work, returning a few weeks later to give some supplementary instructions. In large communities, of course, it will be possible to organize several bands, the members of which can be instructed at the same time with comparatively little more expenditure of time and effort than will be required for the instruction of a single band. A course of instruction will be carried on simultaneously, also, for the benefit of gospel workers; and the

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leaders, and other members of the band will receive such instruction as may be required for their respective duties. By means of constant correspondence with headquarters, and careful inspection of the weekly reports, as well as occasional visits from a general instructor of bands, it will be possible to keep a very good oversight over bands which have been organized; and when the time arrives when further instruction is required, the first instructors or others will make a second visit, and give a supplementary course of instruction to the missionary nurses and mothers' helpers, by which they will be enabled to carry on the work for six months or a year longer.

The MEDICAL MISSIONARY will also be used as a means of keeping the work alive and the workers active, and also as a medium of instruction.

The purpose of these explanations, which are more lengthy than we intended, is to place clearly before those who are interested in this work, our plans, and especially to present two facts: First, the importance that there should be an organized work, and that it should be carried forward according to a well-conceived plan and a clearly defined policy; and, second, that special education and training is necessary to place the work upon a high level and a permanent basis, and that provision is being made for such instruction at an early date.

Let no one think, however, that nothing can be done in the line of Christian Help work unless an organizer, armed with authority from the Medical Missionary and Benevolent Association, under whose auspices this work is to be carried forward, has made a visit and organized a Christian Help Band. Do not be in a hurry about organizing, but let every man go to work, as did the ancient Jews, and build over against his own house; in other words, let every reader of these lines constitute himself at once a Christian Help Band, and go to work on his own responsibility, in his own way, doing all the good he can, not trying to undertake anything he does not know how to do, or pretend to be able to do anything more than he can do. If all do this, the result will soon be an earnest desire for more knowledge, and then we shall have calls for more organizers to organize and train Christian Help Bands. We have started in this work with a firm belief that it is a work which the Lord wants to have done, that it greatly needs to be done, and with the determination that we shall do our utmost to promote it by every means that lies in our power, and feeling assured that we shall have the support and co-operation of intelligent and earnest Christian men and women of all denominations, wherever the work may become known.

J. H. KELLOGG,

Pres. S. D. A. Medical Missionary and Benevolent Association.

HAWAIIAN OR SANDWICH ISLANDS.

BY MRS. A. J. READ.

IF the reader will glance at the map of the world, he will notice that the Pacific Ocean is covered with myriads of islands. So numerous are these isles, both isolated and in groups, that they give rise to the name Polynesia, or "many islands." Occupying a central position in the North Pacific Ocean, between 18° 54′ and 22° 15′ north latitude and 154° 50′ and 160° 30′ west longitude, lie the islands which are the subject of this sketch. The eight inhabited islands of the group are scattered over a distance of 380 miles, and comprise an area of 6700 square miles.

Hawaii, the largest of the group, comprises nearly two thirds of this area, and nearly equals in size the State of Connecticut. Few countries can boast of a greater variety of surface or of climate. Hawaii contains the highest mountains of any island in the world. In Europe, only a few peaks of the Alps are as high as Mauna Loa and Mauna Kea, while Haleakala is about equal to Mt. Etna in extent and elevation. On Hawaii we find the two largest active volcanoes on the globe. The climate of these islands is much cooler than that of any other country in the same latitude. This is due not only to the trade winds which blow over a wide extent of ocean, but also to the fact that the ocean is covered by the return current from Behring Strait and the region thereabout. By ascending the mountains, any desirable degree of temperature may be found, and on the highest summits snow remains during most of the year.

The following paragraph from Prof. Dana concerning the Gilbert Islands will show how much more favorable the conditions of life are on this group than on some of the other islands in the same ocean: —

"How many of the various arts of civilized life could exist in a land where shells are the only cutting instruments; the plants in all, but twenty-nine in number; but a single mineral; quadrupeds none, with the exception of foreign mice; fresh water

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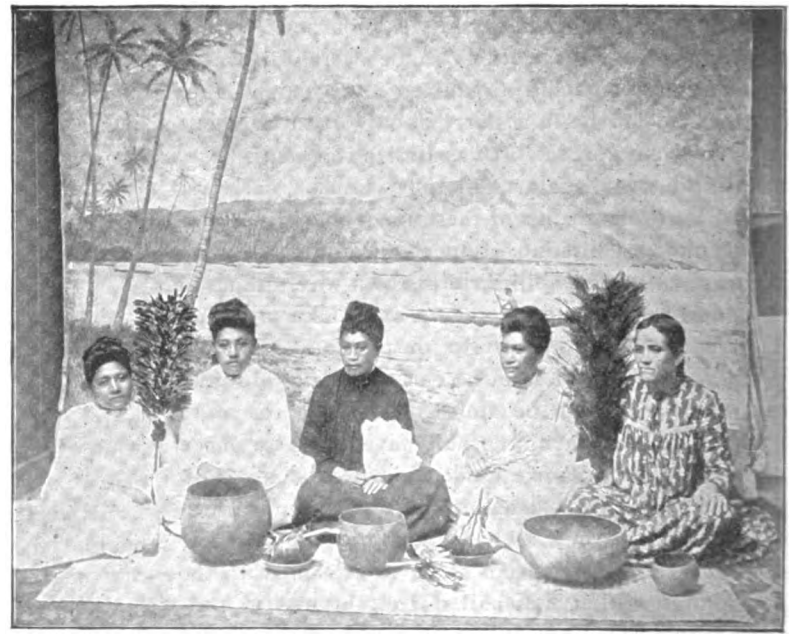


TARO ROOT, FROM WHICH POI IS PREPARED.

barely enough for household purposes; no streams, or mountains, or hills? How much of the literature of Europe would be intelligible to persons whose ideas had expanded only to the limits of a coral island — who had never conceived of a surface of land above half a mile in breadth, of a slope higher than a beach, of a change of seasons beyond a variation in the prevalence of the rains?"

The soil of the Hawaiian islands is generally poor, with the exception, perhaps, of Kauai, and nature yields little spontaneously. Much labor and skill are necessary in order to produce good crops. This in itself is one of the greatest blessings which could come to Hawaii, making its people more industrious and hardy than many of the inhabitants of other tropical isles where nature does all the work, and the representatives of the human race do little else than to eat and sleep. Idleness is the curse of many of these beautiful islands, and vices of all descriptions furnish the chief thought of many minds.

The only quadrupeds existing here before the time of Captain Cook, were dogs, swine, and mice, probably introduced by the early settlers. Fish were abundant, and they also had domestic fowls. The principal food plants were the taro, which is the Hawaiian staff of life, the sweet potato, and the yam. Taro is a tuber composed of starch, gluten, and sugar. It is cultivated in the moist localities or upon land made moist by irrigation. The natives cook it in an underground oven made by heating stones, and then wrapping the taro, fish, and whatever else they may wish to cook, in *ti* leaves, placing them on the stones, covering them with leaves, and over all spreading a layer of earth. Taro cooked in a native oven is very nice, having a pleasant odor, and being mottled in color — light purple and grayish white. The native cook knows how to watch the oven, and though she has no oven door to open or leave ajar, her food usually comes out well cooked. I had the pleasure of teaching a native of the Society Group how to bake biscuit in such an oven. After the first trial, the bread came out very good. After the repast is cooked, the good housewife spreads a nice, clean mat, and then with leaves for plates and sometimes for cups, and with fingers for knives, forks, and spoons, the native Hawaiian enjoys a good meal. One of the favorite dishes of the Sandwich Islanders is *poi*, which is made of taro. In olden times the men pounded the taro with a stone on a large wooden



NATIVES EATING POI, AND FISH COOKED IN TI LEAVES.

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tray. Sometimes, rumor says, it was not over clean.

The Hawaiians were divided in ancient times into three classes,— the nobility, the priests, and the common people. A common person could never rise to the rank of a chief, and a chief could never descend to the rank of a common person. If conquered in war, he might be slain and offered as a sacrifice to the gods; but if his life was spared, he was still a chief, because his position was sacred, as he was believed to have descended from the gods. The marriage tie among this people was very loose, and the husband could dismiss his wife without ceremony. Polygamy was allowed in all ranks, but was practiced mostly by the chiefs, who could best afford it. Infanticide was fearfully prevalent, and there were few of the older women at the date of the abolition of idolatry who had not been guilty of it. At that time about two thirds of the children were destroyed. They were generally buried alive, sometimes in the very houses occupied by their unnatural parents. More girl babies were destroyed than boys. Among the common people, old age was despised; the sick and those who had become helpless from age were often abandoned or put to death, and insane persons were sometimes stoned to death. Such was the fearful condition of the Hawaiian people before the visit of Captain Cook, and also prior to the advent of the gospel. Their religious peculiarities and interesting arts of healing are also worthy of attention, and will, if possible, be noticed at another time.

Papeete, Tahiti, Feb. 12, 1893.

MEDICAL MISSIONARY WORK IN INDIA.

Rev. James Johnston, writing upon India of to-day, in the *Missionary Review*, speaks thus of the medical missionary work there: —

"During many years that unwearied worker on behalf of the suffering and neglected of India, Miss Florence Nightingale, has made the causes and possible remedies of the unhealthfulness of small Indian towns and hamlets a special study. Mainly directed to Bombay, her labors have had considerable success in combating the frightful condition of sanitary matters. Miss Nightingale is immediately occupied, as the debates on the Bombay village sanitation bill indicate, in providing on a wide scale a good village organization for village sanitation, a measure which had the support of the recent International Congress of Hygiene. By her earnest and effective advocacy of a question affecting vitally the lives of millions of the rural population of India, the gentle heroine of the Crimean war has won the thanks of multitudes of the lowly poor.

"Next to this admirable work ought to be named The Association for Supplying Female Medical Aid to the Women of India,' founded and organized by the Marchioness of Dufferin and Ava, who has exhibited, in furtherance of her humane enterprise, rare capacity, generous benevolence, and unswerving purpose. Established on broad lines of an unsectarian and national character, it relieves alike the women and children of the poorest class, and zenana ladies of wealth and station.

The three principal objects of the fund consist of medical tuition, medical assistance, and the supply of trained female nurses. According to the 1890 returns, 411,000 persons had received medical treatment, as compared with 280,000 in the previous year. Its proportional increase of in-patients was greater for the same period, which were returned at 8159. Thirty hospitals and twenty dispensaries are affiliated with, or governed by, the association, and thirteen lady doctors and twenty-seven assistant surgeons are working under the auspices of the fund, nine of the ladies having gone out from England. A strong staff in future days will be obtained from the 238 native pupils drawn from the Parsees, Brahma-somaj (Veda Hindus), and Eurasians, who are now studying at the various medical colleges and schools. The cultured and amiable young Hindu ladies, Rukmabai and Cornelia Sorabji, have studied at the London school of medicine for women, preparatory to undertaking the medical calling in their native land. The approbation of the fund, expressed some two years ago by the Maharajah of Patiala, that it 'will earn the gratitude of untold generations of natives of India,' cannot fail to have universal echo. In the person of Lady Lansdown, the good cause of her predecessor has fallen on worthy shoulders. To its income, native princes, mostly of the feudatory states, and the humble people, in proportion to their scanty means, creditably give support.

Medical education is advancing steadily in other quarters. To illustrate this from the Nizani's dominions, the last report gives 85 students in the medical school, three of its outgoing students being females. Dr. Laurie, the director of the medical service of Hyderabad, states that there are eight hospitals in Hyderabad and its suburbs, and fifty-nine in the districts, with as many dispensaries. Activity is seen in the city hospitals, which had over

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110,000 patients last year. Medical branches of zenana missions belonging to American and British societies are multiplying in stations and workers rapidly. This wing of operation appeals strongly to the native mind, and prepares the way for the music of a deeper healing. What force lies in the observation of that chivalrous Christian lady, Mrs. Bishop: 'There are so many zenanas which would be closed against the zenana missionary, but where the medical missionary gains admission under the best possible circumstances.'

"Some idea of this gracious type of ministry may be gleaned from the medical station at Batala attached to the Church of England Zenana Missionary Society, which reported for 1891 over 18,000 patient in attendance, 31 in-patients, and 617 medical visits to homes. In the zenana labors of the Free Church of Scotland at Madras, Miss Mc Phail and Dr. Janet Hunter made a return for the same date showing 20,547 attendances by 7823 patients at the two dispensaries, 460 visits to the missionaries' homes, while 1183 visits were paid to the patients in their own homes. Since the report was compiled, news of the death of Miss Hunter from cholera has caused profound sorrow in Scottish and Indian circles. A young lady of the highest medical attainments, and of the sweetest Christian disposition, Miss Hunter's memory will be revered by thousands of Hindu women."

No More Blankets, no More Hallelujahs.— A Maori who professed to have been converted to Christianity, but who, like others of his race, and like most savages, was clamorous for presents, one day being refused the request for more blankets, exclaimed, "Kapai!" ("Very good") "no more blankets, no more hallelujahs!"

A few days' ago a worker from the Mildmay (England) Mission was walking along one of the worst streets with her umbrella close over her head, when a lot of "hoodlums" began to pelt her with mud, rotten oranges, anything they could pick up. She raised her umbrella and turned around. The cry at once arose, "O, it is one of the Nurses, you quit that," and she passed on without further molestation.

These consecrated women go back and forth in streets where even policemen will not venture alone, yet with perfect safety, their only badge the close fitting black bonnet and veil. The dress is simple, neat, and ladylike, and commends itself to the good sense of every one for its appropriateness.— *Prof. H[illegible]e, A. M., in "Service for the King."*

UNBINDING THE FEET OF CHINESE WOMEN.

Notes from a lecture by Mrs. Joseph E. Walker of the Shaown Mission, China. Delivered in the Battle Creek Sanitarium.

Missonaries are sometimes asked if it is ever possible for the small-footed Chinese women to have their feet unbound, and if so, if they ever regain the use of them. The feet are sometimes successfully unbound if the subject is not too old, and the feet will grow strong and increase in size sufficiently to enable them to walk fairly well. I remember one such instance, that of a Chinese teacher who had been a Christian three or four years before she unbound her feet. She was married before she accepted the Christian religion, and entered the girls' boarding school. She wanted to unbind her feet directly, but her husband's family were not willing. Finally, on a visit to her mother-in-law, she gained the old lady's consent. Her feet were, of course, very tender when first unbound, and she was obliged to go about on her knees for a few days. But by proper care in bathing and rubbing, they became toughened and strengthened so that she could use them without pain. This was six or seven years ago, and during this time, her feet have grown considerably, and she walks quite well.

Mr. Walker and I have a little Chinese girl whom we purchased to save her from an unhappy fate. After her father had become a Christian and been in the church for some months, he came to us and wanted to know if we would not help him by redeeming his little girl who had been sold when two or three years old. The family that first bought her did not treat her well, and so he bought her back. He then sold her again, and now he said the second purchaser was talking of selling her to a barber,— not a very respectable calling in China. The father was anxious to have his child released from the life she would be obliged to lead, and have her enter our school and become a Christian. We considered the matter, and finally bought her for twenty-seven dollars. We allow her to live with her parents, but keep a mortgage on her. By retaining this hold, we have the supervision of her education and care, and it rests with us to say when she shall be betrothed and to whom; so she cannot be sold again to a heathen. This was four years ago, and although she has been sick a good deal, she has made good progress in the school, learns easily, and we hope will make a good Christian woman. She is now about thirteen years old. We unbound her feet when we first took her, and after soaking them in hot water, bound them up

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loosely again. They were so very tender at first that we had to be very careful about dressing them, using carbolic soap and oil. One toe was broken. She is now able to walk considerably, but always as if her feet were tender.

NOTES FROM THE BURMAN MISSION FIELD.

BY HELEN L. MANNING.

MISS JOHANNA ANDERSON, of the Bghai Karen Mission, Toungoo, Burma, in a private communication, gives some items of interest concerning her field. Quite a number of consecrated Christian Karen young men are engaged in work among the wild Brec tribes, and the hardships and privations which they endure for the love of Christ are very great. In fact, no white person could live as they are obliged to live, to say nothing of being able to work. A little paddy (rice), green sprouts, and red earth constitute their food. Miss Anderson relates an incident of Moo-Tow-Baw, a young man from Pelakee, who of his own accord went among the Brecs last year, and by special entreaty, undertook the recovery, from a hostile tribe, of a stolen child. In this he was successful, although it was a perilous task.

Moo-Tow-Baw says he is obliged to hold worship with this tribe in the middle of the afternoon instead of the evening, as they are very timid, and dare not be out of their houses late. At the approach of evening, they ascend into their houses, and draw up their ladders (their way of "locking up"). Moo-Tow-Baw is thus left alone in the chapel until the middle of the forenoon of the next day, when the older people come down timidly and go in search of food, or to till their fields. Of course nothing but poverty can result from such a way of living. At first the teacher begged some food in return for his labors, but the people soon got tired of supplying him, and told him to go his way. Their children are not allowed to play on the ground, or indeed to come down at all, lest they be stolen, but are all huddled into some house while the parents are off to work. The children are very much afraid, and dare not make any noise. The teacher goes to them while they are shut up, and teaches them to read and sing. Following is a part of the conversation with Moo-Tow-Baw during the Association, as related by Miss Anderson: —

Q.— "What about the child you rescued — was it a boy or a girl?"

A.— "A little girl about nine years old. She is still with us, and very happy and so are her parents. For a long time they were the only ones who spoke to me or gave me any food. There is another family whose two children, a boy and a girl, have been stolen, and now the parents weep night and day, and beg me to go and recover them; but that would be a difficult task, as one of them has been sold at least twice. Poor old people! They mourn all the time; and when they hear the other children singing, they leave the chapel, crying loudly."

Q.— "Did the same village steal both children?"

A.— "No; they were stolen by two different villages. It seems like a hopeless case, but we must pray about it. God knows where they are, and can do much if we ask him."

Q.— "When you are alone in the chapel, are you not lonely?"

A.— "Oh, yes! If it were not for the word of God and prayer, I could not endure it."

Miss Anderson says she then spoke to him a few comforting words about God's actual presence with us and his tender love for us, and also his great power which is ours to claim by prayer. The earnest soul of the dear young man was deeply touched by this expression of sympathy.

One painful, sad part of the teachers' meeting of which Miss Anderson speaks, should be read and acted upon by every one whose eye meets these lines, for the same state of affairs is reported, not merely from this one mission field, but from the whole missionary world; viz., that the funds available are wholly inadequate to the needs. The ordained men had been instructed to ascertain the very smallest sum that would suffice for each teacher during the rains. The list was sent to Dr. Johnson, who was dismayed to find that he had only half money enough. The missionary teachers could hardly restrain their tears. It seemed so hard to refuse the native helpers the pittances asked for, or to diminish the sums.

Do not such words as these appeal to every one of us, favored as we are by rich gospel privileges and civil security, to put forth a yet mightier effort than we have heretofore done to carry the blessed gospel to all who sit in heathen darkness?

Think of that suffering for necessary food which must be added to the loneliness and other hardships of these faithful, self-sacrificing Karen teachers! Think, in the same breath, of the millions squandered and frittered away in Christianized countries in luxuries, follies, and vices! How shall we give an account of our stewardship?

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WORK AMONG LEPERS.

THIS was the subject of one of the sectional meetings one afternoon during the session of the decennial Conference at Bombay. The speeches by Rev. J. M. Bullock and W. J. Richards dealt with the asylums under the care of the speakers. Great things have been done in the asylum at Almorah. Opened by a Christian civilian in 1849, it was made over to the Rev. J. H. Budden and his wife soon after, and has remained under the care of the London mission at that point ever since. It has now 136 patients. Twenty-one of these received Christian baptism at one service recently; 500 have accepted Christ while within its walls during the fifty years of its history. One convert, Musuwah, Mr. Bullock described as the grand old man among lepers. He was in the asylum for thirty years, and totally blind for twenty years. His work for his brother and sister lepers was Christ-like and tireless. His songs, his prayers, his loving, faithful rebukes, all worked for the salvation and edification of those who were with him in the loathsome bonds of leprosy. After excruciating agonies, borne with "triumphant patience," he passed last year to his rest.

Inmates live in small cottages containing four each. These are built in rows of six, and each row is under the care of a man or woman overseer from among the patients, called a *pathan*. The *pathans* form the *panchayat*, or committee of control. Separate Bible classes are held for men and women. Attendance upon these and upon all other religious services is wholly voluntary. But when the poor leper hears of the hope in Christ, the dark cloud of his despair lifts. He hears that there is hope for him, and the message is so sweet that compulsion is not needed to secure his attendance at the services.

Separation of apparently healthy children from leprous parents has often proved effectual in preventing the appearance of leprosy in the children. Authority to compel separation is lacking, and parental love is not always unselfish.

Rev. W. R. Winstone, Wesleyan, upper Burmah, told of starting an asylum in Mandalay in 1890. Money came from Buddhists as well as Christians. God has blessed the beginning. Sixty inmates have come in during the year and a half of its existence. No help had been received outside of Burmah, except one subscription from the Prince of Wales. One civil officer gave five hundred rupees ($170).

There have been a few conversions. One old woman with feet and arms both rotted away, and with her eyeballs eaten out by the awful disease crawled moaning to the door soon after the asylum was opened. She was admitted and washed; her wounds were mollified with healing oils, and she was told of Jesus and taught to pray. A few days after, being in unspeakable agony, she cried: "Oh, Isá Masih, take me a poor dying leper; wash out my sin, and take me to live with thee." These were her last words. Who shall doubt that her cry was heard?

Mr. Winstone placed a high estimate on the evidential value of leper work. It is "fruit meet" for followers of Him "who went about doing good," and will do more to commend our purely spiritual work than we can estimate.— *Missionary Review.*

FEMALE EDUCATION IN INDIA.— A native paper of India, called the *Hindu*, has seen the tendency of education there. It says: "The progress of education among the girls of the native Christian community and the absence of caste restrictions among them, will eventually give them an advantage for which no amount of intellectual precocity can compensate the Brahmans. We recently approved of the statement of a Bombay writer that the social eminence that the Parsees so deservedly enjoy at the present moment, was due to these two causes; namely, their women are well educated, and they are bound by no restrictions of caste. These two advantages slowly make themselves felt among our native Christian brethren, and it is probable they will soon be the Parsees of Southern India; they will furnish the most distinguished public servants, barristers, merchants, and citizens among the various classes of the native community."— *Sel.*

A GOOD EXAMPLE.— Dr. Francis J. Clark, who is traveling in Asia in the interests of the Christian Endeavor movement, writes thus of the Japanese: —

"Japanese audiences are models of politeness. No one yawns, snaps his watch, shuffles his feet, or goes out, even though the speaker is talking in an unknown tongue. Every eye is upon the speaker. When he begins to speak, he is greeted by a polite obeisance from every one in the audience; and when he concludes, another low bow from every one in the room says silently, 'I thank you.' After the address, another song, prayer and benediction, and then what? A grabbing of hats, and canes, and overcoats, and a break for the door?—Ah, no; the Japanese have not learned thus to close their worship. All drop into their seats again; for a full minute they sit with covered eyes and bowed heads, and then slowly and reverently pass out of church, or break up into little groups."

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IF WE KNEW.

COULD we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find them better,
Purer than we judge we should —
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin.
Could we know the powers working
To o'erthrow integrity;
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the loss and gain;
Would the grim, external roughness
Seem, I wonder, just the same?
Would we help where now we hinder?
Pity give, where now we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force?
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
O! we 'd love each other better
If we only understood! — *Sel.*

DEACONESSES IN THE FOREIGN FIELD.

THERE are, at present, five Deaconess Homes in India, in which are working nineteen deaconesses, twelve of whom are licensed. The first Home was established in India, at Calcutta, in 1888. This is under the immediate direction of Mrs. Anna Thoburn, M. D., wife of Bishop Thoburn. The Home at Lucknow was the second established. It is situated just across the street from the Girls' School in that city, in a very comfortable, and indeed almost magnificent house, which was built by a Mohammedan years ago, and was designed for his tomb. This Home has connected with it an Industrial Home for Women, which, under the care of the deaconesses, is doing a great work.

The Home in Muttra was established by the munificence of Mr. Wm. E. Blackstone, of Oak Park, Ill., and much of the work of deaconesses in that city will doubtless be to reach many of the women who flock to the shrines of Muttra in their religious performances. The Homes in Madras and Bangalore are the last established. Mrs. Thoburn says of the situation in general, "The work is prospering, and we heartily believe in it."

In January, 1891, two deaconesses were sent to Nankin, China, to open the work in that city. These ladies were both graduates of the Chicago Training School; and the students of that school, by many small contributions, sustain them in their work. A Home would doubtless have been erected in that city as a center of deaconess operations in that part of China, but for the political troubles which have been disturbing the country. The money for the erection of the Home is promised, however, and we anticipate permanent headquarters of work in that country very soon. There are very urgent demands for at least five more deaconesses in China, a demand which at present it is not possible to meet.— *The Message.*

AN OBJECT LESSON.— A chaplain in our army during the war was passing over the field when he saw a poor fellow who had been wounded lying upon the ground. He happened to have his Bible under his arm, and he stooped down and said to the man: "Would you like me to read you something that is in the Bible?" The wounded man said: "I am so thirsty, I would rather have a drink of water." The chaplain hurried off, and as quickly as possible brought the water. After the man had drank the water, he said: "Could you lift my head and put something under it?" The chaplain removed his light overcoat, rolled it up, and tenderly lifting the head, put it as a pillow for the tired head to rest on. Now said the man, "If I only had something over me. I am so cold." There was only one thing the chaplain could do, and that was to take off his coat and cover the cold man. As he did so, the wounded man looked up in his face and said: "For God's sake if there is anything in that Book that makes a man do for another what you have done for me, let me hear it." There is a world of meaning, to my mind, in this incident. The need of to-day is the acting of object lessons the Book teaches.— *Ladies' Home Journal.*

HOW TO RAISE MONEY.— A friend asks for some information on the question: "How to raise money for benevolent purposes." We know of but one way; put your hand well down into your pocket just as though you were going after money for some selfish purpose; get the contents of your pocket "well in hand," as a business man says of his work, and then — lift. This is the very best way to raise money. If you want to know how to get other people to raise money, the answer is: Set them a good example.— *Sel.*

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EDITORIAL. . . .

SPECIAL MISSIONARY COURSE.

THE rapid expansion of the work undertaken by the Medical Missionary and Benevolent Association, organized at the late S. D. A. General Conference, has created an urgent demand for workers in the various lines of medical missionary effort. One particular line of the work, known as Christian Help work, is quite fully outlined in the present number. There are other lines of work of equal importance.

We have referred briefly, in another column, to what was being done in the establishment of a medical mission in Chicago. Such missions are needed in every large city in the United States. At least one hundred such missions ought to be established within the next year, and might be, if a sufficient number of trained and experienced persons were ready to enter upon the work. This is a kind of work which cannot be done in a haphazard way. Proper training and methods are absolutely essential to success. This work requires not only physicians, but missionary nurses, missionary mothers, evangelists, teachers, kindergartners, Sloyd teachers, and, in fact, every variety of mission-talent. Scores of young men and women are needed for this work. Many have been debarred from entering upon it by the fact that several years' time is required for preparation. To remove this obstacle, — which is not so great, however, as many have supposed it to be,— and to meet the needs of quite a number of persons who are preparing to go as missionaries to foreign lands, the managers of the Sanitarium Medical Missionary School have decided to begin, July 1, a special course of one year. The instruction in this course will include subjects which are taught in the two years' Nurses' Training Course, and in the Health Missionary Course which has heretofore been conducted between November 1 and May 1 of each year. Those who enter this course must prepare themselves for hard work, as the amount of ground to be gone over in the class drills and book study is very large. This course is not intended to supersede the regular two years' Nurses' Training Course, but to meet the needs of a different class. Those admitted will be —

1. Those who, in consequence of having been called to foreign fields, have a limited time, and —

2. Those whose intellectual preparation has been such as to enable them to accomplish more in text-book and class work than is required in the regular Nurses' Training Course.

Heretofore those who have taken the Nurses' Training Course have been required to put in their whole time, which means 65 hours' work each week. The terms have been board, room, washing, tuition, text-books, shoes, uniforms or working dress, free the first year; and, for the second year, compensation amounting from $10 to $12 per month in addition to board and washing, the student furnishing his own books, clothing, etc.

The arrangements made for the special course are as follows: Tuition will be free. Each student will be required to devote five hours daily to practice work; the balance of the time will be devoted to recitations and study, a portion of the time being devoted to physical culture, Swedish gymnastics, and the various lines of physical training, to which special attention will be given. A charge of $100 will be made for fifty weeks' board. Those who desire to do so, can, with the approval of the managers of the school, make arrangements to board themselves. A large number can be given an opportunity to pay for board and room in work. Five hours' work daily will be required as compensation for board, room, and washing. Persons who have taken two terms in the Health and Temperance or Health Missionary Course will be admitted to all the privileges of this class, and will receive the same compensation as senior nurses in the regular Nurses' Training Class. Persons who have taken but one course of six months in the Health Missionary Department will be given the privileges of this class on the same terms as others for the first six months, at the end of which time they may receive the same compensation as senior nurses, or those who have taken two courses in the Health Missionary Department.

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It is not expected that this special course will be an absolute equivalent of the two years' Nurses' Training Course, as it does not afford sufficient time for actual experience, a very important part of the training of the nurses. Those who wish to become professional nurses, to devote their lives to the work of a missionary nurse, will be sufficiently advanced at the end of this course to be able to enter upon the work of a missionary nurse under supervision, continuing their studies at the same time, and will be prepared to take positions, and will be paid such salaries as workers of this class usually receive in the institution.

This offer of free instruction is not intended to be an inducement to those who are unfitted for any other line of work, or who have tried other lines of work and have failed of success because of lack of energy or lack of natural ability. This work demands the best talents, natural and acquired. We do not mean by this that only those who are intellectually brilliant, or who have acquired a college education, are wanted, but we wish it to be clearly understood that the work of a medical missionary is work that requires mental ability, physical health, a large amount of tact, and affords opportunity for the use of the largest educational acquirements; but the work is so diversified in its character that almost every grade and quality of talent can be utilized if it is only thoroughly consecrated.

Those who desire further information concerning this course, which will begin promptly July 1, should address the the editor of this journal as soon as possible.

OUR CHICAGO MISSION.

FOR several years we have contemplated the establishment of a medical mission in Chicago. A most interesting train of providential circumstances has finally opened the way for the accomplishment of this long-desired object, and we hope to be able to announce in the next number of this journal, that the mission is not only in readiness, but in full operation. Carpenters, plumbers, and other workmen are busily engaged in fitting up the apartments which have been secured. It is hoped that the work of the mission may be begun within a week or two of the present time.

The home in which the mission is to begin its work consists of a basement 21 x 50 feet, a still larger room on the first floor, and a suite of four rooms on the third floor of the same building. The basement is being fitted up for free baths and a free laundry, and will be furnished with appliances for giving various kinds of water treatment, electrical treatment, etc. The first floor will be used for a dispensary. Patients, after having their cases investigated, will receive essentially the same treatment as would be administered to them if they were patients at the Sanitarium. The poor man with a sprained ankle will receive fomentations, massage, or electricity, as his case may require, instead of only being sent home with a bottle full of some sort of colored liniment to rub on. The half-starved, overworked mother, instead of being simply given some decoction to swallow, will receive a refreshing bath and some food preparation suited to her needs, selected from the products of the Sanitarium Health Food Co., which will furnish whatever supplies of this sort are needed by the mission. The delicate infant whose untaught mother does not know how to prepare its food, will receive, each day, a supply of carefully prepared food from the Diet Kitchen, which will be connected with the dispensary. In short, this dispensary will undertake to do exactly what other dispensaries generally do not do. It will give to the sick man too poor to pay a penny for medical attention, just as good a chance for getting well, as the man who is able to pay the largest fees.

An obstetrical service will be connected with the dispensary, for the benefit of women in the poor districts of Chicago, who are now almost wholly left to the tender mercies of ignorant midwives, and whose sufferings, in consequence, are beyond description.

In connection with the mission, various lines of work will be carried on, such as visiting nurses' work, missionary mothers' work, free kindergartens, mothers' meetings, etc. Some of these lines of work have already been begun. Sister Emily Schranz and Sister Louise Burkhardt are already located at the mission, and are hard at work doing what they can to let in a little sunshine into the darkness of this moral Egypt. They have with them a vigorous young woman who does missionary work with a broom and a scrub-brush. Untidy mothers are not simply exhorted to be more neat and sanitary in their house-keeping, but are assisted in putting their unkept quarters into better order, and thus receive object lessons which they are not likely to forget. Girls of twelve and fourteen are taught, in their own homes, how to do domestic housework.

Already, good results are seen. Mothers who formerly washed their babies in the dish-pan, when the little ones were so fortunate as to receive a bath, and simply wrapped them in a cloth, instead of mak-

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ing garments for them, are now provided with more convenient and suitable bathing arrangements, and have learned to make little dresses for the patient little urchins who are rejoicing in the freedom of arms and legs which they had never before enjoyed. Chicago, with its great neglected districts, is a splendid missionary field, but there are scores of other cities in the United States which present districts, large or small, which call just as loudly for missionary effort. We are happy that we have been able to make a beginning, in this Good Samaritan work for those who have fallen among thieves and been cast out by the waysides of society.

One of the most blessed features of this work, is the fact that every one who engages in it is blessed even more abundantly than those for whom he labors. There is room for scores of young men and women to engage in this work. Opportunities are offering, and new features are developing so rapidly that if several hundred young men and women of the most excellent abilities should at once begin to prepare themselves for the work, their services will be most urgently demanded before they could possibly acquire the proper preparation for it. Two hundred capable persons could be set to work at once. Less than a score are ready. The urgency of the work is so great that arrangements have been made for a special Medical Missionary Course to be begun July 1.

Reader, perhaps this is your opportunity to do something for the Master. If you feel that there is a work for you to do, do not be discouraged because the way does not seem to be open for you to enter upon it. Just write us about the matter, and perhaps we can do something toward opening the way. We are ready to help every man and every woman whom God calls to this work. Providence is sending us means sufficient to carry on the work. Now we want men and women to devote their lives and energies to using to the best advantage the means and opportunities which God has given us for doing good to our fellow-men.

THE Bible says: "The rich and the poor meet together;" but they do so no longer. As one has wittily said, in the present day we put the yeast into one pan and the dough into another, and then expect the dough to rise. I am profoundly convinced that this must be altered, and Christians of the privileged class must, in the Spirit of Christ, come back from the suburbs and live among the masses of the people.— *Sel.*

DEPARTUE OF MEDICAL MISSIONARIES.

AN interesting meeting, and one worthy of special mention, was held in the parlor of the Sanitarium Hospital, Sabbath afternoon, May 13. The occasion was the departure of two members of the mission band, Miss Annie Nelson and Miss Augusta Johnson, for their fields of labor. Miss Johnson has been a member of the Training School for Missionary Nurses for more than two years, and Miss Nelson has been connected with the school for a still longer time. She has also had some interesting experiences in nursing among the poor of Chicago, as the readers of the MEDICAL MISSIONARY will remember.

The esteem and affection in which the young ladies were held by their co-workers was evidenced by the crowded room; many who could not find seats within, clustered about the door in the hall. Dr. Kellogg opened the meeting with appropriate references to the young ladies who were about to leave, and the work which lay before them in the Scandinavian field. It was no light task which they had chosen, and though they would be among those who spoke their own language most of the time, it would need stout hearts and strong faith in God to support them.

He then spoke of the needs of the home field; of the new enterprises now opening that demand additional help, adding that it was with difficulty that two of our nurses could be spared from the work here to answer the call to this distant and needy field.

Eld. Lewis Johnson, who is also of the missionary party, and was present at the meeting by special invitation, spoke at some length of the field to which they were going, and of the advantages and disadvantages which the workers would meet. In answer to the expressions of regret at parting with those who were leaving, he assured us that the young ladies would meet with warm friends on the other side, and that their work would be appreciated by many who were interested in its success.

Eld. Knud Brorsen, who came from Denmark last winter to take the Health Missionary Course at the Sanitarium, was called upon to give further pictures of life and work in Scandinavian countries, and spoke at some length. We hope to reproduce his interesting remarks in our columns at some future time.

Misses Nelson and Johnson spoke briefly but feelingly of their regret at parting from friends here, and of their trust in God's guiding and overruling providence. Bro. O. Nelson and wife, who have also been connected with the Health Missionary Class

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were present at this farewell meeting. They are of the company who sailed May 17.

Eld. Brorsen will return to the Scandinavian countries to labor, but goes later.

Dr. Kellogg added a few words in conclusion, and the company broke up with a parting hymn. The out-going missionaries left on the evening train, after the close of the Sabbath, to sail the following Wednesday on the "Majestic." We shall miss their faces from our midst, their cheerful greetings and ready helpfulness, but our prayers, and we trust those of our readers, will follow them. These are the first fruits of our Missionary Training Class for the foreign field, though we have had workers in cities in this country for some time. We are glad to make a beginning of sending out trained workers from our school, and hope that we shall be able to supply other calls for fields destitute of this class of missionaries.

E. H. W.

MEDICAL MISSIONARY WORK IN IOWA.

THE noble State of Iowa has, for several years, been doing more in home medical missionary work than any other State. The interest in the work in this part of the field has been largely due to the personal efforts of Eld. A. A. John, who spent six months with us a few years ago, giving special attention to the study of health principles and methods of work. Eld. John has labored in various parts of the State, and has been successful in creating so great an interest in medical missionary work that, in addition to a large amount of educational work done at home, two free beds in the Sanitarium Hospital have been endowed, and a considerable number of long-suffering invalids, most worthy persons, have received relief through this means.

Through invitation of the president, four members of the Sanitarium Medical Missionary School, Mrs. D. A. Fitch, Miss Anna Tabor, Miss Anna King, and Miss Ida Poch, have recently been granted a leave of absence for a few weeks, to visit Iowa, and labor at such points as their services may be most in demand, in organizing and training Christian Help Bands. Their services are much needed at the Sanitarium, but as they are entitled to a vacation, and have chosen to spend their vacation in missionary work, it is hoped that the opportunities afforded them may be such as to enable them to accomplish the greatest possible good in the few weeks which they can devote to the work for the present. A few months later it is hoped that some of these, with others who have completed a thorough course of preparation, will enter the field as public laborers in a long and vigorous campaign in the interest of medical missionary work, particularly the organizing of Christian Help Bands and training of home workers. Medical missionary work is not called for in foreign lands alone. This, as well as charitable work of other sorts, begins at home. One's next-door neighbor may be as much in need of medical missionary work as any untutored savage in Africa or South America. We are glad to see the interest in this work manifested by our good friends in Iowa, and shall expect excellent results from the efforts now being made in that State.

THE MISSIONARY MOTHERS' CLASS.

THE missionary mothers' class is busy at its work. Lectures from Dr. and Mrs. Kellogg on the physical, mental, and moral phases of mother work, lessons in sloyd paper cutting and folding from Mrs. Stearns, sloyd teacher in the home, and lectures on kindergarten work from Mrs. Treat, of Grand Rapids, have been the program thus far. Mrs. Kellogg has given lessons on sloyd theory, also, and kindergarten work.

With the first of May began practical kindergarten instruction under a kindergarten normal teacher from Mrs. Treat's school. These lessons are supplementary to Mrs. Treat's lectures, and to make them practical, the members of the class assist in the home kindergarten, and also in a free kindergarten composed of children from the homes of the poor.

A course in sloyd sewing and knitting is to follow the instruction in paper and pasteboard sloyd now just concluded, and a series of lessons in kitchen-garden will begin June 1. It is designed that the missionary mothers shall be fitted to help the families of the poor in city mission and other like work, and the course, as will be seen, includes much besides the kindergarten. Many a one who has conscientiously tried to be a faithful mother, is constrained to say, as she listens to the instruction given, "O that I had known this earlier!" Some one enthusiastically remarked in the class the other day, that every young woman ought to have this training, for her own possible work as a mother or to help other mothers.

We are not optimistic to that degree that we believe that this or any other reform could sweep all evil and misery out of the world, but we do believe that the careful, conscientious study of child culture would work wonders for the generation which should have the benefit of it, and every effort intelligently made in the fear of God to ennoble the mother's work and give it its true importance must meet his approval and bring his blessing.

E. H. W.

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THE KINDERGARTEN AS A MISSIONARY METHOD.

In a recent number of the *Century* we find the following from a missionary of the American Board in Turkey: "With my circle of girls and young brides in Cesarea, we started a kindergarten nearly two years ago. We secured a good teacher, and soon had nearly seventy little people. We had to get some one to help the teacher. Later, Miss Burrage, who had gone to America for rest and study, returned to us equipped for kindergarten work. She has trained several young girls, graduates of our school here, and with them to assist her, she is doing a grand work. The children are improving greatly, and the parents are astonished at the work that can be done for little people. They are learning, too, how children should be treated, and are delighted with the results."

This undertaking has been carried on by private enterprise, without help from the Board. If any comment were needed, the success of the kindergarten work as a factor in home or city missions would be a sufficient guaranty of its value as a factor in missionary work. It is the universal testimony of kindergartners who work among the poor, that the results of their work do not stop with the children, but reaching back through them to the home, bear fruit in the family. E. H. W.

KINDERGARTEN WORK IN CHICAGO.

A late number of the *Century* says that Chicago has three strong kindergarten associations, each working by distinctly different methods to the same general end. One of these, "The Frœbel Association," in trying to promote the adoption of the kindergarten into the public school system, works from a broad religious basis, so broad in its teaching that no objection need be raised by Protestant, Catholic, or Jew.

"The Free Kindergarten Association," on the other hand, "holds that clear and positive Bible and temperance lessons, thoroughly adapted to the child's needs, are a necessity in right education. Therefore a progressive series of Bible texts, beautifully illustrated with decorative designs to be wrought out by the child's own handiwork, form a part of each day's work. Little letters containing texts of scripture are frequently sent to the homes, and an earnest effort is made to bring the parents into full sympathy with the teachings the children receive. Another association is the "Chicago Kindergarten College," with Miss Elizabeth Harrison as principal. The work of this last institution is not purely local, lessons being given by mail to pupils at a distance.

Six kindergartens of the Frœbel association, and three of the kindergarten college have been adopted by the public school board. "There are in all about one hundred kindergartens in Chicago. This includes those under the auspices of the Jewish manual training school, which reaches hundreds of Bohemians, Polish Jews, and other foreigners and the large kindergarten supported by Professor Swing's Central church. A German kindergarten association has also been organized.

"If there were three hundred kindergartens in Chicago to-day, still there would not be room for those children who are being educated on the street."

E. H. W.

SANITARIUM FREE KINDERGARTEN.

Several years ago a kindergarten was opened at the Sanitarium, in which a number of poor children were received for instruction. An outbreak of scarlet fever in the city broke up the enterprise. But a kindergarten limited to the children of the Home and the patients at the Sanitarium has been carried on for a number of years. Recently a free kindergarten, devoted wholly to the children of the poor of the city, has been opened, and is being conducted very successfully by Miss Woodworth, who is also in charge of the kindergarten connected with the Haskell Home. Between twenty and thirty children have already been gathered in, and it is expected that in a few months two or three other free kindergartens will be established in different parts of the city. One purpose in establishing these free kindergartens is to afford an opportunity for the training of missionary mothers in kindergarten work; the schools will thus be the means not only of benefiting the little ones who attend them, but of training teachers to go out as missionary kindergartners, to labor in cities in different parts of the United States.

One of the most marked results of work for others is its reflex influence upon the workers. It is the out-working of a natural law, though we do not always realize it. As Lucy Larcom beautifully says: —

"Hand in hand with the angels;
Blessed so to be!
Helped are all the helpers;
Giving light, they see.
He who aids another
Strengthens more than one,
Sinking earth he grapples
To the great white throne."

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HOME NOTES.

SOME changes have been made in the Home family since last month. Baby Fritz so won the hearts of a good brother and his wife, who had no children of their own, and the home and care and opportunities they offered him were so well assured, that his guardian consented to have him transferred. He seems to enjoy his new home, and his new parents are very fond of him. He is greatly missed at the Home, but it has made room for another wee boy who came May-day, and whom the children like to call little "Chris," in honor of the opening of the Columbian Exposition, which occured the day he came to us.

WE have been able to release the caretaker who has so kindly and faithfully mothered the babies all winter. She had laid aside her own plans, it will be remembered, to fill the place which needed so much to be well filled, till other arrangements could be made. For some weeks now, she has been aided by a good sister, also a widowed mother, who has now stepped into her place. The children have already learned to love her kindly, cheery face, and as she has brought both love and experience to the work, we feel that our babies are again fortunate.

THE grounds around the cottage where the children are now domiciled are quite roomy, compared with their old quarters, and give them a chance to play in the open air without fear of disturbing or being disturbed. Swings and seesaws have been arranged for them, and a nicely floored loft in the barn makes a fine place for a rainy-day play room.

WE like to imagine that our readers are watching the progress of the new building with as much interest as ourselves, and that they are glad to hear of every step toward completion. At a recent visit we found the electric light wires in place, and the steam fitting well along. A number of steam coils had been unloaded near the building, and looked quite out of place that warm afternoon. The masons are getting on well with the plastering. The sand for the mortar is being taken from an excavation made for the boiler house. The outside of the building looks quite finished, and it is a fine looking building. The view from the verandas is very fine. A better location could not have been found in the city.

Over the fence in the cultivated ground, men were at work among the fruit trees and vines, and preparing the ground for vegetables. The long lines of strawberry blossoms were nodding their heads as if to say, "See what we are going to do this year." It looks as though the children would have fine times gardening this summer.

THE children are busy with their "missionary gardens," preparing a plot of ground from which they are to have the proceeds for their own use. We do not want them to feel that, because they are the recipients of so much kindness, they have nothing to do for others. They are very happy to do what they can to get something that shall be all their own gift, and we like to teach them to think of others.

Two of the Home girls whose birthdays were a few days apart, celebrated the event together lately. A dinner gotten up for the occasion, and an afternoon at Lake Goguac, were the special treats of the day. At the lake the little folks were turned loose in the woods, and they came home with hands full of flowers. They had a program arranged for the evening, but the outdoor part of the celebration kept them till they were glad to lay their happy tired heads away on their pillows.

MORE little folks are knocking for admission this month, and how can we take them in? We count over the cots that stand so closely in the sleeping rooms, and wonder, over and over again, if we *cannot* make room for just one more. The caretakers would be willing to take the added burden, if there was room.

AT the Home for the Aged we are glad to report that the family are as well as usual, and seem as contented. Only, here, too, we wish we could enlarge our borders for those who so much need a place. Oh, if those who had means could feel the need as we do, there would be another building going up on the grounds, instead of the pile of stones, which lie through sunshine and rain awaiting their turn, mutely pleading that it may come soon. For to us who feel the need so keenly, even the stones have voices that reach the heart's ear.

WE have several times alluded to the offerings made by the aged ones to one or other of the homes. We have received several of these recently, accompanied with messages of love and sympathy. A quilt, the outside of which was given by a lady seventy-five years old, has this message: "With hearts full of love for the needy we make this offering."

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Two nice quilts have the name and age of the donor, seventy-eight years, attached. A comforter for the James White Home, made by a sister almost seventy-five years old, is sent "as a token of our love and sympathy," with the prayer that they may be happy here, and in looking for the Saviour to come soon. A very pretty quilt, nicely made, comes from a sister who "could not give money," so gave what she could. She will be seventy-four next birthday. Another sends the work of her "own aged and feeble hands, with the hope that it may be of some service to the dear little ones who are in the Home. I am seventy-seven years old, and feel a deep interest in the dear children."

HERE is a gift from a brother and his wife who have tried the plan of planting a crop for the Home. This time it was a field of potatoes which was devoted to the Home. The donor sends with it "best wishes for both institutions, and the work of God everywhere."

A GOOD sister in the far West suggests: "Why can not some one donate knitting yarn for some others that have more time than money, to knit? For some thirty years I have wanted knitting; but yarn, the last I knew, was $1 per pound; so I buy socks and stockings, for we wear cotton all the year. Will not some one start the ball that will grow into stockings and mittens for the needy?"

WE often receive letters concerning children who are too old to be received into the Home under the present regulations, but who are in pressing need of the care they could receive in a good home. Here are opportunities for genuine missionary work, and work that lies very near our doors. Some of these children are likely to go to ruin if they do not have immediate help; some of them are already well started on that road. The Home cannot at present receive them. Who will reach out a helping hand, and lift patiently and perseveringly to save these sinking souls? Where are the homes for these children?

A PAIR of shoes which came in a box received some time ago, had with them three pairs of stockings, and the following wish: —

"These little shoes and stockings
Are for some little feet,
May the Lord guide and keep them
Till they reach the golden street."

Then follows the promise that they shall be replaced when they are worn out, if the sender is notified.

Forms of Bequests of Real Estate and Personal Property to the

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

FOR PERSONAL PROPERTY. — I give and bequeath to the Seventh-day Adventist Medical Missionary and Benevolent Association, of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, ... dollars, to be paid in ..... days after my decease to the Treasurer of said Association, to be applied to the general uses and purposes of said Association. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Association, may be named if it is desired that the sum bequeathed should be devoted to some special purpose.)

FOR REAL ESTATE. — I give and devise to the Seventh-day Adventist Medical Missionary and Benevolent Association of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, to its successors and assigns forever, all that certain (here insert description of the real estate), with the appurtenances, to be applied to the general uses and purposes of said corporation. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Seventh-day Adventist Medical Missionary and Benevolent Association, may be named, if it is desired that the property bequeathed should be devoted to a special object.)

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THE JAMES WHITE MEMORIAL HOME BUILDING FUND.

THE General Conference, acting in conjunction with the committee of seven elected by the General Conference to organize and erect a Home for orphan children and friendless aged persons, have determined to raise $50,000 for the purchase of a site and the erection of suitable buildings for the proposed Home, to be known as The James White Memorial Home. Any sum from $100 upwards will be received for this purpose. It is proposed to organize this enterprise in such a manner that those who are the chief contributors to it shall have a leading voice in its management. In accordance with this plan, all who contribute $1000 or upwards will be known as FOUNDERS, and will be invited to take an active part in the organization and management of the institution. Those who give $500, and less than $1000, will be known as *Patrons*, and will also be expected to have some share in the management of the institution.

Further donations to Building Fund:—

Rebecca Allen	$420 00
William Arnold	100 00
John Benson	100 00
J. M. Camp	100 00
Abner Case	3,000 00
Elmer Cash	100 00
Illinois Conference	219 00
Andrew Olsen	100 00
C. W. Olmstead	100 00
E. S. Skeels	100 00
Paid to date	$24,396 89

O. A. OLSEN,
A. R. HENRY,
W. C. WHITE,
S. N. HASKELL,
J. N. LOUGHBOROUGH,
G. E. TYSCKIEWICZ,
L. MCCOY,
J. FARGO,
J. H. KELLOGG.
} *Trustees.*

UNDER ONE HUNDRED DOLLARS. — C. M. Chamberlain, $10; Mrs. M. D. Cross, $25; Mrs. Lovina Howe, $30; Mrs. S. Norton, $20; Wm. Semple, $50;

TOTAL, $135.

Maintenance Fund. Wm. Anderson, 10c; Mrs. M. Allphine, 10c; Ellen Allphine, 10c; Mrs. Etta Adams, 10c; Hannah Anderson, 10c; C. Artress, $1; Almeda Alcorn, 10c; Esther V. Allen, 30c; C. H. Ackley, 10c; Mrs. Emma Adams, 40c; Mrs. D. Andre, 10c; Carrie Booth, 30c; Amelia Burgson, 10c; Mrs. John Best, $1.10; Henry Bingeson, 10c; Mrs. D. C. Burdick, 30c; Mrs. Brown, 10c; Bertha Brown, 10c; Mrs. Geo. Budd, 10c; Eva Bliss, 10c; Minnie Bruney, 10c; Florence Burgess, 10c; Alma Bassett, 30; Mrs. H. H. Brown, 10c; Eliza Burmann, 10c; Elsie Bailey, 10c; Myrtle Burgess, 10c; Kate E. Boone, $3; C. E. Blain, 50c; Joseph Bishofburger, 10c; Mrs. Nell Brown, 10c; Mrs. F. S. Burch, 10c; Mrs. E. Cole, 10c; Andrew Cooley, 10c; Mrs. Charity Champion, 10c; A. E. Chitwood, 10c; Bertha Chitwood, 10c; Mrs. A. L. Chitwood, 10c; Miss Kate Coffin, 10c; Mrs. Nellie Clark, 10c; Robt. Cowan, $3; E. C. Cleveland, $2; Mrs. L. A. Curtis, $1.85; J. A. and Mary Crane, $5; W. P. Mc Cullis, $1.50; Caring for baby, $10; Stella and Nina Mc Curdy, $2; Hamil Colby, 10c; Mrs. Carner, 10c; Hilda Christiansen, 20c; Flora J. Cullen, 10c; D. B. Cole, 10c; W. J. Cutts, 10c; Mary Cladwell, 10c; A. J. Calkin, 10c; W. M. Crowthers, 10c; Lottie Cole, 10c; Edna Clapsadle, 10c; P. A. Detamore, 10c; Emma H. Dewolf, 30c; J. W. Mc Donald, 10c; Rosa T. Dewey, 10c; Mrs. A. E. Davis, 10c; Gordon L. Elliott, 10c; Per W. H. Edwards, $77.07; Nettie Emerson, $5; M. J. England, 10c; Delia R. Every, 10c; Lulu French, 10c; W. L. Field 10c; Bertha E. French, 10c; Mrs. Fisk, 10c; Blanche Frisbie, 10c; A Friend, 10c; A Friend, $1; Judith Foster, 10c; Lottie Fettro, 10c; A Friend, $3; Addie French, $1; Jos. Ferron, $4.15; M. L. Field, $1; Mrs. D. A. Fitch, $1.17; M. E. Ford, $13.25; Mrs Mary Foote, 10c; Bertie Gould, 50; Clara Gushhorse, $3; Ella Gilman, 10c; Laura Grimm, 10c; Flora Guiles, 10c; Mrs. M. Mc Glothlin, 10c; Helen Gaston, 10c; A. W. Gibson 20c; Herbert Gillis, 20c; Mrs. J. R. Green, 20c; M. E. Green, $1; Mrs. Alice Gage, 10c; Martha E. Grow, 10c; E. R. Greene, 10c; Mary E. Garvin, 10c; Mary C. Hansen, 20c; Scott Hyatt, 10c; G. W. Heading, 10c; G. R. Hawkins, 10c; Ellen E. Hedgecock, 20c; A. A. Huntly, 20c; Anna N. Hendrickson, 10c; Belle Harrison, 10c; Angie Hayden, 10c; Mrs. Sarah Harding, 10c; E. H. Huntley, 10c; Anna Hanses, 10c; V. Hubanks, 10c; J. A. Hurley, 10c; Mrs. H. Hubitshek, $1; Myrtle Hutcinson, 10c; Indiana Tract Society, $23; T. S. Jackson, 50c; Arvid Johnson, $15; Ernest Jackson, for Dan T. $7.75; Wm. Hanell, 10c; Geo. Johnson, 20c; Margaret E. Johnson, 10c; Electa Jenkins, 20c, Irving Jersey, 10c; B. Willis Kirk, 10c; W. R. Kirk, 10c; Mrs. J. A. Kelley, 10c; Bertie E. Knight 10c; Katie Knowlton, 10c; E. D. Kirby, $4; C. M. Kinney, $10; A. T. Kilgore, for Little Lights Training Club, $3.12; M. Khunhoff, $1; Harry M. Kidder, $1.25; Geo. Kisner and wife, $18; John W. Kay, 10c; Sarah Lane, $20; Lansing Church, $1; Mr. B. O. Lockwood, 10c; Mr. Logan, 10c; Mary Kanzelnuger, 30c; Mrs. M. A. Lineburger, 10c; M. P. Johnson, 10c; J. L. Lambert, 20c; Libbie Johnson, 10c; Mrsr W. Mackintosh, 10c; "Mary" 10c; Melissa Maxwell, 40c; E. H. Madison, 10c; Lizzie Mc Millen, 10c; Mrs. F. L. Moody, 10c; F. C. Mc Martin, 10c; Maggie Matteson, 10c; Mary Mason, 10c; Susan Maxon, 10c; Wm. Meakin, 10c; Mary Morely, 10c; Fannie Moss, 10c; Rose Mc Donald, 10c; S. Martenson, 10c; Clara Mc Donald, 10c; Chas. Merrick, 10c; Mr. Mc Crady, 20; Mrs. Dell May, 75c; H. E. Martin, $2; Ed. Mulhorn, $2; Effie and Bertie Northup, $2; Matilda Newman, $30; Nebraska Tract Society, $65.65; Mrs. J. M. Nickly, $10; Maggie Neal, 10c; W. O. Nesmith, 10c; Mary A. Neal, 10c; Gertrude Neal, 10c; Dora Nicholas, 10c; C. C. Nicola, 10c; Mary Nelson, 10c; F. F. Nestleroad, 10c; Annie Nelson, 10c; J. M. Overman, 10c; Weltha I. Ogden, $1.10; Mr. Tetter Olsen, Ohio Tract Society, $2.20; Mrs. Georgie Paton and daughter, $2; Minnie V. Pritchard, 10c; L. E. Pruitt, 10c; Grace Preston, 10c; Mrs. H. A. Palmer, 10c; Annie Pierson, 30c; Ellen Perkins, 10c; "C. Q." 10c; J. D. R. 20c; Effie D. Reed, 20c; Peter Rennings, 10c; Hans Rasmussen 10c; Mamie Rockwell, 10c; Addie Rinely, 10c; Mrs. W. L. Rhodes, 10c; I. Ransom, 10c; Mrs. Ada Rae, 10c; Morris Reed, 50c; Mrs. C. O. Summersall, $1.40; Mary J. Spencer, $10; Florence Shaw, 50c; Clara M. Sharpe, $1; Mabel Stevens, 10c; H. T. H. Sanborn, 20c; Mrs. B. Stevens, 10c; Geo. Summer, 10c; Ruth Summer, 10c; Olive Sweet, 20c; Estelle Smith, 40c; Bertie Sylvester, 10c; I. Sanborn, 10c; Ida Snyder, 10c; M. L. Stiles, 10c; Geo. E. Sturdevant, 10c; Nellie Shoemake, 10c; Ed. J. Smith, 10c; Nettie Sharpe, 20c; Mrs. W. A. Sanders, 10c; Ina Santee, 10c; Ella Strong, 10c; Mrs. F. C. Smith, 10c; Annie L. Steward, 10c; W. W. Stebbins, 10c; Mattie Syp, 10c; May Strode, 10c; Edward Z. Smith, 10c; Viola Tombleson, 10c. Lottie Twing, 10c; Ida Tripp, 10c; Alleyne Tombleson, 10c; Clara B. Whistler, 10c; Mrs. A. Underwood, 10c; Della Warner 35c; Anna Wilson, 10c; Mae Whistler, 30c; Lillie M. Ward, 10c; T. Williamson, 10c; Nettie A. Walker, 10c; Nellie W. Webster, 10c; Laura West, 10c; Esther L. Weeks, 10c; Mrs. Westbrook, 10c; Sarah A. Williams, 10c; Emma Watkins, $1; Linda Whitford, $10; C. B. Wakeman, $2.50; Winterset Church 50c; Mollie E. Yates, 20c; Lizzie Zeigler, 10c; Grace Gilmore, 10c; Mrs. Fred. Norton, 10c. TOTAL, $387.47.

Mrs. J. T. Mitchell, crotchet work; Mrs. Elda Lull, and Emily Lull, sheets, pillow cases and quilts; No name, a nice comforter left at James White Home during Conference; Esther A. Pitcher, a quilt; Mrs. E. O. Burgess, rugs and baby's skirt; Mrs. Smith, package of tidies and other crotchet work; Blanche Wilcox, for Alice Wilcox, deceased, a quilt; Mrs. Henry Goff, package of baby clothing; No name, by express, a package containing two comforters, some colored cotton flannel, and pair of baby's stockings; Mrs. Betsy Landon, a beautiful slumber robe.

ERRATUM.— A donation of $5. credited to Jennie Bates in the January number, should have been credited to Mr. and Mrs. C. H. Goodrich.

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THE SANITARIUM MEDICAL MISSION.

SANITARIUM HOSPITAL.

HOSPITAL NOTES.

STILL they come and go, new patients awaiting the vacant places as fast as they are made. There are times when some of the patients linger week after week, and the changes are comparatively few; and again the sick ones find help in a short time, and are ready to make room for the waiting ones almost before we realize it. Several such cases have occurred lately, and while there are still some sufferers who are climbing up very slowly to the point where it will be safe for them to leave, quite a number have recently come and gone with only a few weeks' treatment, rejoicing that health came so speedily. The beautiful spring weather may be a factor in these cases, for it tempts every one out who can get out, to watch the buds come into leaf and bloom.

A new feature of our Hospital life is the Sabbath afternoon song service. Every week, as the Sabbath draws near its close, a quartet of clear young voices sings in the corridors or sometimes in the patients' rooms. Some of the latter look for it with great interest, and are much disappointed if the singers are later than usual. E. H. W.

THE ENDOWED BEDS.

The Iowa Conference Bed.— The case referred to under this head last month received surgical treatment as expected, and is recovering nicely. She has already left the ward, and will return home soon.

The Iowa Health and Temperance Bed.— The patient who is in this bed has been a feeble invalid for five years, and during that time has spoken almost wholly in a whisper. For the last year she has been nearly helpless. Surgical and other treatment has greatly improved her condition, and with returning strength she has recovered her voice. She is very patient and appreciative, and very grateful for the improvement which she has already experienced.

The late occupant of the Iowa Health and Temperance bed writes to friends who are still here of the steady gain in health since her return home. She has gained so much in flesh and is feeling so well that it is difficult for her friends at home to realize that she had two serious operations while at the Hospital.

The Wisconsin Bed is occupied by Mrs. ——, who had been out of health for about eleven years, suffering severely much of the time. She is making a good recovery from the severe surgical operation which was deemed necessary in her case.

The Michigan Bed is occupied by a quiet little woman who is making good progress healthward. She had been an invalid from nervous prostration and digestive troubles for four years, frequently confined for a time to her bed. She had been thus ill for nearly a year before coming here. She has come up well and rapidly under treatment; some of the most persistent symptoms have disappeared, and she is hoping soon to return to her family whom she is anxious to rejoin. Others at home are awaiting with interest the result of her experience here, hoping that there is help for them also.

News from the former occupant of the bed is also encouraging, as she writes of continued improvement.

The Indiana Bed.— The patient who has had this bed during the month has been here before, and had one operation, which she hoped would be sufficient; but has been compelled to return and receive the more serious one which she had thought to escape. She got up more rapidly from this last than from the previous experience, and has already returned home. We well remember the sad face of this patient when she first came here, and the steady improvement in her case which was marked by corresponding cheerfulness during her former stay. She was very grateful for the help she received, and manifested in many ways her appreciation of the kindly offices rendered her during her helplessness. She thinks there is no place like the Hospital.

The Minnesota Bed is occupied by Mrs. ——, who came here in a very serious condition, and thoroughly discouraged. She has recently had a surgical operation, is doing well and is of better courage.

The Nebraska Bed No. 1 is still occupied by the case that has been reported several times. The patient has at last, after long months of suffering and feebleness, got upon her feet, and will go home be-

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fore many days. She is very happy to be able to walk once more. She has been here long enough to see others come and go, and to know the institution and its workers pretty thoroughly. She passed into the writer's hand not long ago the following, which being not only unsolicited but unexpected as well, will be interesting to others also: —

"The question is often asked me, Are the poor patients cared for as well as the wealthy ones? As I have been occupying an endowed bed for several months, I have had a good chance to find out, and I will say that I have been tenderly and kindly cared for. I suffered greatly when I came here, and had been a sufferer for years. I had two severe operations, and was ten weeks in the surgical ward; and all that tender kindness and faithfulness could do to relieve one was done for me. Physicians, matron, and nurses all were faithful. I could not have had better care. I am very grateful for what has been done for me."

The Nebraska Bed No. 2. — Mrs. —— had been a sufferer for two years or more, and came here in a serious condition, as may be inferred from the fact that five different operations, of greater or less importance, were found necessary for her relief. These she has recently received, and is making a good recovery. She is a woman of earnest faith in God, and while recognizing the means he has appointed for the relief of the suffering, and very appreciative of the care given her, feels, as do the physicians and nurses, that *all* healing comes from God, and that human effort is vain without his blessing. She has asked for and had special prayer in her behalf.

Another patient who is here is also accredited to one of the Nebraska beds, which it is expected will be vacated in a few days. She has lately gone to the surgical ward. Nebraska is looking well after her sick, and assures us that if more beds are necessary for the purpose, the money will be furnished. It is by no means one of the wealthiest Conferences.

The New England Bed.— A patient has recently come to occupy this bed. Of her case we will speak more fully later.

The South Dakota Bed.— An excellent sister who has been out of health for some time occupies this bed. She has received surgical treatment from which she is rapidly recovering, and will soon be able to return home with prospect of better health.

The Pennsylvania Bed.— The lady reported last month in this bed has been in the surgical ward since then, and has lately left it. She is convalescing nicely, is able to be about a little already, and is very happy in her returning strength. So far as suffering is concerned, she says she has not felt as well for seven years as she has in the last few weeks.

Letters from the patient who occupied the bed before her, say that she continues to improve, and can already walk quite a distance.

The Mr. and Mrs. Tyszkiewicz Bed.— The occupant of this bed is an aged man suffering from a complication of diseases, chronic and acute. The chronic difficulties were recognized as incurable from the first, and could only be alleviated. The acute symptoms have been removed, and he is now able to return home.

The Dr. Lindsay and Mrs. Hall Bed.— This case was reported last month. The patient was much benefited by the surgical operation and other treatment which she received, but is in need of further surgical treatment, which she expects to receive soon.

The Mrs. E. G. White Bed.— We spoke quite fully of this case last month. The patient seems to be gaining in strength, and keeps up good courage. She hopes yet to be able to endure the operation which the physicians have hesitated about attempting on account of her feeble condition and the advanced stage of the tumor. E. H. W.

FREE SURGICAL WORK.

A LONG list of surgical cases was crowded out after it was in type last month by other important matter, which accounts for the abrupt reference to this work last month. The work does not wait, however, for the reports to catch up, and we shall have to select from the reports of both months some which have been the most interesting to us who have watched them, passing by others.

Of the forty-five individuals who have had surgical operations during the month, about half have been free cases.

Mrs. —— had suffered severely, especially during the past winter. She had an important operation, is greatly relieved, and doing well.

Mrs. —— came in a serious condition, completely discouraged. She had little hope of living long in her condition, had frequent illnesses from time to time from which her friends hardly expected that she would recover. The operation performed for her was a severe one, but she is making a good recovery, with prospect of health when she regains her strength.

Mrs. —— had suffered from an annoying skin disease for over forty years, which kept a portion of one side of her face much of the time in the condition of a half-healed sore. This was treated by electric cau-

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tery. It has since healed over smoothly, and the operation seems to be a complete success. The patient, it is needless to add, is very happy and grateful.

Mrs. —— was here a long time for treatment, and received an operation which it was hoped would benefit her. But she was compelled to return for the more severe operation which she had hoped to avoid. It was very successful, however, and she went home to all appearance fully relieved, and well on the way to health. She was very appreciative for what had been done for her.

Miss —— had suffered long, and was relieved by a surgical operation, quite a serious one, bu which seemed essential to her recovery. She went away feeling well physically, and full of rejoicing.

Mrs.—— was an invalid and a constant sufferer. An important surgical operation relieved her finally, and she left feeling quite well and very happy over the result of the operation, and the promise of its entire success.

Mrs.——, a young woman who is fitting herself for usefulness in the Lord's work, had been troubled with a very annoying fistula. It was successfully treated surgically, and she is at work again quite well, and greatly relieved.

Mrs.—— was a poor washerwoman whom one of the Christian Help Bands found trying to support herself and family while suffering from difficulties which a woman in comfortable circumstances would have considered sufficient cause for her to keep her bed. A worse case of the kind is rarely met with, even here, where the "worst cases" naturally gravitate. It was doubtless due to accidents in childbirth, and the long-continued heavy work which she had done. She had been out of health for nine years, and naturally, growing worse. She was brought to the Hospital, and three different operations were performed for her. She was making a good recovery when she left for home, and could not say enough to express her gratitude. The Band is still interesting itself in her case.

Mr.—— came here with hernia which threatened speedy death if not promptly relieved. He had made a great effort to get here, for he was a poor man, but he feels rewarded by the success of his operation, which seems to be complete.

Mrs. —— spent some time here last summer, and had an operation which afforded her partial relief, but which it was feared at the time would not be sufficient to insure complete recovery. She impoved very much in general health while here, however. She has lately returned, and the severe operation which it was hoped last summer to avoid, has been performed, with every promise of entire success at last. She is a very grateful patient, and appreciates the blessings which she finds in her way, most highly. Her cheerful spirit is a great help to those about her.

Mr. —— was found by a Christian Help Band in their city work. He had frozen his foot while at work, and was confined to his chair in intense suffering when he was found. The injured limb, which was fearfully swollen, was promptly treated, and the poor man's sufferings relieved, and he was afterward brought to the Hospital, with the hope that the foot might be saved. He had to lose it at last, but he feels very grateful for the help received, and has the utmost confidence that all is being done for the best.

A little girl had an operation upon the foot, and is running about again.

Mr. —— had cancerous growths removed from the face, and is doing well.

Mrs. —— met with an accident in childbirth twenty-nine years ago, since which time she has suffered untold annoyance on account of lack of control of the bowels, to say nothing of other sufferings. The operation which has always proved successful in such cases here was recently performed for her, and she finds complete relief, which she cannot fail to appreciate.

We have only mentioned this time the cases which were typical ones, and which we thought the most interesting to our readers, for our space is already more than filled. Many other cases almost equally interesting will have to be omitted. E. H. W.

FROM OLD PATIENTS.

THE words from those who have come here shattered in health and gone away benefited, are always encouraging. A former patient from a Western State writes that she is enjoying perfect health as the result of the surgical operation received at the Sanitarium some months since.

Another whose case has been mentioned in earlier issues, who had had long years of almost helpless invalidism, and who went away so happy to be able to sit up and to take a few steps, now writes to the MEDICAL MISSIONARY: —

"For showing us so many dear faces, giving us such a lovely surprise in the December MEDICAL MISSIONARY, I wish personally to thank the editors.

"Though unasked, I have thought sometimes that you might like to hear of my progress toward health. I left Battle Creek a little over a year ago, still partly dependent on a wheel chair, though much better in health and stronger than when I went there five

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months before. For many months I have had no need of a wheel chair, have a few times walked half a mile. It is so good to be about again. Best of all it is so good to be of some use in this busy world. During the past year I have been able to teach as governess.

"To those through whose kindness I was permitted to go to Battle Creek Hospital, and for treatment there received, I owe a debt of lasting gratitude. To God who has done so much for me, and who opened for me this door to useful and congenial work, I am truly thankful.

"For the first time in twelve years, I have been able to earn my daily bread. What a privilege it is!"

E. H. W.

MEDICAL MISSIONARY SCHOOL.

THE HEALTH MISSIONARY CLASS.

BY ELDER W. H. WAKEHAM.

THE closing exercises of the Health Missionary Class are noted in another column. A large number of the members of the class will remain at the Sanitarium for a time to take advanced studies in medical work. Some have joined the Nurses' Training Class; others will prepare for the regular medical course at the University of Michigan; still others will make a specialty of the kindergarten and mothers' missionary work; while some will fill positions of responsibility in connection with some department of the Sanitarium or the Haskell Home. Other members of the class will go out to organize Christian Help Bands, conduct Mothers' Meetings, teach healthful cookery, engage in canvassing for *Good Health*, etc. Thus opportunities are open to all who are competent, to engage in some line of medical missionary work.

I am often asked, "What can I do after I have taken a course of training at the Sanitarium? Will I be able to find employment?" Well, that depends largely on one's appreciation of the importance of the work in which he enlists, and the estimate he puts upon the privileges and opportunities for instruction he receives, and the discipline required; how he relates himself to the studies and practical work of the course. Many a young man and young woman "passes" in all of the studies required in an academic or a collegiate course (and how many are content simply to "pass"), and yet never make a success of anything; are not even fitted to do anything in those lines which their studies should have especially fitted them for.

The reasons for this, though varied, are obvious. Some have no fixed purpose, no definite object of pursuit; and so are always vacillating. Others are content with a superficial knowledge of the studies they pursue, having no higher ambition than to somehow get through the course and "graduate." Others fail to see the relation of theory to practice, never make a practical application of what they learn, getting only a form without the substance. Such get little real discipline or practical experience, and are consequently never fitted for positions of responsibility; and then they wonder and feel grieved because, after having spent considerable time in preparation, their services are not in demand, and positions which they expected are filled by others.

It has been truthfully said that "there's always room at the top." There is always something to do in the work of God for those who are really fitted for the work. God will see to it that no real ability that is consecrated to him is unused. So we say to all who contemplate joining the Medical Missionary Training School, Have a fixed purpose, bend all your energies to that end, be thorough in every undertaking, shrink not from hard work and severe discipline, dig deep into the mines of truth opened for you, receive truth into the heart as well as into the head, and all human experience, backed up by God's word, attests that you will be successful.

Positions of usefulness and responsibility await your coming; and the question will not be, "Will there be any place for me?" but, "How can I carry the responsibilities that are rolled upon me from every direction? How can I best fill the opportunities open on every hand?" Entire consecration to God, coupled with devotion to the work, will insure the success of any undertaking. This is the kind of material wanted for the Sanitarium Medical Missionary Training School.

HEALTH MISSIONARY CLASS.

THIS class closed its session of the last six months, with a public entertainment on Monday evening, May 15. The program was designed to show the lines of work that the class had followed through the winter. The gymnasium was filled to overflowing by the family and guests of the house, and a few others who had been specially invited,—an interested and appreciative audience.

Mr. Paul E. Gros, a member of the class, presided. Eld. Smith, Editor of the *Review and Herald*, opened the exercises with prayer. Eld. Wakeham then followed with an excellent and most interesting Bible

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exercise on the subject of health and the care of the body, asking a series of questions which were answered by members of the class in the language of the Scriptures.

Miss Ziph, of the first-year class, read a paper in which mention was made of the various lines of study which had occupied their attention during the winter. A scene illustrating city missionary work was given. A debate which professed to hold up the advantages and disadvantages of a vegetarian diet was held, three speakers on a side. The advantages were evidently, as the speakers on both sides seemed very willing they should be, all on the side of vegetarianism, some of the arguments professedly in favor of a flesh diet being covertly on the side of a vegetarian diet.

Letters which had recently been received from some members of the class who sailed with the "Pitcairn" on her last voyage, were read. The extracts referred particularly to the foods the travelers found in use on the islands, and the manner of preparing them. Some interesting recipes were given.

Miss Annie King, of Iowa, read a very ingenious and rhythmical class poem.

A very pretty exercise in Swedish gymnastics formed one number of the program. Eight young ladies ably represented the class upon the platform.

Mr. F. E. Braucht, of the medical class of '95, gave an amusing impersonation of a quack doctor.

Dr. Kellogg gave the closing address, in which he spoke of the purpose of the class, the plan of the study pursued, and the work before them. In connection with this last he told of the arrangements being made for medical missionary work in Chicago.

The audience were invited to look, as they dispersed, at the tempting display of hygienic foods, mostly breads and fruits, prepared under the supervision of Miss Wick and Mrs. Nuding, of the advanced class. A dozen or more different kinds, mostly of unleavened breads, were exhibited. The exercises were extended somewhat beyond the usual hour for retiring at the Sanitarium, but the large audience remained interested to the close. Some of the members of the class left soon after the close of the winter's work for their various fields of labor, but quite a number have remained to take up either the mothers' missionary course now in progress, or the special course in nursing which begins July 1.

E. H. W.

Dear Father, thy handwriting
make us see
each soiled fragment
of humanity.— *Lucy Larcom.*

CHRISTIAN HELP WORK AT THE SANITARIUM.

W. S. Ritchie, of the Sanitarium band No. 4, gives the following incidents and impressions of his work: —

"I found a poor woman who had struggled on long after she should have received help. She was washing clothes to support herself and four children, and when first visited, did not disclose the true state of things, from false pride. A very shiftless husband, who had left her, came back sick, and under this extra burden she succumbed to sickness. We found her a woman who believed in the Saviour, and talking about him and his love for us all brought us into sympathy, so that she understood our motives, and was willing that we should help her.

"A 'Christian Science' teacher came to her, and tried to have her believe that she was not ill; but the thought of Jesus bearing our weaknesses in his own body came to her mind, and she saw that we had infirmities, and that Jesus had borne them for us. Then the Christian scientist said, 'I am not strong enough to help you, but my sister can help you, she is very strong.' But her faith in God triumphed. So we see the Lord is strong to help those who trust in him.

"Another family of father, mother, and seven children under fourteen years of age, was visited, as we heard that their stock of potatoes, cabbage, etc., in the cellar had been frozen and lost. The cellar was so small that it was difficult to keep from frost. The father had had hemorrhage of the lungs. But the pleasing thing was that there was not a word of complaint. They had no idea of asking for help, though when it was offered, they gladly accepted it, for they were needy indeed. Many a gilded parlor in fashionable houses does not have inmates as courteous and happy in each other's society as these very poor people were. We were struck with the cheerful spirit that prevailed in the midst of so much destitution. It came very forcibly to mind how far short money can come of making or procuring a real home. We were not surprised to see a Bible on the table, and hear them ask God to bless us. We expect to have the father come to the Sanitarium for treatment, and think he will be helped.

"We took them quite a bundle of clothing, and it was a treat that would do 'good like a medicine' to see their delight as the mittens, cloaks, etc., came out of the package. We took them some food also, with which they were well pleased, as they are vegetarians. The manner in which the family became acquainted

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with vegetarian ideas is interesting, and proves good the text, 'In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that.' When the GOOD HEALTH office was burned, nearly two years ago, the father of this family, who was a dealer in old paper, etc., was allowed to gather up some of the printed matter that was partially destroyed by the fire, and by reading it, he gained some ideas of a better way of living than he had known. The injured paper was given away, of course, without any thought of what might come of it.

"It is good that we do not always know what the results of our work will be, but that we can safely leave the responsibility with God. He tells us to 'give a portion to seven,' which, as seven is a perfect number, must mean everybody, and as though that were not enough, the text adds, 'and also to eight,' to be sure that none are left out. Eccl. 11 : 2.

"Speaking of helping every one recalls the man called 'Lazy ——' for many years back. He did not have the faculty of providing for himself and his family, and many said, 'Good enough,' when he got old and needy. But his wife was sick and suffering, and could not longer wash to support them both, and we were willing to help even such a man as 'Lazy ——.' He was too old to learn to lay by now, and have we not all been unprofitable servants of the Lord, so that we can refuse no one without condemning ourselves? So we thought, and though this man even complained of what was given him, and represented a family more destitute than himself (living farther on in his street) as 'pretty well off,' so that not giving to them, we might have more left for him, yet we did not refuse to do something for him and his. Have we not been as unthankful to God for his mercies to us? and yet he did not cast us off or take away his infinite mercy from us. We happened to meet this man some weeks before his wife gave up work through sickness, and times were not so hard. He was independent then, and despised those who did not use tobacco, flesh food, etc. Yet we have no heart to condemn him, and only wish that he might see the truth that God's ways are ways of pleasantness and peace."

IF God strengthens us, we must bestir ourselves; must walk up and down in the duties of Christian life; must be active and busy in the work of God; must walk up and down as industrious men do, losing no time, letting slip no opportunity.— *Henry.*

CHRISTIAN HELP WORK IN ANN ARBOR.

BRO. H. F. RAND, leader of Band No. 7 (Ann Arbor), in speaking of the experiences of the month past, writes thus: —

"We have walked out upon the promise of God (Matt. 28:19, 20) and remembering also the prayer in John 17 : 20, 21. In 'Gospel Workers,' page 12, are these words: 'There are more souls longing to understand how they may come to Christ than we imagine.' When we have our eyes anointed with the eye-salve from above, we are enabled to see the work next to our doors. Then again I read from page 402: 'A servant of Christ, in any department of the Christian service, will, by precept and example, have a saving influence upon others. The good seed sown may lie some time in a cold, worldly, selfish heart, without evidencing that it has taken root; but frequently the Spirit of God operates upon that heart, and waters it with the dew of heaven, and the long-hidden seed springs up and finally bears fruit to the glory of God. We know not in our life-work which shall prosper, this or that. These are not questions for us poor mortals to settle. *We are to do our work, leaving the results with God.*'

"The mother of the poor German cripple is working faithfully amoung her countrymen. Thus we see how great a matter a little fire kindleth. Another poor colored man was found by Brethren Paulson and Olsen, and they ministered to his physical wants, not losing sight of his greatest want, and as a result several copies of 'Steps to Christ' were not only sold but made good use of. Brother Paulson is working with another family of very intelligent appearance. Brother Dow has a large number of families in the lower town after which he is looking, and God only knows what the outcome will be.

"There have been over thirty families visited by this band the past month, and no doubt our mother band has done better. The Lord is certainly taking care of his work at this place, and if we permit his word and Spirit to abide in us, we may share in this grand and noble work of our Master. To close I will use a few words found in 'Gospel Workers,' on page 441: 'God permits us to be placed under circumstances that will test us, to increase our love and to perfect our trust in him. Through self-denial and suffering with Christ, we grow in grace and in the knowledge of the truth.' 'Trials and temptations may come; but the child of God, whether minister or layman, knows that Jesus is his helper.' We are all well and of good courage in the Lord."

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RELIEF DEPARTMENT.

[THIS department has been organized in the interest of two classes: —

1. Young orphan children.
2. The worthy sick poor.

The purposes of this department, as regards these two classes, are as follows: —

1. To obtain intelligence respecting young and friendless orphan children, and to find suitable homes for them.

2. To obtain information respecting persons in indigent or very limited circumstances who are suffering from serious, though curable, maladies, but are unable to obtain the skilled medical attention which their cases may require, and to secure for them an opportunity to obtain relief by visiting the Sanitarium Hospital. The generous policy of the managers of the Medical and Surgical Sanitarium has provided in the Hospital connected with this institution a number of beds, in which suitable cases are treated without charge for the medical services rendered. Hundreds have already enjoyed the advantages of this beneficent work, and it is hoped that many thousands more may participate in these advantages. Cases belonging to either class may be reported in writing to the editor of this journal.

The following list contains the names and addresses of persons who have kindly consented to act as agents for us in this work, and who have been duly authorized to do so. Facts communicated to any of our local agents in person will be duly forwarded to us.

It should be plainly stated and clearly understood that neither orphan children nor sick persons should be sent to the Sanitarium or to Battle Creek with the expectation of being received by us, unless previous arrangement has been made by correspondence or otherwise; as it is not infrequently the case that our accommodations are filled to their utmost capacity, and hence additional cases cannot be received until special provision has been made.

Persons desiring further information concerning cases mentioned in this department, or wishing to present cases for notice in these columns, should address their communications to the editor, Dr. J. H. Kellogg, Battle Creek, Mich.]

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TEMPORARY HOMES.— It is often necessary to find temporary homes for children, while waiting for permanent homes. We are glad to announce that the following persons have volunteered to take such needy ones in case of emergency. We shall be glad to add to the list. All correspondence should be conducted through this office.

Mrs. E. L. Mc Cormick, Michigan.
Mrs. A. M. Osborn, ,,
Mrs. Anna Haysmer, ,,
J. Staines, ,,
John Wallace, ,,
N. A. Slife, ,,
D. D. Montgomery, ,,
Chester Hastings, ,,
Anthony Snyder, Michigan.
Henry Snyder, ,,
F. D. Snyder, ,,
Wm. Kirk, ,,
E. Van Essen, ,,
Dr. J. D. Dennis, ,,
Mrs. Prudie Worth, Wyoming.
James Dobbin, New York.

PERMANENT HOMES FOR CHILDREN.—There are thousands of childless homes in the United States, where one or more children would be a blessing. It is the purpose of this department to find these homes, and also to find the little ones to fill them. There are thousands of such little ones within the territory in which this journal circulates, and we shall be glad to know about them, and to be instrumental in finding homes for them. The following persons are ready to receive children : —

Geo. W. Page, Arkansas.
Mrs. Emma L. Stanley, Colorado.
David Ferguson and wife, Illinois.
L. G. Hiatt, ,,
Mrs. Calista Gesler, Indiana.
Flo O. Hudleson, ,,
Mrs. E. Rodgers, ,,
W. G. Frame, Iowa.
James Hackett, Kansas.
Mr. Laman, ,,
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Lois Mathews, Minnesota.
Dr. J. G. Stair, Missouri.
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Mrs. M. J. Post, ,,
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A. Jones, ,,
Mrs. Elmira Dana, New York,
Mrs. Brooks, ,,
Mrs. M. J. Modill, Ontario.
Mrs. Lydia Strope, Ohio.
Maggie Potter, Pennsylvania.
Ezra Backus, ,,
Mr. Hough, ,,
Mrs. Geo. R. Sanderson, S. Dakota.
Mrs. M. A. Hanson, ,,
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R. P. Stewart, ,,
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Stephen Roese, ,,
N. B. Carter, ,,
Mrs. T. L. Morton, Virginia.
T. E. Bowen, West Virginia.
Mrs. J. A. Holbrook, Texas.

TWO BOYS WHO NEED A TEMPORARY HOME (NOS. 106 AND 107).— A widowed mother, living in Michigan, asks for homes for her two boys, Carlos, aged 12, and Willie, aged 9. They are strong, healthy boys, but are living where they have no school privileges. The mother has her aged parents to care for, and is willing to clothe her boys, but is very anxious for them to be where they can have religious training and the advantages of school.

A FRIENDLESS BOY (NO. 108).—A little boy, in Pennsylvania, about 8 years old, needs a home where he can have good Christian care and love. Left an orphan, he has no one in the wide world to look out for him, and is at present in the care of the town authorities, who have secured for him board and lodging, but not a *home*.

TURNED ADRIFT (NO. 109).—Another little boy, in Michigan, aged 14, is left without a home because his stepfather refuses to support him. The one who writes of him says, "He is a very nice little fellow, with a good education for his years, and of good morals." Will not some one be willing to have their home made brighter by his presence?

TWO LITTLE SISTERS (NOS. 110 AND 111), in Pennsylvania, the older fifteen, are in need of a home or homes where they can be trained and educated for usefulness. The mother is a widow in needy circumstances, and will part with the girls rather than see them come up amid surroundings which may prove their ruin. They are bright, intelligent girls.

CLOTHING FOR THE SICK.

THE call for clothing of all kinds and the numerous offers to supply assistance of this sort, have led us to organize a Clothes Department to receive and properly distribute new or partly worn garments which can be utilized for the relief of the very poor. In connection with this work it is very important that a few points should be kept in mind and carefully observed: —

1. Clothes that are so badly worn that repairs will cost more in money or labor than the garment is worth, will of course be of no service. Garments that are old, though faded, or which may be easily repaired by sewing up seams, or made presentable by a few stitches judiciously taken in some point in which the fabric is nearly worn through, may be utilized to most excellent advantage. But garments so badly worn that they need extensive patching, or clothes which have become much soiled and grimmy by long use in some dirty occupation, should find their way to the rag bag instead of the missionary box.

2. Freight must always be prepaid. It costs as much to send 25 pounds or any amount less than 100 pounds as to send the full 100 pounds; consequently it would be well for those who think of sending clothes to be used in this department, to put their contributions together at one shipment, so as to get the benefit of the 100-pound rates. We ask that freight should be prepaid as a means of preventing loss to the work in the payment of freight upon useless packages.

3. Clothes that have been worn by patients suffering from any contagious disease — such as typhoid fever, erysipelas, consumption, and skin disorders of all sorts, as well as scarlet fever, measles, mumps, diphtheria, and smallpox — should not be sent. nfected clothes may be rendered safe by disinfection, but we eannot trust to the proper disinfection of such garments by those snnding them, who, in the majority of cases, are quite inexpericloced in such work; neither should those who unpack the Iethes be exposed to the risk of contamination while preparinge them for disinfection at this end of the line. Such clothes should, as a rule, be destroyed. If they are not destroyed, almost infinite pains are required to render their use perfectly safe.

4. All articles received here are carefully assorted and classified, and are then placed as called for where they will do the most good.

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MISSIONARY NOTES.

THERE are 113 men and 66 women studying for medical missionaries under British auspices, mostly at schools in London, Edinburgh, and Glasgow.

***

THE *Golden Rule* tells of a society of Christian Endeavor among the police of New York City. Its membership at present is about twenty-five, fifteen of the number being active members.

***

ONE of the ablest native preachers in the Foochow Conference, though offered $50 a month to enter the consular service, refused, preferring to continue preaching with but $3 a month.— *Missionary Review.*

***

A PROPOSITION is being agitated to celebrate the nineteen hundredth year of the birth of Christ by an international congress at Jerusalem. The pope is to be asked for his co-operation in enlisting influential members of his church.

***

HINDOOS show their piety in building hospitals for musquitoes, snakes, and scorpions, but allow their wives and mothers to die a dog's death when attacked by disease, rather than expose them to the touch or even the gaze of a physician.— *Missionary Review.*

***

BISHOP LEVERING, when asked how it came about that the Moravians were so noted for their self-denial and activity in missions, replied, "When the converts join the church, we try to get them to realize that they are joining a great missionary society."— *Missionary Review.*

***

THE Scottish Mission to Lepers in India is extending the work to China and Japan, and changes its title accordingly to Mission to Lepers in India and the East. Several medical missionaries, some of whom have been doing general medical missionary work for some time, are now to work directly for lepers under the direction of this society.

***

SICKENING accounts come of desolating slave-raiding in the region lying to the north of Lake Nyassa. Arabs are the accursed actors, and their plan is to surround a village by night, place a warrior at each door, order the inmates out, spear the men and boys, and capture the women. Of the latter, 300 were taken in a single village.— *Missionary Review.*

***

RUSSIA seems determined to quench the light of the gospel. The new law for the suppression of Stundists provides that their children be baptized in the Greek Church, and be placed under orthodox clerical guardians. The graves of Stundists are to be kept apart from the orthodox, and the passports of these Christians are to be so marked as to show the sect to which they belong.

***

□THE third Decennial Conference in India, which closed the old year and opened the new, opened in Bombay, December 29, last. Between six and seven hundred missionaries, representing more than thirty societies, were present. They were from the borders of Thibet, from the wilds of British Bhutan, from the jungles of Santhalia, Berars, Southern, Central, and Northern India.— *Missionary Review.*

SPEAKING of education in India, Rev. James Johnston says in the *Missionary Review*, that among the 133,500,000 men of that country, only one in nine can read and write, and of the 128,500,000 women, barely one in 173. The census gives 360,000 natives who can read and write in English. For the training of the young, the public and private institutions number 138,054, and the pupils, 3,682,707.

***

EVERY mail from the missions on the west coast of Africa has for some months brought tidings of the death of one or more missionaries connected with the various missions there. Last month the *Regions Beyond* brought news of the death of William John Scarnell and Mrs. James Todd, both of the Congo Balolo mission, and this month it is Mrs. Gustav Haupt. Most of these deaths have been occasioned by African, or hematuric fever.

***

THE Moravian Church has three mission stations in Alaska, on the Kuskoquim River. Mrs. John Kilbuck, who has spent the winter in the States, is soon to return to the field she and her husband have occupied several years, and will take Miss Philippine C. King, a trained nurse, with her. A young Moravian, Benjamin Helmich and his prospective bride, are also of the party, which sails from San Francisco the last of May.

***

THE East London Institute for Home and Foreign Missions was founded in 1872 to train men and women for missionary service. Upward of 3500 have applied, coming from more than thirty countries and from almost every denomination. Of those accepted, 120 are now in the midst of their course, and about six hundred and forty have entered upon their work in the service of thirty societies. *Regions Beyond* is the organ of this enterprise.

***

As a result of the Russian persecutions of the Jews, it is reported that 30,000 of them have been admitted to the Greek Church, and are kept apart from their former co-religionists, lest they apostatize. The *Missionary Review* speaks of a Moscow merchant who has become godfather to 400 such converts. He proposed to remember in his will every one who should certify to having received the sacrament once a year, and only two have thus far reported themselves.

***

MISSION work in North Africa is rapidly increasing. Eleven years ago there were no Protestant missions there. The North Africa mission now has seventy-six missionaries, mostly women, scattered from the Atlantic to the borders of Asia. In Algeria, however, the French Government has shown decided opposition to the Evangelistic work, by serving a notice on the missionaries to leave that country. The effort seems to be directed against both Swedish and English missionaries.

***

WHILE the completion of the Congo railway is looked forward to with the deepest interest by the missionaries of that region, as an aid to transportation of men and supplies, they feel the greatest apprehension as to the result upon the liquor traffic. On the line as far as built, the ravages of firewater are described as already fearful. "It does sometimes seem so hopeless to work among a people like this!" exclaims a writer in *Regions Beyond;* and he adds, that the natives about him are completely debased and besotted by drink. It is only because "all things are possible with God" that he has courage.

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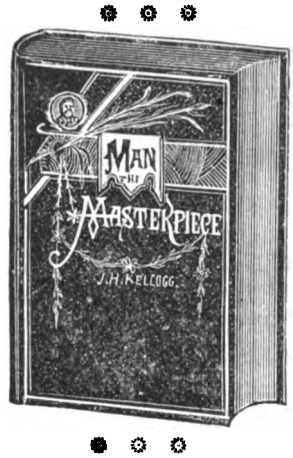
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The Battle Creek Sanitarium

HEALTH FOODS.

For more than sixteen years the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public. Within the last year **more than 150 tons** of the following-named foods have been manufactured and sold:—

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MEDIUM OATMEAL CRACKERS,
PLAIN OATMEAL CRACKERS,
No. 1 GRAHAM CRACKERS,
No. 2 GRAHAM CRACKERS,
RYE WAFERS,
WHOLE-WHEAT WAFERS,
GLUTEN WAFERS,
WHITE CRACKERS,
Plain Graham Crackers (Dyspeptic),
FRUIT CRACKERS,
CARBON CRACKERS,
WHEAT GRANOLA,
AVENOLA,
GRANOLA,
GLUTEN FOOD, No. 1,
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CHILD-TRAINING.

[A lecture delivered before the Missionary Mothers' Class, by J. H. Kellogg, M. D.]

FIRST, let us consider what a child is, mentally, morally, and physically. Oliver Wendell Holmes, the eminent philosopher and physician, remarks that each one of us is the summing up of a long column of figures reaching back to Adam. By this, the Doctor simply meant that we are the summing up of a long series of influences reaching from Adam down to our present selves, and that we are fundamentally and primarily, what surrounding conditions and our ancestors have made us. We are not accidents; we are not simply the creatures of circumstance or luck, but the result of the action of positive and definite causes. We do not understand all these causes and influences, but they have been at work for six thousand years, and have finally resulted in ourselves. Each one of us represents a series of converging lines. Coming from many sources, these lines all converge to a certain point, and that point is you or I. Each one of us is the focus of a special series of these lines.

At a certain point in life, each individual starts, and the lines of influence converge into him; he carries the result down to another individual, other lines of influence converge into him; he carries this result down to another individual, and by and by all these influences and conditions, are embodied in one human being,—it is you, or I, or some other person.

Dr. Holmes again acutely remarks, "Each human being is an omnibus in which ride all his ancestors." This is putting the same thought in another way. If you go back even to the third generation, you will see by counting that there are fourteen persons who enter into your composition. Thus there are a good many people and a good many circumstances summed up in one individual.

Now, what an individual is, depends upon the kind of people there are in his "omnibus," upon the kind of people that constitute these figures running back to the beginning of time. If there are many poor figures or ciphers in his column, the result is correspondingly bad. The sum depends upon the value of the digits in the column.

It is always a great misfortune for a person to have a drunkard, or a thief, or a vagabond, or a sluggard riding in his omnibus. And yet there is probably no one who has not some of that kind of influence in his make-up. Still there are some who,

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in spite of this fact, boast of their "blue blood." There is nothing in blue blood to boast of. Blood is blue because it is bad blood; good blood is red. The descendants of nobility are well said to be the "degenerate sons of heroic ancestors." There is nothing to be proud of in that kind of pedigree. The thing that one might be proud of in his pedigree, would be ancestors who were well, ancestors in whose blood there was no scrofula nor any specific impure disease, nor any insanity; nothing that was in any way indicative of a degeneration in the mental structures, or which in any way indicated a deterioration in his ancestry. The thing that is injurious is the thing that is evil; and there is enough that is bad in every human being to lead him into evil, sin, and iniquity; it is only the opportunity that is lacking.

It is evident that every human being needs to be trained, in order that these undesirable traits in his character may be overcome. We sometimes see very remarkable things occur as the result of heredity. Here, for instance, is a family in which all the children but one are good. There is one "black sheep" in the flock. What is the matter with him? He needed better training than the rest. The conditions which were good enough to make the rest of the family reputable and decent members of society, were not sufficient for him. He required better surroundings and better conditions than the others. It may be that none of them had the best of conditions, but this one (the "black sheep") required more favorable conditions than the others. Perhaps away back in his ancestry, the great-great-grandfather was not a good man; he may have been a thief, or a drunkard and a profligate.

Another boy in the same family has taken after his mother, and is good. The first boy, instead of inheriting the character of his father or mother, has received characteristics from his great-great-grandfather. You will sometimes see a boy or a girl in a family, for instance, who has blue eyes, while every other member of the family has brown eyes. How did it happen that that one child had blue eyes while all the rest of the family had brown eyes? — The child took after some remote ancestor. This is a case of what is called "atavism,"— a case in which a child leaps over one or two generations, and takes after a great-great-grandfather, and sometimes even after still more remote ancestors. The same thing occurs in the heredity of plants and animals. It accounts for the occasional remarkable superiority of one child over his brothers and sisters and parents; and it occurs on the unfavorable as well as the favorable side of ancestry. We are informed in the Scriptures that sins are visited on the third and fourth generations, but there is nothing said about the second generation. Investigations of heredity show this to be particularly true. There is enough good, it seems, in the first and second generations to antagonize and overcome the evil of the first, so it develops in the third and fourth generations. By this time, the good of the first and second generations has run out, and the evil becomes predominant, so that the good is not sufficient to withstand it and to overcome it.

Now, in consequence of this powerful influence working in human beings, working not only upon the mental and moral faculties, but also upon the anatomy and physiology,— upon the actual structure of every human being,— every man and woman is born more or less deformed, physically, mentally, and morally. It is astonishing how much deformity there is in human beings. As an illustration of this, I will mention a fact recently referred to in the newspapers: The citizens of Montana proposes to represent their State at the World's Fair by a statue composed of solid silver. A Montana woman was advertised for, to pose as the model for this statue. A certain woman had received a prize for feminine beauty and perfection of form, and was selected to pose as the model after which this goddess was to be made. An artist in writing of this said it was foolish to suppose that a perfect woman could be found; that it would be necessary to take the head of one woman for a model, the arms of another woman, and the chest of another, enumerating as many as a dozen different women who were noted for special beauty of some particular portion of the body, in order to make a goddess representing a perfect woman from an anatomical standpoint. The reason for the method suggested by the artist is that we are all more or less deformed, and when one comes to measure people, he will be astonished to see how extensive this deformity is; for example, in the matter of proportion: the stretch of the arms ought to be the same as the height, but this is not generally true. The girth of the chest should be one half the height: but it is very rare to find all these proportions exact in any one person.

I found, in measuring North American Indians, that in a certain tribe the arms were two or three inches too long, and I found a good reason for that. These Indians are accustomed to riding on ponies instead of walking. Down in Patagonia, this fact is so marked that the natives have the appearance of being giants while riding upon horses. The sailors

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who first visited the Patagonians, described them as being eight feet tall, this opinion having been formed from seeing them upon horses. When they get off their horses, they are said to be no taller than other men. In consequence of their living so much on horseback, their legs have not grown to the proportionate length, and this makes them deformed.

These physical disproportions are very common. We see flat chests, hollow chests, crooked spines, one shoulder lower than the other, making one side of the body seem lower than the other side, one side of the head smaller than the other side, crooked noses, etc.

These deformities are, however, comparatively slight and insignificant when compared with the mental and moral deformities which are so universally encountered. They exist just as positively and really as do physical deformities, and they often differ very greatly in character. One boy is born with his bump of combativeness greatly developed. It is difficult to restrain such a boy from developing into a pugilist, or to antagonize this propensity with one that is good. Another child may be highly developed in his spiritual nature,— at least he may have an opportunity for high development by having a tendency in that direction, but perhaps he has not energy enough. Another person may be filled with "the milk of human kindness,"— ready to give away everything he has, and leave nothing for himself; he is an impractical man. One man is over-cautious, while another is not cautious enough. The heredity of such a person is such that he is born unequal, both mentally and morally.

Now the training of children is necessary, in order that faculties which are too weak may be developed, and that faculties which are too strong may be restrained. The organs of a child need to be moulded and developed. A boy born with a flat chest, or with a very small chest needs a special opportunity to develop his chest. Such deficiencies should be taken into account in the education and training of a child. A child born with a large, flat chest will probably get lung development enough.

The fact that a person is naturally possessed of a large organ, leads him to desire to use that organ; he loves to exercise and develop it. The boy who has a small, narrow chest, puny arms, and spindling legs must be encouraged to exercise while his body is forming. Perhaps his brain is large, and he loves to read and study; he must take physical exercise to balance his physical powers. The other boy, who has large organs and strong muscles, loves to exercise his muscles; he feels his superiority in that direction, and he loves all kinds of vigorous, athletic sports; it may be that he will need to be restrained in that direction.

Every child has inequalities of some sort that need to be evened up, in order that he may be properly balanced. This pertains to the morals, as well as to the physical parts of the body. So we see there is great need of child training.

(To be continued.)

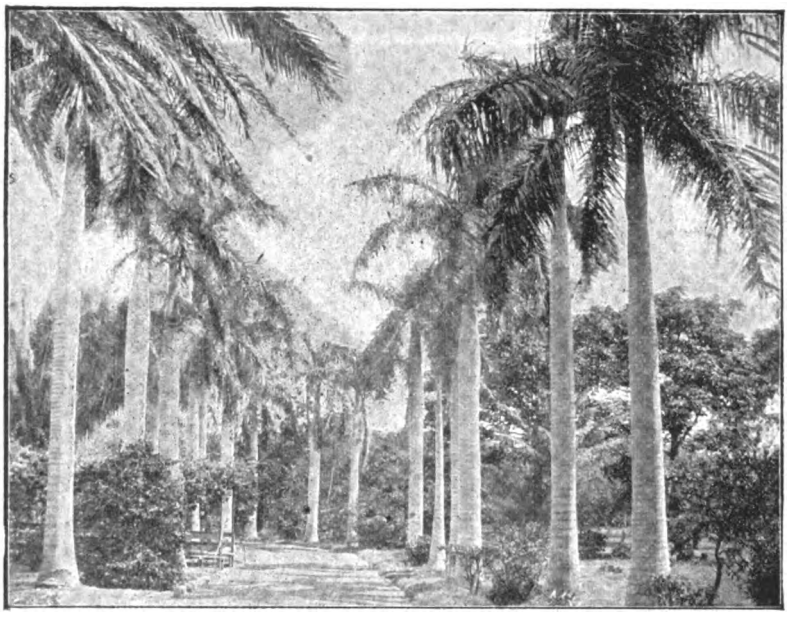
SCENES IN HAWAII.— NO. 2.

BY HATTIE WARREN READ.

MANY and varied were the objects of worship of the ancient Hawaiian. Earth, sea, and air were teeming with life, invisible to his human eyes. All the powers of nature, more especially the mysterious and terrible, were living, spiritual beings like himself. He could see the works of the demons of evil, or perchance the demon itself, in the volcano, the thunder, the whirlwind, the meteor, the shark, and above all in the mysterious and dreaded disease. The fact, however, is worthy of note that no worship was paid to sun, moon, or stars. Some of these deities haunted particular localities, especially lonely or dangerous places; others presided over different trades or professions; others watched over particular families, and one large class of divinities were the deified spirits of the dead. The four gods that were worshiped throughout all Polynesia were Kane, Kanaloa, Ku, and Lono. These four deities were believed to have existed since the period of primeval chaos, or night. They were conceived of as powerful, invisible beings dwelling in or above the clouds, but also appearing upon earth in human form. There were many, many other gods in some way connected with the four original ones. Pele and her family, consisting of her six sisters, one brother, and many others of her kindred, formed a class of deities by themselves. They were said to have come from Samoa in ancient times, and taken up their abode on many islands, finally settling on Hawaii. Their headquarters were in the crater of Kilauea, but they also caused the eruptions of Mauna Loa and Hualalai. In Southern Hawaii, Pele was feared more than any other deity, and no one dared to approach her abode without making an offering to the exacting goddess of the *ohelo* berries that grow in the neighborhood. When an eruption took place, great numbers of hogs and other articles of property were thrown into the lava stream to appease her wrath. In 1801 a great eruption of lava took place, which did much damage. Many sacrifices were made to the goddess, and hun-

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dreds of hogs were sacrificed, but in vain. Finally the king cut off a part of his own hair, which was considered sacred, and threw it into the flowing lava, which is said to have ceased its flow shortly after. Mani was celebrated in all the islands of Polynesia for his exploits of obtaining fire for men, of drawing up islands from the bottom of the sea with his magic hook, and of lassoing the sun and compelling him to move more slowly. His hook was preserved in Tonga during the last century. A legend concerning one of their demi-gods states that he put out the fires of Pele by pouring sea water into her crater. According to another myth, the volcanic deities succeeded in drying up the water and in driving the monster to the sea amidst a shower of red hot stones; still another account states that the god was victorious and finally married Pele, in consequence of which no more extensive volcanic eruptions took place, and no new islands were formed. Thus these poor natives were kept in a state of constant fear, no tender Father, no loving Saviour, were known to them. Did they not need the glad news of salvation through Christ? These gods were usually worshiped through idols made of wood. There were also certain rocks which were objects of worship.



ROYAL PALMS, HOSPITAL YARD, HONOLULU.

The *tabu* system which is characteristic of the Polynesian race was perhaps more fully developed in the Hawaiian Islands than any other. It was a complicated system, covering the entire daily life of the people with a vast network of regulations and penalties. These were not merely laws, but religious ordinances, and the violation of them was a sin, bringing down the vengeance of the gods. Poor woman suffered most from this terrible system. It was *tabu* for men and women to eat together or even to have their food cooked in the same oven. Six houses constituted a complete domestic establishment, the chapel for the idols and the men's eating house being *tabu* to females under penalty of death. Pork, bananas, cocoanuts, turtles, and certain kinds of fish, such as the shark and the sting-ray, were *tabu* to women. Any violation meant death.

Two young girls of the highest rank, having been detected in the act of eating a banana, their tutor was held responsible and was put to death by drowning. A little child had one of her eyes scooped out for the same offense. One poor woman was put to death for entering the eating house of her husband, although she was drunk at the time. On many occasions, no canoe could be launched, no fire lighted, no *tapa* beaten or *poi* pounded, and no sound could be uttered on pain of death. Even the dogs had to be muzzled and the fowls were shut up in calabashes for twenty-four hours at a time. The darkest and most terrible of their heathenish ideas were concerning sickness. They believed that nearly all forms of sickness and disease were caused by evil spirits with whom communication could be held through sorcerers, of whom there were many different schools. Ordinary cases of illness were believed to be caused by the displeasure of the *aumakwas* or tutelar deities. These were usually, but not always, deified ancestors, who were supposed to be jealously watching for any infringement of the *tabus* and especially any neglect to fulfill a vow. If a chief was ill, offerings and prayers were made in the *heian*, and chapels were built for the gods Lonopuha and Koleamoku. If his illness was severe, some poor human being was offered as a sacrifice to the particular god of the family.

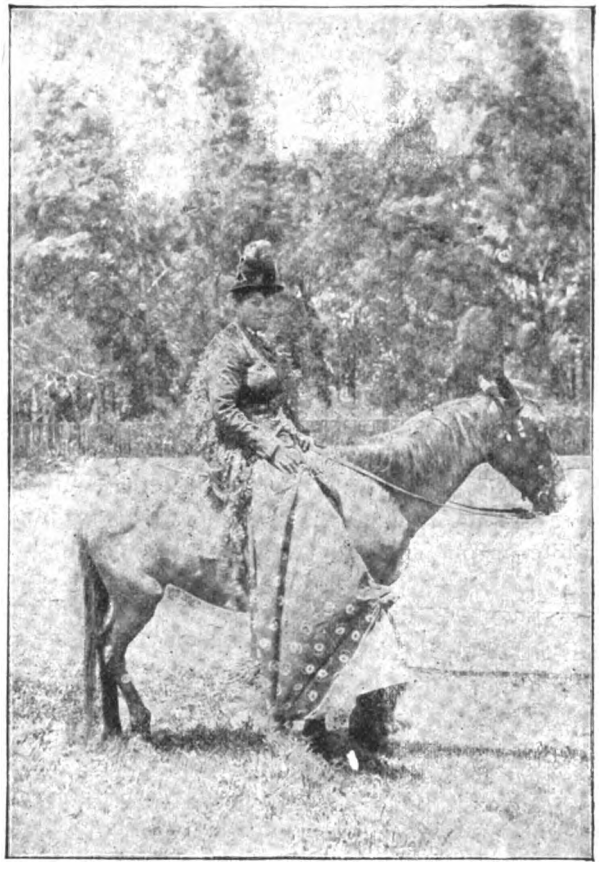
Mr. Alexander, in a chapter on this subject, says "In ordinary cases a *kahuna lapaan* was called in whose chief function was to propitiate the invisible powers who caused the malady. It is true that certain vegetable remedies were used, but their efficacy depended entirely on the good will of the *aumakuas*. The medicine seems to have been considered more as the vehicle or medium through which the spirit

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would act, than as having any power in itself to cure the disease. There were many omens, too numerous to mention, by which the *kahuna* judged whether the patient would recover or not. After prayer and sacrifices, he would go to sleep, in order to receive intimations from his *akna* by dreams or visions as to the cause and remedy of the disease. If it did not rain during the night, on the following morning a fire was kindled and a fowl was baked for the *aumakwas*, a dog for the men's eating-house, and another for the women, five *kapas* being used to cover each oven. These offerings were afterward eaten by the relatives of the patient, and prayers offered to the *aumakwas* and the gods of medicine.

"Sometimes the patient was treated to a steam bath by being seated upon a pile of heated stones strewed over with wet leaves, while enveloped in kapas, after which he was dipped in the sea. If he did not improve, some squid was spread out all night and baked in the morning. The *kahuna* then repeated the *pule hee* prayer, while some of the squid was fed to the sick man. If this did not relieve him, it was evident that something uncommon was at work, some malevolent *akua* sent by a sorcerer to destroy him. The next thing to be done was either to propitiate the demon, and send him back to his employer, or to employ a more powerful spirit to expel him. In such a case it was usual to employ sorcerers who had 'familiar spirits' in their service. Of these there were many different schools, which had different patron deities, and used different kinds of incantations."

Poor people! Is it to be wondered at that they were low? Even now, when the light of the gospel has been shining for these many years in Polynesia, the natives are very superstitious, believing in ghosts, and that if a person is sick, God is punishing him for some misdemeanor.



HAWAIIAN LADY IN NATIVE RIDING COSTUME.

On some of the islands, many of the natives do not like European remedies, and like many in our own dear America, think they must take some mysterious, vile concoction into the stomach ere the demon of disease will leave them. The poor natives are killing themselves with fearful rapidity by partaking so freely of rum, opium, and many other health-destroying articles. Licentiousness with all its attendant evils is shortening the lives of the once noble races of Polynesia. The Hawaii of ancient times was cursed with the cruel practices of heathenism; the Hawaii of to-day rejoices in the light of the gospel, but the vices and evil customs of wicked white men have gained an entrance here as well as in other parts of Polynesia. Should we not ask ourselves the question, "What can I do to help my Hawaiian brothers and sisters?"

THE PEOPLE OF PATAGONIA.

BY W. S. CHAPMAN.

PATAGONIA proper extends from the Atlantic to the Pacific, and north to the Rio Negro, a tract of country larger than France or Spain. Patagonia means "the land of the duck feet," a name given to it by Magellan's sailors. The lower limbs of the Indians are encased in a kind of boot, or moccasin, but without soles. It covers the entire limb from the knee down, being worn for protection from the shrubs that cover the land. Not being intended for a shoe, it has no sole, but allows the toes to appear. This, with the fact that the hair of the hide falls over the foot and projects at the sides, the toes apparently being a continuation, impressed the sailors with the belief that the natives had paws, or *patas*, hence they called them *patagones*, or duck feet.

The only other article of clothing worn is a cloak of skins thrown over the shoulder and hanging to the heels, making the Indian at a distance appear unnat-

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urally tall; hence travelers have exaggerated his height. The average height is from five feet eleven inches to six feet. Patagonia has a population of about eight or nine thousand. The coast line is bleak and barren, and no settlement is seen until the west end of the straits of Magellan is reached. On Sandy Point there is a mixed population of about a thousand people.

The Patagonian enjoys "visiting around;" in fact, he is the greatest visitor known. He will come to a white man's house, and stay until he has eaten up every particle of food to be had; whether the feat takes a day or a year makes no sort of difference to the good-natured visitor.

Singularly enough, though the Patagonian is a neighbor of the Fuegian, and though he lives so near the sea, he owns no canoe, never goes upon the water valuntarily, or even seeks for food from it. A few stragglers have crossed the straits to the island of Fuego, but the main body never hold any intercourse with the Fuegians.

While the Patagonian is a bold and fearless hunter and warrior, he is gentle, honest, truthful, and generous, with a record among the whites of being entirely free from cruelty and ferocity, treating his prisoners in war with the utmost consideration. He does not entertain malice for injuries received. This gentle savage is often found making a clown of himself, painting his face and body white on one side and black on the other.

FIVE YEARS OF SELF-SUPPORTING MISSION WORK IN ANGOLA.

BY K. G. RUDOLPH.

(Continued from April number.)

JUNE 4, 1885, I left Loanda by steamer for Dondo, about 240 miles by water route, against the protest of my fellow-missionaries, who feared to have me go alone. I had gained considerable in weight since my illness, but was still weak from lack of exercise. Seven days' ride on the river with a better diet improved me greatly. Seven days seems a long time for a steamer to take in making 240 miles, but this is due to lying still at night, and to frequent running aground during the day. Four days is the usual time, when the water is high, and ten days are sometimes required when the water is very low.

I reached Dondo at 2 P. M. Friday, and found Dr. Summers and Bro. Mc Lean preparing to leave next morning for Nhangue-a-Pepo, fifty-one miles east. They were stopping in a building once used as a slave market, and also as a depot for slaves while awaiting transportation down the river. We journeyed on foot, and the next day I walked about eighteen miles with comparative ease, and slept out-of-doors at night with rubber blankets on the ground and over me to protect me from the heavy dew, and woolen blankets wrapped around me. On setting out the following day, it was with the greatest difficulty and pain that I was able to walk, and I never remember pleading more earnestly and continuously with God for help. I was sorely tempted to give up and be carried in a hammock, but I did not yield. The varied and beautiful scenery proved a wonderful stimulus, and helped me to complete the journey on foot.

Shortly after our arrival at Nhangue-a-Pepo, Bro. Dodson started a school for native children under the fly of a tent, Bishop Taylor went with Bro. Wilks to Pungo Andongo to establish a mission; and Bro. Mead cleared some land and planted some garden vegetables, bananas, pineapples, etc. The Portuguese *commandante* showed himself very friendly to us, and spared no pains or expense to assist us. Bro. Wilks opened a school at once at Pungo Andongo, and had a fair attendance.

I was not able to do any work for two weeks after reaching Nhangue. After this it devolved upon me to attend to the housework. I felt my lack of knowledge and experience in this line very much. I greatly regretted that my mother had not taught me cooking when a boy, instead of sending me out of the kitchen when I wanted to learn. I soon learned to make very wholesome and palatable soups wholly from vegetables, when no meat was obtainable, and those whom I supplied hardly knew the difference. Consequently soups came to be a frequent item on our bill of fare. Mush made of manioc flour was a staple article of diet with us, and was found to be nutritious and easy of digestion. It is the chief article of food for the natives for a long distance east, west, north, and south of where we were. The manioc root, also called cassava, and cassada, can be converted into a variety of palatable and nutritious dishes. Tapioca is made from manioc.

We had no thought of establishing a mission station at Dondo, owing to its unhealthfulness and intense heat, but afterward yielded to the urgent requests of the Portuguese to establish a school. Mr. and Mrs. Davenport and Bro. Mc Lean were appointed to the place, and very soon the school was self-supporting. The income was wholly from tuition. They opened a day school, a free night school, which had a very large attendance, and a Sunday-scholo. Mrs. Davenport was a graduate of a Boston

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Medical College, and was a successful teacher. Her instruction to beginners was largely in object lessons, showing the pupils glasses, plates, forks, knives, spoons, and a large variety of things, and teaching them their names. The school grew steadily, and other workers from America came later to aid them. The school was opened in a rented building, but through gifts from friends in America they were able to purchase a building later.

Dondo is the hottest place in Angola with which we are acquainted. It is a well-known fact that the nights are quite cool in the tropics, yet it is so warm at Dondo in winter that a sheet is sufficient covering at night. Farming had been tried here, but proved a failure, because cattle cannot find pasture, nor can they live long upon grain and hay, owing to the unhealthfulness of the place. Mechanics, cabinet-making, blacksmithing, and other work bring good returns; also clock and watch repairing. Physicians are not allowed to practice here, unless licensed by the medical authorities of Portugal.

This station continued to prosper financially and along educational and mechanical lines until Mrs. Davenport died. Soon after, many of the workers returned to America, and the station was not regularly carried on for two years. It has recently been reopened.

Dondo is the terminus of navigation on the Coanza River, the falls being but a short distance above the steamboat landing. Although the steamers carry freight cheaper than human beings can, yet quite a number of the natives still prefer to carry their rubber, beeswax, ivory, and other commodities to Loanda from the interior. Dondo is the beginning of a caravan trail that crosses the continent. Both Livingstone and Stanley have traveled long distances on this trail. Caravans arrive here daily, sometimes numbering one hundred and upwards in a company. They march in file, keeping step to singing, of which they are very fond. They are laden with rubber, beeswax, dry hides, ivory, or coffee. Women sometimes carry loads, but are not as heavily laden. The standard load for a man here is about eighty pounds; but we often see men carrying 100 to 140 pounds a distance of ten or fifteen miles a day. Casting about on one occasion to find a man to carry a trunk weighing ninety pounds, a very slight man offered to take it. I was curious to know how much the man weighed, and found his weight to be eighty-nine pounds, one pound less than the trunk he was to carry. The carriers fasten a stick on each side of their load, to enable them to raise and lower it with greater facility. These sticks, with a pad or cushion to put under the load, and sometimes cooking utensils, add several pounds to the burden.

There are carriers also specially trained for carrying passengers in hammocks. The freight carriers travel from ten to fifteen miles per day; but the passenger carriers sometimes travel forty miles per day for two or three successive days, when they rest for several days. Some of them are fine specimens of physical strength.

About a year after our arrival, acacia trees were set out in all the principal streets of Dondo, and are now doing good service in giving much needed shade and coolness. Street lamps placed upon iron posts are also very much appreciated. Petroleum is used for lighting. As at Loanda, no attention is paid to sanitary laws. When we left Dondo for the United States, small-pox was destroying many of the inhabitants, and extended some distance into the interior.

Palm oil, palm kernels, and coffee are brought to Dondo in large quantities to be reshipped to Europe. Most of it is brought from Libollo, Kissama, south of the Coanza River, and Cazengo, the coffee district of Angola. Most of the produce will go by rail now, as the railroad has by this time reached this district. The palm oil is used largely for making soap, and a fatty substance is extracted from the palm kernels, which is used for the same purpose. Dry hides are shipped from here to Europe in very large quantities. Tin cans, on being emptied of their canned goods, instead of being thrown away, as in the United States, are here utilized by the natives for drinking cups, who readily pay a cent and a half for an empty quart tomato can. Quart bottles sell for three cents apiece.

The climate is very trying for white women, and there are very few here. Those of the Europeans who have the means, send their children to school here, or to Portugal to be educated, and the daughters, many of whom are of colored mothers, are usually married to Europeans. The Roman Catholics have a church and a school which are supported by the government.

The police force consists of soldiers or militia, recruited in many cases from the convicts. The convicts of Angola are sent to Mozambique, the Portuguese territory on the east coast, to expiate their crimes as soldiers, and criminals of Mozambique are sent to Angola to be utilized in the same way. It is easy to imagine what sort of police force they make. They seem to delight in brutally beating a thief whom they are sent to catch; and if they can share the plunder without the knowledge of the rightful owner, they are nothing loth to do it.

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OUR FIELD IS THE WORLD.

Our field is the world; let us forth to the sowing,
O'er valley and mountain, o'er desert and plain,
Beside the still waters, through cool meadows flowing,
O'er regions unblessed by the dew and the rain;
Let us scatter the seed, though in sorrow and weeping,
Though fields should be verdureless, wintry, and bare,
The Lord of the harvest hath still in his keeping
Each seed as it falls, and will keep it with care.

Our field is the world; let us forth to the reaping,
The long day is waning, the eve draweth nigh,
Now omens of storm up the heavens are creeping,
The sigh of the tempest is heard in the sky;
The work-hour is brief, but the rest is forever;
Then stay not for weariness, languor, or pain,
But forth to the reaping, with earnest endeavor,
And gather with gladness the sheaves that remain.

Our field is the world; let us forth to the gleaning,
The store may be small that our labors reward,
Yet One from the height of his glory is leaning,
Attent to behold what we do for the Lord;
Where, haply, some reaper has passed on with singing,
O'erladened with sheaves for the garner above,
May yet be a handful that waits for our bringing,
To crown with completeness the stores of his love.

Our field is the world; whether sowing or reaping,
Or gleaning the handfuls that others have passed,
Or waiting the growth of the seed, that with weeping
On rocky and desolate plains we have cast.
Yet each for his toiling, and each for his mourning
Shall sometime rejoice when the harvest is won,
And know in the flush of eternity's morning,
That the toil, the reward, and the glory are one.

— *Advocate and Guardian.*

THE SEA OF GALILEE MEDICAL MISSION.

This Mission is just building a hospital with beds for twenty-four patients. Dr. Torrance of the Free Church of Scotland is in charge as medical missionary.

The Rev. James Wells, of Glasgow, who recently visited the mission, says: —

"The people need a hospital as much as any people in the world do. Five sixths of them are Jews of the poorest sort. They told us that a European hospital would be the greatest blessing we could give them. At present there is no regular hospital between Jerusalem and Damascus, or for hundreds of miles to the east. You still find there 'all manner of sickness and all manner of disease among the people.' Near the spot where Peter's wife's mother lay sick of a fever, I saw in a very dirty tent three women with fever. Eight years ago hundreds of the children around the lake used to die of small-pox. Scarcely any of them die of small-pox now. Their dark hovels and miserable tents give the sick a very poor chance of recovery; a bright hospital would be to them as a palace encircled by a paradise. It would hold out healing for the body in one hand, and healing for the soul in the other. It would wonderfully lessen the sum of human suffering in that land, and it would give the bigoted Jews and Turks a brilliant object-lesson on the spirit of Jesus Christ.

"The *work* of the medical missionary there brings one surprisingly near the Great Healer. With the medical missionary and his helpers I have visited some of the old world villages of Galilee. This is what happens. The news of the arrival spreads like wildfire; and in a few minutes, the biggest room in the village is crowded with the sick and their friends. A gospel in his mother tongue is given to every boy who can read. A circle gathers round the favored boy, who — right proud of his new book and his oratory — recites at the top of his voice the very words which Jesus spoke to his ancestors, possibly in that very village. Many of the cures seem real miracles to the people, and their frightful prejudices perish in gratitude. 'I never expected to see a sight like this,' exclaimed a fellow-traveler. 'Why, this is the very life of Christ over again! How easy to preach the gospel in this way! I will do everything in my power to help such missions.'

"One day I watched a crowd of the sick and their relatives hurrying over the flat roofs to the 'upper room,' where our medical missionaries were. I felt as if, on some magician's mantle, I had been carried back 1850 years. I seemed to be living in the days of Christ. I then saw with my own eyes all that is described in Mark 2: 1–4 and 3: 20 — literally all, with one half-exception. I saw a sick man 'borne of four,' only they did not uncover the low roof and let their burden down on the floor below. The quivering of the slender roof under their tread, however, showed me how easily they might have done so, had the healers been on the ground floor, and not in the 'guest chamber.' As there were no tables in the room, the missionaries laid the palsied man upon the floor, *and did their work on their knees* — a beautiful symbol, you will say, of the spirit of the mission.

"Dr. Torrance once spent a night in the tent of an Arab chief whose sister he had healed. He overheard her rehearsing to the women her experiences at Tiberias. She told them that the doctor had shown as much kindness and respect to her as if she had been a man. They could not believe that. This wonderful doctor, she told them, was a follower of the Great Healer who, long ago, lived in their land; and she gave them a very fair account of the gospel he had preached to her. Were this hospital fully established, scenes like that might be multiplied all

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over Galilee. Already the fame of the mission 'has gone through all Syria.'"

We said above that the ear is the highway to the heart. "How shall they believe in Him of whom they have not heard?" Not that the assault on the citadel is easy work, or that success is swiftly attained. Even in these last days the beginnings of success are bringing trouble. In the *Free Church Record* for December there is a letter from Dr. Torrance, in which he says: —

"Owing to a Jew having openly confessed that he believed in Jesus of Nazareth, the people are looking upon us with a great deal of distrust and suspicion. How different the attitude of the children! When I walk through the town visiting the sick, the children who have been at the dispensary or hospital, stop their games and cry out to their parents or to one another, 'There's our doctor! come and see our doctor!' Some run after me, crying, 'Allow me to kiss your hand;' and one little fellow in particular, who has recovered after a severe operation, will not cease unless he does actually kiss my hand and put it on his forehead, after the Eastern fashion. At present the Jewish boys and girls are prevented by the rabbis from attending our schools. The children themselves would willingly come, if allowed. We must get into contact with the parents, and show them we are not idolaters, but worshipers of the only true God; and this we can do most effectively and easily when they are being attended by us in our hospital."

Such diffculties are sure to arise as the fruit of successful work. A little while, and the excitement will be gone again, and the opportunities will be better than ever. Meanwhile, Dr. Torrance will be glad of all the sympathy and prayer and help which friends can give him.

FREE KINDERGARTEN WORK IN DETROIT.

BY HELEN L. MANNING.

MISS MAUD A. REID, in charge of the Free Kindergarten Extension system under the auspices of the Industrial School Association of Detroit, spent a few days recently at the Sanitarium, as an invited guest. She was formerly of Indianapolis, but has been in Detroit about a year and a half. She has there opened a Normal Training school for kindergartners, and the first class recently graduated, the exercises being witnessed by 1200 people. Her present class numbers nineteen. Those who are willing to teach, pay no tuition, but are drilled for each day's work the preceding afternoon. School work occupies the forenoon, and class lessons are given in the afternoon, accompanied by lessons in physical culture and voice culture. She is now in charge of six kindergartens among the poor, two private kindergartens, and also Sunday kindergarten work in some of the churches. This last enables mothers to come to church, and while they are attending the service, their children are in charge of teachers who give them the best of care and such instruction in the things of God as they can comprehend.

The work of gathering the little people into the free kindergartens is done by Miss Reid and her pupil teachers. They go into the slums, into wretched hovels which cannot be called homes, where poverty, drunkenness, and vice warp and cloud the lives of the children, and by sweet persuasiveness and tact, win the consent of the parents to take their children and tutor their minds and cleanse and cultivate their bodies. They sometimes meet with rebuffs and are even ordered to leave the premises, but by gentle persistence they are almost sure to win in the end. They found the most difficulty in getting hold of the children of the Poles, of whom there are thirty thousand in Detroit, as they do not understand English, and are suspicious of attempts to gain possession of their children. At present, however, there are a good many under instruction. Miss Reid opened her first school in one of the worst districts of Detroit. She related the following as a sample conversation between herself and the mothers of the wretched children she was trying to win: —

"Who are you and why do you want my boy?"

"I want to teach him."

"But I don't want him taught."

"I will teach him different things which will prepare him for life."

"I don't want him prepared for life."

"Well, let me take him for a while each day to get him out of your way." And pitiful as it seems, this last argument is more apt to prevail than any which can be brought for the child's good, and the answer is, "Well, take the little torment, if you want to."

The children are so used to blows that they are sure to shrink at first when the teacher lays her hand gently upon them. One mother brought a whip and told Miss Reid that "Jimmie" could not be managed without it, and if that would n't do, she could knock his head against the floor. Many of the children come at first stupid from the effects of liquor: and when the mothers are remonstrated with, they say, "The poor things are hungry, and whisky makes them forget about it." One little fellow came with a tight belt around his waist, and on being asked about

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it, said that when he was hungry, if he drew his belt up he did not feel it so bad. Very many of them also, only three or four years old, are using tobacco when taken into the kindergarten.

Every morning, religious exercises of some kind are held, and every child learns something about God. Then there are moral stories to illustrate unselfishness, charity, love, and other of the Christian virtues, and that the children are little philosophers is often shown by the questions which they will ask.

The Industrial School Association also has classes in domestic work, cookery, and the like. One day a wealthy lady visited one of these, and looking around upon the busy happy girls, she said, "Well, I suppose you are training them to be servants. What treasures they will be by and by!"

Miss Reid replied, "I am teaching them to be servants of God. We are all servants. I am trying to train them in what will make their own homes happier and pleasanter." It is preferred, though, that the girls shall take up domestic service rather than go into the factories; and the endeavor is to teach them the true dignity of labor,— to make them self-respecting and self-supporting. The dining-room class teaches the little girls by actual practice how to wash dishes properly, how to set a table and make things dainty and attractive, and so with other branches of housework. "Mothers' Receptions" are held occasionally, to which all the mothers are invited by formal note, and they come dressed in their best and are received with all courtesy, and after a little program by the children, some simple refreshments are served.

Each of the kindergartens is divided into four grades, ranging from mere babies, one to two and a half years old, to the primary grades. A good janitress assists in the work by keeping the rooms in order, giving the children baths, etc. The gospel of cleanliness has to be preached with a great deal of tact, and it is often too much to expect a full bath and clean clothes the first thing. If the face and hands can be made clean, and a clean outside garment put on, it is considered a good beginning.

Miss Reid related some touching little incidents which well illustrated the text, "And a little child shall lead them." The little people sing their beautiful, yet simple songs, rich with their lessons of love toward God and man, in their wretched tenement homes, and even in the saloons; they get their parents and other members of the family to bow their heads while they ask a blessing at table, as they are taught at school. Sometimes at first, it is barely tolerated, while others merely think it is "cute"; but by and by, with many repetitions, their recognition of the deeper meaning is shown in a changed life with new aspirations and the putting away of bad habits. Such is, in brief, the blessed work of the free kindergartens.

ECHOES OF CONSECRATION.

I CARED not where or how I lived, or what hardships I went through so that I could but gain souls for Christ. While I was asleep, I dreamed of these things, and when I awoke, the first thing I thought of was this great work. All my desire was for their conversion, and all my hope was on God.— *David Brainard, Missionary to the Indians.*

I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given or kept, as by the keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both for time and eternity. May grace be given me to adhere to this.— *Early Resolve of David Livingstone.*

If these lands had scented woods and mines of gold, Christians would find courage to go there; nor would all the perils of the world prevent them. They are dastardly and alarmed, because there is nothing to be gained there but the souls of men; and shall love be less hardy and less generous than avarice? They will destroy me, you say, by poison. It is an honor to which such a sinner as I may not aspire; but this I dare say: that whatever form of torture or death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul.— *Francis Xavier.*

My joy, more and more, on turning to the Scriptures, is that I find Jesus there, and his company is more blessed among these wild hills and in these solitary forest camps than tongue can tell. No matter what the arch-enemy may say, I can never believe that God will lightly forsake what he has bought so dearly. Were he to do so, it would not be setting me at a discount — for I count for nothing — but it would be a disparagement to the precious blood of Christ.— *F. S. Arnot in Garenganze.*

I love to be in the missionary work, because I love to stand in the ranks and march in the footsteps of those who have gone before me in the best work of the world — the work which God most honors, in which he is most pleased, by which he is most

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praised, and to which he gives the most illustrious promises. We wish to stand with Martin and Brainard, and Carey, and Judson, and Ann Hazeltine, and Harriet Newell, and all the others who have given luster to history by their self-consecration to the work of the Master. We wish to be in the line of those who have marched under the golden triumphs of God, and under that one banner in the world that never goes down, and to feel that their influence descends upon us.— *Rev. R. S. Storrs, D.D.*

WIVES OF INDIA.— Dr. Ryder relates how a man recently refused to spend a few rupees to have his wife cured, on the ground that he could get other wives. We do not know if Dr. Ryder has come across Mr. Shib Chunder Bose's book, "The Hindoo as They Are." If she will read it, she will realize what horror Hindoo wives have of their co-wives. The term "*satin*" used in Bengal to denote a co-wife, has one of the ugliest connotations in Bengali, and its Sanskrit equivalent is commonly used to signify a bitter enemy. Shib Chunder tells us that in Bengal little girls are taught to curse their *satins* as follows : —

"*Bayri, bayri, bayri* (a cooking utensil),
May my *satin* become a slave !
Khangra, khangra, khangra (a broomstick),
May my *satin* be exposed to infamy !
Hotha, hotha, hotha (a cooking utensil),
May I devour my *satin's* head !
Gillay, gillay, gillay (a fruit),
May my *satin* have spleen !
Paki, paki, paki (a bird),
May my *satin* die, and may I see her from the top of my house !
Mayna, mayna, mayna (a bird),
May I never be cursed with a *satin*.
May I cut an aswotha tree,
Erect a house there,
Cause my *satin* to die,
And paint my feet with my *satin's* blood !"

Is not this extremely gruesome? The little wife can only talk with her cooking utensils, her broomstick, her few fruits, and her few birds, and she tells these, in confidence of course, what friendly feelings she harbors toward her *satin*. And yet we often hear polygamy defended ! — *Indian Spectator.*

WHAT DO MISSIONS COST? — "See," said an objector, "what missions cost, and how little there is to show." How much has been spent, for instance, in evangelizing the Zulus? Well, how much? Not one half, possibly not one tenth, of what the Zulu war of 1879–80 cost. How much in Christianizing the islands of Hawaii? Not as much, we are told, as the expedition of Commodore Wilkes in the Pacific. One has well observed, "The cheapest enginery the world has ever seen is the missionary." And he added, "I know not which more to admire, the feebleness of the instrumentality, or the matchless and fructifying power of God." Those who find fault with missions on account of apparent meager results, appear to me to put a low estimate on the value of the human soul — *Rev. Josiah Taylor.*

A TERRIBLE INDICTMENT.— In the minds of the people of many nations, nominal Christianity and drink are so closely connected that Christian and drunkard are interchangeable terms — especially is this the case in Hindoostan. Together with opium it is hated by native patriots and thinkers, as an evil introduced by Christians to destroy their people and give the country over to the destroyers, hence they hate Christianity.— *Mrs. Mary Clement Leavett.*

THE MAORI'S ABSTRACT OF TITLE.— In a litigation which once occurred between two Maoris respecting the ownership of a piece of land, one of the two was called upon to present proof that he owned the property. He satisfied the court, and showed that he was supported by the laws of his country, by pointing to his rival and saying simply, "I ate his father." By swallowing his enemy, he claimed that he had acquired a right to his property.

LOOK AT JESUS.— Take a good look at Jesus as often as you can. You expect soon to behold him in open vision, but they who look most to him here will see most glory in him hereafter. In heaven, some will see far deeper into Christ than others. The deeper you see into his grace here, the deeper you will see into his glory there; for the glory is measured by grace.— *Onward.*

BUNYAN'S WIT.—On one occasion Bunyan was going to preach somewhere disguised as a waggoner, when a constable who had a warrant to arrest him, overtook him, and said, "Do you know that devil of a fellow, John Bunyan?" "Know him," said John, "you might call him a devil if you knew him as well as I once did."— *Sel.*

FOR THE MASTER.— A physician turned to a deaconess nurse who had been helping him in a very repulsive case, exclaiming, "Tell me, young lady, do you do this because you love the work, that you do it without pay?" She replied, "I do not love the work. I do it from love to the Master." "The who? The what?" He asked in utter astonishment. And this in civilized California !

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EDITORIAL. . . .

A LETTER FROM PITCAIRN ISLAND.

OUR readers will doubtless be interested in the following extracts from a letter just received by the editor from Rosalind A. Young, a native of Pitcairn Island, and daughter of the present governor of the island: —

"PITCAIRN ISLAND, March 23, 1893.

"We have taken from the first, a warm interest in the Orphans' Home at Battle Creek, as from time to time we hear, first, of the proposed building and then of its progress toward completion, and have wished so much that it were in our power to contribute largely toward the support of such a worthy and noble institution. For myself personally, I almost envy the lady whose means allowed her to give thirty thousand dollars to the cause. But the most that we can do to aid in the good work, apart from the will and the wish, is by our prayers.

"Last Christmas, Mrs. Gates gave a very enjoyable entertainment by the children, which she had with much pains gotten up, having given the boys and girls several weeks' drill in practicing their several parts.

"The closing exercise on the program was 'Bringing in the Sheaves,' when each one deposited on the platform as he marched past, the 'mite' that he had contributed, mostly consisting of dimes and five-cent pieces, as there had been no means of obtaining more. The whole offering is only three dollars and twenty-five cents.

"We have greatly enjoyed the month's visit of our brethren and sisters who are bound for other fields. Several meetings, instructive and profitable, have been held, and we have esteemed it a rare privilege to have Dr. M. G. Kellogg here giving us lectures on health and temperance. It seems to me that the subject of health, having our bodies in that condition where we can best glorify God, and be better fitted to do good service in the Master's cause, is one too important not to demand our serious attention—indeed, one which we cannot neglect without injury to ourselves. I cannot but think that the instruction we have had the great privilege of receiving, will result in good.

"Our prayers will follow all the dear workers who will leave us to-day, and we cannot wish them a greater temporal blessing than this, that wherever they may go, they will be as truly welcome as they have been with us during their stay.

"Believe me to be yours very sincerely,

"ROSALIND A. YOUNG."

THE CHEAPEST BOARDING SCHOOL IN THE WORLD.

BISHOP THOBURN, the eminent missionary to India, has inaugurated a project for missionary work among boys and girls in India which in some respects eclipses in cheapness anything which has been heretofore undertaken. By careful management, it has been found possible to reduce the expense of caring for boys and girls in boarding schools to the small sum of $10 each for one year, provided a considerable number are taken together. Large buildings formerly used as government barracks have been secured, in which the boys are gathered in groups of ten; and for the sum of $100, the bishop undertakes to feed, clothe, house, and educate ten of these boys from ten to fifteen years of age for one year. The MEDICAL MISSIONARY would like to have a hand in this work, and would like to raise $100 for this purpose. Who will contribute? The sum of $20 has already been subscribed. We want to raise $80 more within the next four weeks. Are there not some of our readers who would like to contribute from five to ten dollars to this worthy enterprise? We will start a subscription for this purpose with this number. Those who wish to subscribe to this enterprise should send their subscriptions to the MEDICAL MISSIONARY.

Another interesting feature of this work should be mentioned: For the sum of $30, a native pastor will be supported for one year. Thirty dollars pays the total expenses of the native pastor,— board, traveling expenses, clothing, and salary. The MEDICAL MISSIONARY has already subscribed for one native pas-

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tor. We hope soon to be able to present to our readers a picture of the MEDICAL MISSIONARY native evangelist, and of a group of ten boys who will be supported by the proposed fund.

MISSIONARIES AT THE SANITARIUM.

THE Sanitarium family has been favored of late with several very interesting lectures from missionaries who have stopped for a longer or shorter time at the Sanitarium. Rev. Mr. and Mrs. C. P. Hard, of the M. E. Church, who have spent many years of missionary life in India, have addressed us on several occasions. Mrs. Hard is Indian born, of English parents. She has spent her life among the people of India, and is full of her work. Besides the addresses given in the Sanitarium parlor, of which we may give some sketches hereafter, she met the Mission Band one evening in the Hospital parlor. She spoke particularly of the three classes, Mohammedans, Parsees, and Hindoos, of India, of their characteristics, and of the features of their religion. We only regret that we have not fuller notes of the address. Mrs. Hard concurred in the opinion of others who have labored in the same field, that the Mohammedans are cruel and treacherous, and a difficult people to reach with the gospel. They hate the Hindoos most bitterly, and where they cannot do worse, seek to annoy them in a quiet way by building the idols of the Hindus head downwards in the walls of their mosques, etc., and showing them various other petty indignities.

Many interesting things were said of the Parsees, who are the merchant class of Bombay, where they are largely represented, and where they are erecting hospitals for the sick, and other public buildings, and otherwise adding to the prosperity of the city. They do not bury their dead, but special carriers take them to the tower of silence, — outside the city,—an open tower where the birds of prey have free access. The bones are afterward gathered and burned, and the ashes scattered on the waters. Little white dogs are kept to place beside the dying, to watch the departure of the spirit, and the little animals seem to understand the responsibility that is placed upon them to keep their watch by the dying members of the family. The Parsees say to the Christians, "You are no better than we." And they want none of their religion. Unfortunately, many of the foreign residents have left an influence against Christianity by their inconsistent lives, and the people naturally demand living proof that the new religion is better than that in which they have been born. The Parsees share externally, at least, the reverence of the Hindoo for the cow. It is one condition of toleration toward them on the part of the Hindoos.

The Indian worshiper is ardent in his worship. He gives the best he has, and worships with implicit faith.

Mrs. Hard illustrated the superstitions of the people by a display of charms of various sorts; bones of different animals, stones, relics of various kinds worn to protect against evil. It is one of the greatest triumphs when a heathen will give up his charms and trust wholly on God for protection.

Rev. G. H. Hubbard and family, of Foochow, China, also spent a few days with us recently, and favored us with two interesting addresses on China and its people.

Rev. S. H. King and family, the Presbyterian missionary at Juneau, Alaska, has lately visited the Sanitarium, and during his stay gave some very interesting sketches of life in Alaska. He had with him a number of curious and interesting articles characteristic of that strange corner of our country.

A native prince of one of the provinces of India, converted to Christianity, has also addressed audiences at the Sanitarium on native life in India, missionary work there, etc.

A number of others, more or less directly connected with missionary work in some of its phases, have spent from a few days to several weeks at the Sanitarium, recruiting their wearied energies for fresh labors, and these earnest workers are always glad to say anything to deepen the interest in missionary work that they find existing here. They seem to appreciate the eagerness with which our missionary students receive any information which promises to help them in their future work, and are ready, as far as their strength will permit, for missionary talks, either public or private, and to answer questions. Some of the most interesting contributions to our pages have come to us in this way from missionaries fresh from the field, and full of the spirit of mission work. We are glad to have secured several such articles from recent visitors, which we shall share with our readers as fast as space will permit.

E. H. W.

THE NEW DISPENSARY.

THE lateness with which this issue goes to press enables us to mention the opening of the dispensary and medical mission in Chicago, Sunday, June 25. The exercises were very simple and informal, but the event was a very interesting one to those who were present. We propose to give a more extended notice of the dispensary and the work it has thus auspiciously begun, next month.

E. H. W.

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FROM FAR AWAY.

THE hearts of God's people are one everywhere, whatever the color of the skin under which they beat, or the language in which they express themselves; no matter whether they see the blue sky beyond which the Father dwells through the oaks and maples of our Northern States, or through the feathery fronds of tropical palms, or between the minarets of a Mohammedan city. We have been touchingly reminded of this by two gifts for the Homes of which we have recently learned, and which bring tears to our eyes as we think of the circumstances under which they were made and the love which prompted them. We are reminded of the Macedonian churches of which Paul writes in 2 Cor. 8: 1–5.

One of these donations was by the Sabbath-school on far-away Pitcairn, at the Christmas celebration,— a collection of $3.25 for the James White Memorial Home.

Of the other donation we learned through a letter from Eld. H. P. Holser, of the Central European Mission, who writes to the editor of the MEDICAL MISSIONARY thus: —

"In the last letter received from Bro. Bahartan, in which he describes some of the persecutions passed through in the province of Nicomedia, he speaks of his work in Constantinople as follows: 'Last Sabbath we studied about the works of faith. I presented to the people the matter of our Orphans' Home. They decided to help it by donating something every Sabbath till the close of the year. That day they donated about 16 francs, to make a beginning.

"Those acquainted with the earnings of the laboring classes in Constantinople, and the general poverty-stricken condition of the people, know that this is a most generous beginning. Although small in comparison with some gifts, we believe that God will recognize it as the widow's mite, and reward the donors accordingly.

"Our work is scarce begun in Turkey, yet of their own free will the people hasten to bring their gifts to help those that really are not in half the need of the people in Turkey. Ought not this to be an admonition to those who are in better circumstances, and also appeal strongly to us to send them help- that is better than money,— the healing of body and soul? In due time the above-mentioned amount, together with what may be donated later, will be sent to you through the General Conference Association."

E. H. W.

THE moment faith stops work, it dies. — *Sel.*

MEDICAL MISSIONARY WORK IN KOREA.

SOME of our readers may recall a brief mention in our columns of a visit from Drs. Hugh and Fannie Brown at the Sanitarium, nearly two years ago. The Drs. Brown were graduates of the University of Michigan, and spent a few days on their way to the Pacific Coast to sail for their mission field in Korea. The Sanitarium Mission Band remembers their visit with pleasure, and others also will enjoy the extract which we are permitted to give from a recent private letter from Dr. Hugh Brown. Our apology for the liberty we have taken of thus using a letter which was not designed for the public, is found in the interesting glimpse that it affords of the every-day life and experience of a medical missionary in that so lately occupied field.

"To-night, as we were looking through the MEDICAL MISSIONARY together, the recollection of the old days came up so strongly that we determined to seize the opportunity of writing to you. It makes one almost homesick for America to read about the beautiful manner in which the antiseptic precautions are carried out at the Sanitarium; we are so hampered in doing anything of the sort here. We do try to carry out the principles as thoroughly as possible, and our results are always in proportion to our faithfulness or success along this line. We have a small building which was designed for a storeroom, in which we treat our patients thus far.

"The work is not very satisfactory, as we have no in-patients, and the best results are obtained from patients whom you have for a time under your care. I have had a taste of the joy there is in bringing hope and comparative comfort into some homes where everything was dark with despair and gloom. These people have never known much true kindness, and for us 'great men,' as they call us, to walk a distance to treat them, and to be kind and gentle to them, all with no selfish motive that they can see, is to them a revelation. It is wonderful to see the change that a little time works with them when subjected to such treatment, and the confidence that it inspires in them. They have never known of anything being done without selfish motives at the bottom of it. It is very true that we as physicians are much nearer to the hearts of the people than those who have no medical knowledge. We do get very near to them when we enter their little huts and hear their tales of hardships and sickness and distress of various kinds, —and Korea is full of darkness and despair and misery. They soon become eager to hear us tell

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about our religion, and of course they are in a condition to be more easily impressed than they would otherwise be. We have many practical illustrations of this. Mr. Law, a Korean gentleman who would be considered a man of unusual ability, even in America, was first drawn to consider the religion of Christ by being treated by the physicians free of charge, and having a tract given at the same time. God has given us very high privileges in fitting us for his work, and we need much prayer that we may be vigilant and faithful to the trust.

"I would like to mention one or two individual cases. One was of a woman who had fallen on a sharp stone, cutting her knee I think fully two thirds of the way around. I suppose the patella was saved by being drawn out of the way by the bend of the knee. She had been lying four or five days in the little straw and mud hut when I was called in as I passed through the village. The knee was bent and the edges of the wound had receded till the whole joint protruded from the wound, and was bathed in pus. I cleansed and disinfected it thoroughly, placed the limb in a long splint, brought the edges of the wound together and dressed it. I visited her at a distance of three miles every other day as regularly as possible, to dress the wound and cheer her up. She was one of the poorest and neediest of the patients whom I have seen, yet she has been able and willing to render us a service worth more to us than any amount of money. Our baby boy has been very delicate. We had been unable to procure suitable food for him, and had almost despaired of raising him. We had searched in vain for a suitable Korean wet nurse for him. About six weeks after the accident to this poor woman she was delivered of a child, and hearing of our trouble, offered herself to us. A few weeks later she actually succeeded in getting another woman, a relative, to nurse her own child, and came to our house to nurse our little Donald. It was a great struggle for her for some time to stay away from her own baby, and she told Mrs. Brown that nothing but gratitude would have induced her to do it. She is interested in our religion, though she does not understand it very well yet. We shall not fail to follow up our hold upon this family. The Koreans, with all their filth and squalor, are certainly grateful and lovable."

Dr. Brown speaks of the dispensary which they are about to build, in which they plan to have room for some in-patients, and a department for treatment of women. His wife also writes of her work, of which we hope to give some interesting features at some future time. E. H. W.

HOME NOTES.

A SUBSCRIBER to the MEDICAL MISSIONARY writes that she looks for the "Home Notes" the first thing on opening her paper, and asks for more particulars about the children. "Tell us every month how many new children have come, and all about them." And she asks especially to know about the babies. Speaking of little Willie and baby Fritz, she says: "How we that do not have the privilege of owning babies ourselves, love those two babies, and wonder if there are any more babies in the Home for us to love. Maiden ladies like myself can feel that the Home babies are our babies, and the Home children are our children."

The friends that have watched the growth of the Home since it began, will understand us when we say that it is much like a plant shut up in a box. When the box is full, the plant cannot grow much more. There are children waiting to come, but the Home is limited in its growth, both as to children and caretakers, by the size of the cottage. There is no way to make room for more children, unless we can make a place to lodge them. The little beds stand in the sleeping room quite as thickly as it is wise to put them, and the only way to find table room would be to reset the tables each time for part of the family. This we could do if we had lodging room. So our friends will see why we cannot report newcomers,—because we have not room to let them come.

As to the babies, Willie has grown to be a very sweet little fellow, and thinks a great deal of his "mamma." He trots all about, and is altogether a good and jolly little man. Baby Fritz, as we stated in our notes of last week, has found another home. We saw him not long ago with his new parents, patting his mother's cheeks with loving little hands, and pulling at his father's whiskers as though he had known him all his little life. He seems very fond of them, and they surely are of him.

Little "Chris," who was Fritz's successor in the nursery, had hardly made himself fully at home there before some one wanted him also, so he has gone to comfort somebody's heart. His little hammock is ready for the next baby, who will be in before long.

Next older than Willie is fair-haired little Ethel, a general favorite because of her sweet, gentle, coaxing ways. There are two older babies still in the nursery, though they have been promoted to the kindergarten, which they attend every day. We found them there a few days ago, deep in the mysteries of folding slips of paper into "kitty-stairs." Under the patient guid-

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ance of their teacher, the unskilled little fingers were trying to bend the strips into true and exact folds, and proudly offered their work for inspection. They were really doing quite well, and their eager faces and bright eyes told of their interest in their pretty work. A little later they were joining in the games and songs of the kindergarten.

THE older children are helping to harvest the strawberries. The vines which Bro. Tyszkiewicz planted so carefully last year, and in which he took such interest, are yielding bountifully, enough for the tables of both Homes, and for canning.

ONE of the sisters of the James White Home has made some indestructible dollies for the nursery children, and a brother who is also an inmate of the Home made some cradles to put them in. They are cute little affairs, and that the children are delighted goes without saying.

We witnessed a pleasant but touching scene some days ago in the baptism of three of our older girls. The rite was administered by the Secretary of the Home Board, Eld. Mc Coy, in the Tabernacle baptistry. As he led them down, one by one, and buried their bright, earnest faces beneath the water, our hearts went up in thanksgiving to God for this first fruits of our Home to him, and a prayer that the loving Saviour, to whom they had given themselves thus early, would very tenderly lead these lambs of his flock. There are others who will follow in due time, and O, we pray that none of the flock may be missing when the Chief Shepherd comes for them. Pray for the under-shepherds, dear friends, that none shall fail through their neglect.

A GENTLEMAN and lady appeared at the door of the MEDICAL MISSIONARY office some days ago, arms laden with packages for the two Homes. There were chair cushions for "grandpa's" and "grandma's" chairs, clothes for the babies and others, etc. They would not leave any name, but they and the friends who sent by them will please accept our grateful acknowledgements.

A BOX of beautiful pressed ferns came with Bro. and Sr. Starr from New Zealand lately. They are all labeled with their botanical names, and we hope to have them arranged in a case for the children's future study. We hope the far-away friends who gathered and prepared them so nicely, found as much pleasure in their preparation as we have in receiving them.

A FRIEND of the children, who has watched over the interests of the Home with a mother's care and love, opened our door the other day, and smilingly said, as she laid a package of letters on the desk, "I thought you might be interested in my mail." The older children have a very pleasant custom of writing her a letter every week, as a school exercise, and it was a bunch of very interesting and characteristic letters that I looked over. Perhaps the friend who asked to know more of the children, and others as well, would catch some glimpses of their lives through extracts from these letters, inasmuch as they were written with the same childish freedom with which they would talk to their kind friend.

One little girl says: "It is a pleasant day to day. It is my birthday. I guess the sun knows about it, and wanted to give me a present."

The children have their flower gardens at the Home farm, and also a few flowers at the house. One letter says: "We have all started a flower mission. All the flowers we get we are going to have sent out to the sick and poor. I think it will make them happy to have a few flowers, do n't you?"

One of the older girls writes: "Dear Auntie, I must tell you about the sewing class that I have with the kindergarteners in the morning after breakfast till school time. They all like to sew. They tease to sew in the morning sometimes. But when it is a nice morning, I take them out of doors. I would like to have you see some of their work. I have named this class Willing Workers, because they work so willingly and good. I think they do very nicely. They have a roll of honor in their school." Speaking about the roll of honor in the older school she says, "My name has been on every time. In deportment I was 97, and 100 in gymnastics, and I was perfect in every lesson yesterday and to-day. I hope I shall be 100 in everything this month. I shall try. Your loving girl."

This next letter from one of the younger girls gives quite an idea of the day's program as it was before school closed: "I have tried to make the school happy. I have tried to get my name on the roll of honor. This morning we girls got up at half pas five [this is earlier than their usual hour], and went down stairs at six o'clock, and went out doors to play till it was time to go in and do our work. Then we had prayers, and ate our breakfast, and then the boys did the dishes while the girls had sewing class. Then we go to school, and then we go home and have dinner, and the girls do dishes while the boys have play hour. Then the girls have play hour. We have prayers, and then we go to bed."

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THE JAMES WHITE MEMORIAL HOME BUILDING FUND.

THE General Conference, acting in conjunction with the committee of seven elected by the General Conference to organize and erect a Home for orphan children and friendless aged persons, have determined to raise $50,000 for the purchase of a site and the erection of suitable buildings for the proposed Home, to be known as The James White Memorial Home. Any sum from $100 upwards will be received for this purpose. It is proposed to organize this enterprise in such a manner that those who are the chief contributors to it shall have a leading voice in its management. In accordance with this plan, all who contribute $1000 or upwards will be known as FOUNDERS, and will be invited to take an active part in the organization and management of the institution. Those who give $500, and less than $1000, will be known as *Patrons*, and will also be expected to have some share in the management of the institution.

O. A. OLSEN,
A. R. HENRY,
W. C. WHITE,
S. N. HASKELL,
J. N. LOUGHBOROUGH,
G. E. TYSCKIEWICZ,
L. MC COY,
J. FARGO,
J. H. KELLOGG.
} *Trustees.*

Received to date, $24,396.89.

Further donations to Building Fund:—

UNDER ONE HUNDRED DOLLARS.— W. Wood Bute, $10; Mrs. R. M. Best, $10; T. E. Bowen, $5; Mrs. G. L. Bowen, $5; J. E. Barton, $53; M. A. Clark, $5; C. M. Chamberlain, $5; Mrs. H. E. Francisco, $5; C. Hale, $11; J. G. Hunter, $5; M. Ratliffe, $5. TOTAL, $119.

HOME MAINTENANCE FUND.— Josephine Adair, 10c; Mrs. R. M. Best, 10c; J. Wood Bute and wife, $5; C. H. Bates, 10c; Lettie Baldwin, 10c; Henry Chapman, 10c; S. J. Cornish, 10c; E. L. Barnhait, 10c; Julia Carpenter, 10c; Jennie B. Copeland, 20c; C. T. Christiansen, 10c; Mary Carpenter, 10c; Clement ———, 10c; R. D. Cushman, 36c; Martha Chipman, $10; T. H. Mc Collom, $5; Onie Chitwood, 10c; Maggie Derrickson, $4; M. F. Dibble, $10; Emma Dewolfe, 10c; Mrs. Nannie Ewers, $1.10; Mrs. Wm. Etson, 80c; Hannah Fulton, 20c; Mrs. J. M. Filtro, $1; Addie French, 10c; Belle Graham, 10c; Geo. Goodman, 25c; Lulu Gibson, 10c; Peter Hansen, 20c; Della M. Hill, 10c; Myra Hill, 10c; A Friend, $2; Anna Iverson, 10c; Mrs. Hill, 10c; L. W. Green, $1; Miss Lottie Howard, 10c; Addie Jordan, 10c; Kansas City Sabbath-school, per Vita Morrow, $15.75; Julia Johnson, $5; Mr. J. Kryder, 20c; Mrs. L. D. Johnson, 10c; Dinah Johnson, 10c; Susan Justerson, 10c; Millie Mathewson, 10c; Mrs. O. Laughlin, 10c; Mrs. Maria Middleton, 10c; Lois Magoon, 10c; Mattie Moe, 10c; Bertha Pritchard, 10c; L. E. Manney, 20c; Emma Purdy, 10c; L. Flora Plummer, 25c; Lucinda Israel, 10c; Oscar Kately, 10c; Ethel Mullikin, 10c; L. D. Johnston, 10c; Lottie E. Nelson, 10c; Mrs. Hampton Miller, 20c; Myrtle Long, 20c; Anna Mc Donald, 10c; Sarah L. Potts, $2.50; Missionary Gleaners, $12.31, per Mrs. E. Young; Mrs. Magee and Family, $1.15; A. O. Loomis, 10c; Mrs. Clara Williams, 10c; Mr. Fred Usher, 10c; Miss Hortense Westphall, 10c; Mrs. Wilson, 10c; Mrs. J. D. Smith, 10c; Mrs. Sarah Wickins, 10c; Olive Taylor, 10c; Alfred Svenson, 10c; Mrs. A. Sanders, $1; M. Ratliffe, $5; G. S. Vreland, $2; Mamie Whisler, $1; Roxana Walston, $1.50; Phebe B. Slade, $4; John R. Sipes, $1; Lavona Smith, $1; Jessie V. Ward, 10c; C. F. Stevens, 10c; Bertha Wilson, 10c; Mrs. E. E. Sanders, 10c; Ira Santee, 10c; Mrs. M. Statelin, 10c; Ruth Sumner, 10c; Lillie M. Ward, 10c; C. C. Vandoren, 10c; A. E. Sanders, 10c; Leah Vandermark, 35c; Katie Willis, 10c; Effie D. Reed, 10c; Sern Serns, 10c; C. C. Thompson, 10c; Mollie E. Yates, 10c; Lena Verley, 10c; Esther L. Weeks, 10c; Mrs. V. E. Tracey, 10c; Unknown, 10c; Minnie Waldrof, 10c; Mary Vedder, 10c; Mrs. N. Smith, 10c; Katie Willis, 10c; Bessie Sanders, 10c. TOTAL, $102.97.

Package of underwear, stockings, etc., by mail, no name given; Mary Foote, comforter; Clara J. Peterson, box of bedding; Mrs. Dunscumb, chair covers; S. N. Jewett, package of sheets; Mrs. Jane Bickle, bedding; Mrs. T. B. Brugg, package; Auburn church, N. Y., bedding, rug, and children's clothing; East Richford, Vt., church, quilts, rug, and towels. Mrs. S. A. Mason, a rug; New Milfor E. C. two coats; Anna Fredrickson, doll, pincushions, etc.; Mrs. Mattie S. Anderson, a quilt; Clara Peterson, children's clothing; Orphan's Aid Society, Beeman, Iowa, bedding; Willis Sabbath-school, per Elma Wise, quilts, stockings and baby hoods; Bear Lodge Church, bedding for Haskell Home, chair cushions and tidies for James White Home; Clara Wilcox, children's clothing; Miss Charlotte Chapman, quilt.

ONE hundred dollar fund for the education of ten native Hindoo boys one year:—

J. H. Kellogg,..... .....$20. Paid.

Forms of Bequests of Real Estate and Personal Property to the

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

FOR PERSONAL PROPERTY.—I give and bequeath to the Seventh-day Adventist Medical Missionary and Benevolent Association, of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, ... dollars, to be paid in ..... days after my decease to the Treasurer of said Association, to be applied to the general uses and purposes of said Association. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Association, may be named if it is desired that the sum bequeathed should be devoted to some special purpose.)

FOR REAL ESTATE.—I give and devise to the Seventh-day Adventist Medical Missionary and Benevolent Association of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, to its successors and assigns forever, all that certain (here insert description of the real estate), with the appurtenances, to be applied to the general uses and purposes of said corporation. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Seventh-day Adventist Medical Missionary and Benevolent Association, may be named, if it is desired that the property bequeathed should be devoted to a special object.)

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THE SANITARIUM MEDICAL MISSION.

SANITARIUM HOSPITAL.

THE ENDOWED BEDS.

IT is a question sometimes to know which department to curtail in order to give our readers the best of everything, but as we have given the Hospital work so much space of late, we will make but brief mention of the endowed beds, and leave the free surgical work till another time.

The Mrs. Gotzian Bed has been occupied by an elderly woman who came in a state of deep discouragement. She had feared that failing health would soon make her dependent upon the care of others. The operation which was found necessary proved so successful and so far relieved her that she has returned home with good courage to take up life's duties again.

The Michigan Bed has been occupied by a sweet-faced, patient woman who has long been a sufferer. She had lost one foot through disease, and expected to lose an arm. It was operated upon, and dead bone removed, but the arm may have to be taken off ultimately. She has returned home for the present, feeling that all has been done for the best.

The Vermont Bed.— The patient who occupies this bed is suffering from a complication of difficulties. She has received a surgical operation, but so recently that we can only report that she is doing well from the operation.

The Nebraska Bed No. 1 still has the patient who was briefly mentioned last month. She has been quite sick since her operation, but is improving. It is good to watch the mental change that often occurs in the patients. They come in a condition of great discouragement, if not pronounced melancholy, and in many a case, as a result of the operation, a complete change is wrought in the mental condition even before convalescence is complete.

The Wisconsin Bed.— The case reported last month, after making a good recovery from the first operation, has recently returned to the surgical ward for further work which could not be done in connection with the first. She is improving, and it is hoped that her recovery will be complete. Another case is assigned to this bed. The patient is a sufferer from severe and obstinate stomach difficulties. She is slowly improving.

The Iowa H. and T. Bed.— The occupant of this bed, of whom we wrote last month, has returned home. She writes that she is a wonder to her friends and neighbors, who flock in to see her walk and hear her talk, which she has scarcely done for the last five years, being unable to speak aloud when she reached the Hospital.

The Nebraska Bed No. 2.— The patient in the bed has recently returned home much improved, though she left before she had fully regained her strength. Her case was quite fully mentioned last month, so we will only add that she assured us just before she left that she had had a wonderful experience.

The Mrs. E. G. White Bed.— The same patient still occupies this bed, and her condition is not yet sufficiently improved to make it safe to attempt an operation. The case is a very serious one, but the patient keeps up quite good courage.

The Pennsylvania Bed has lost its occupant since last writing. She went home much improved, and full of joy and gratitude for the opportunity she had enjoyed here.

The New England Bed still has the patient reported last month. The case is one that demands patience, which we trust will in due time be rewarded by returning health.

The Minnesota Bed.— The patient in this bed has suffered from severe hemorrhages. She has had surgical treatment recently, and is better.

The Illinois Bed.— The occupant of this bed is a minister who has been engaged in active labor. He has serious pulmonary troubles, but seems to be improving under treatment.

There have been twenty-nine free operations out of the forty-eight performed during the month of May. All have thus far appeared to be successful, and the patients are doing well. Some very interesting cases are among the number, if we had space to mention them in detail.

The Hospital is full of patients, and as fast as they go, others come to take their places. The spring and summer have been exceptionally fine, and the weather has been very favorable for rapid convalescence. The lawns about the buildings are dotted all day with groups of patients. E. H. W.

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MEDICAL MISSIONARY SCHOOL.

FROM MISS BUCKNUM.

WE are permitted to take some items of interest from a private letter recently received from Miss Bucknum, who has been doing self-supporting medical missionary work in Detroit for some months.

"It has been a very blessed winter to me; I have been busy almost night and day. There is so much that I would like to tell you, but bear in mind, please, that it is not what I have done, though I may say 'I' sometimes. It is 'what God hath wrought.'"

The "Home," where she has been holding classes, is a boarding home for the young women "bread-winners;" teachers, stenographers, clerks, shop and factory girls, etc., where the influences are better and the atmosphere more home-like than in the ordinary boarding house. A number of the young ladies have taken the first series of lessons, and some are going on with a second course. "Many of them have, in spite of circumstances, made radical changes in their habits of living."

"Among the things that have been much talked about are our bean soups and baked beans, with nothing in them but the beans and salt and water. They all say, 'I would not have believed it.' An old colored woman at the 'Helping Hand' said: 'Oh, I know dey is *poke* in dem beans; I can see de grease.' And when they came to taste them, they felt just as sure."

The "Helping Hand" is a place where about 150 to 175 poor women are gathered together once a week during the winter to be taught to sew, and the garments which they make are given to them when finished. They are given also religious and other instruction that may be helpful to them. I gave several lessons out there, at the church of ——, also two at —— church, where they have a similar mission. The teachers of the various classes in these missions are among the most devoted and earnest Christians of the city. In talking with me after the classes, they spoke of not parboiling the beans or throwing away the water they were soaked in, the reasonableness of which they could see as soon as they stopped to think of it. One lady said, "Yes, we always let ours boil up in two or three waters, and after pouring those off, they are flat and tasteless, as you say, so we have to add some meat or butter to give them a flavor."

The matter of eggnog created quite a stir, and served effectually to advertise the cooking classes. Miss Bucknum mentioned it in one of her talks, speaking of it as delicious, without thinking of the fact that liquor is so commonly used in its composition. This created quite a sensation among the temperance people, who had thus far approved of the work Miss Bucknum was doing, and aided her in every way. They went so far as to comment upon it in the papers, and also to request that it be omitted from the cooking school program for the "Home" classes. When the matter was finally explained, greatly to the satisfaction of the ladies, one of them remarked publicly that if she had known that Miss Bucknum was from the Sanitarium, she should not have suspected that any alcohol would be used.

Another interesting occurrence was in connection with the newly opened Y. W. C. A. and its lunch room. In conversation with one of the officers of the association, caramel coffee was mentioned, and the lady expressed a desire to have some made. As it had been stated that tea, coffee, and cocoa would be served at the noon hour at the lunch room for the girls who were obliged to take cold lunches, it was arranged that Miss Bucknum should go up and serve caramel coffee to them instead. So the first week after the room was opened, Miss Bucknum went up one day, and served them all with coffee and cream, and meantime gave them a ten minutes' talk on beverages, emphasizing the fact that it was better not to drink at all with meals, and giving the reasons why, telling them of the effect of theine and tannin, as found in tea, coffee, and cocoa, of the value and rational use of hot milk and hot water, and the advantage of caramel coffee as a help to break off the use of more harmful beverages. Many expressions of approval of the coffee were heard, and after the lunch, some of the later comers gathered round Miss Bucknum in the conversation room, where the same things were repeated and others added, especially on the importance of proper food and drink and the effect of what we eat and drink on morals and spirituality. The Lord especially aided in this conversation.

The *Good Healths* with which the home society has supplied Miss Bucknum, health tracts, and social purity pamphlets were left with these girls, and good use is made of them. Miss Bucknum also finds frequent calls for "Science in the Kitchen," and often hears that those who have bought it are following its recipes. Health foods are growing steadily in favor, and in several families which she mentions, the young people and children are enthusiastic in favor of a healthful diet.

"I have been to some homes a few times," she says, "and given some private lessons in families; but I have not had time and strength for much of such

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work. I have worked in great weakness all winter, but it has kept me very near to the Source of strength, relying upon him moment by moment, and he has been so good.

"We have now begun a class at the mission which we conduct a little differently from the others, by having a dinner each time, instead of a subject; and while they are at the table, I explain the principles to them. This enables us to reach the whole family, as all cannot take part in the practice. There is increasing interest here also.

"The home boarders are becoming more and more interested right along. Some of them drop in to talk with me in the cooking school kitchen nearly every day as they pass, and I often take something to the different tables in the dining-room from the cooking school. Some regret that they have not taken lessons this year, and others are planning to do so next year, if I remain. Some are in the home but a short time, but get ideas of healthful living which they carry away with them.

"A cook who attended the first course of lessons from the beginning seemed greatly interested. There was a marked change in her cooking,—in the bread, in the quantity of fats used, and in many little things. She has asked a great many questions, and taken health literature to read and give to her friends.

"I am reminded just here of what a lady, visiting one of the classes, said: 'Any one can give a taste to foods by adding condiments and flavorings; but to develop the fine flavors of the foods themselves, is an art.'

"The ladies who have taken lessons were quite pleased at the end of the first course to find that their grocery bills were only about half what they had been other years. Many who thought they had no interest in cooking, are regretting now that they did not take the lessons too. So the interest is deepening and widening."

After speaking further of the interesting details of her work, which we regret that we have not space to give more fully, she adds: "You see I do not know when to stop on these subjects; but while I enjoy it all, I ask the dear Saviour daily not to let me make any more of it than will honor him, and will help us all to keep in right condition to follow him upward step by step where the bright light of the Sun of righteousness shines."

Those who remember the last mention of Miss Bucknum's work will recall that hers is a work of faith, and will appreciate the words with which she closes. "I must close my letter, but when I think of what the Lord has done, I feel as though I had just begun. I would like to tell you how he has cared for me in my personal necessities, but will not this time."

CHRISTIAN HELP WORK AT THE SANITARIUM.

THE Sanitarium Help bands have been somewhat broken in upon by changes, incident to the departure and transfer of members, so that the percentage of their actual working force is lower than usual. Those who remain, however, are doing more or less each week. It will be remembered that the members of the bands are as a rule doing full days' works, and that their territory in some instances lies on the opposite side of the city, so that going and coming occupies an hour or more of time, besides that required to do whatever they find to do when they reach the spot. In spite of these disadvantages and the increase of work which the season always brings, many interesting cases are reported.

One of the members found a young man going down with consumption. Some timely suggestions as to diet and soothing treatment have been given and gratefully received. A case of abscess has been greatly relieved, and the patient is steadily progressing toward health.

An old gentleman has received attention through a long and tedious illness, and is now able to get out in a wheel chair, propelled by one of the members of the band. He has had a good experience spiritually as well.

Several musical members have been singing in the hospital wards Sabbath afternoons. They have carried the same musical mission to others in the city, shut in by ill health or declining years. They report that their ministrations are gladly received, and we have reason to believe that they have brought courage and sunshine to many hearts.

Services of a physician secured for a sick woman, and children brought to Sabbath-school, is an item in another report. Still another mentions the sewing class for poor children, which is well attended, and from which encouraging results are seen. The children are allowed to keep the handkerchiefs or garments which they make.

One report mentions two among several cases which are interesting. An old lady, living alone in a neglected, untidy house, was visited several times before the visitor could find opportunity to give the help so evidently needed. One day the visitor found her ill, and was able to give comfort and relief, to

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let the sunshine into the darkened, musty room, and clear out some of the accumulated germs of months or years, in the meantime dropping careful words of suggestion. She left behind her sunshine which was not wholly that of nature, and a cordial invitation to come again. "I never had any one take hold and do anything for me so before."

Another home was entered where there seemed to be no need of Christian help. "Everything seemed comfortable, and in no need of the kindly offices of the helper. But in response to the questions asked her, it became known that she was from the Sanitarium class, and she was plied with questions about healthful living. As she left the house, after a long talk, the mother said with tears in her eyes that she believed that the Lord sent her for her special help.

"Growing interest and confidence in our work," says another report.

A nurse in Band No. — goes daily to dress a wounded foot.

A little suffering colored baby tenderly cared for during its last days, and the other members of the family provided with decent clothing, is the burden of another report. It is incidentally mentioned that in visiting among the colored people the worker found a daughter of Sojourner Truth.

One member has kept a needy family in food.

A Bible worker has studied the Bible regularly with a family in his territory, and helps the children each week to get their Sabbath-school lessons.

FROM ANN ARBOR.

BY EDGAR CARO.

THE second year of our stay in Ann Arbor has just closed, and while I stop to consider the wonderful providence of God in opening up avenues for spreading the light to others, it occurs to me that some may be interested to read a brief account of the work which our students have been permitted to do for the Lord during the two years which we have spent in this University town.

Not a day passed after our arrival before we realized that a vast missionary field lay all around us. With a deep sense of our insufficiency to undertake such a work in such a place, all were led to appeal to the Source of wisdom. As we recall the mercies, the blessings, the counsel, and the tender care of God, we can but thank him for his constant manifestations in our midst. At first the way seemed difficult, but gradually opportunities opened before us, and we have now more than we can do. By meeting the students in our class-rooms, by inviting them to our table, and by trying to hold up the life of Christ before them, first the rooms and then the hearts of many were thrown open to us. First one and then another of our number found openings for personal Bible work, until at the present time several spend all their spare time in this work, and every day brings with it a cheerful report of an awakening love for God in the hearts of those who are the recipients of this instruction. Thousands of papers have been mailed to the students, with the most encouraging results.

The knowledge of nursing is a great blessing to us in our work for the poor, for many hearts have been cheered by a little suitable treatment applied to aching heads and painful joints.

At the suitable time God called our attention to the work of the Christian Helper bands which had been organized in connection with the Battle Creek Sanitarium. Soon we had bands of our own, and from that time a new impulse was given to our work. It did not take long to see that organized work was far more efficacious than independent and spasmodic efforts. Under the direction of these bands, a kindergarten was opened among the poorer children of the town. It is a pleasure to see their happy little faces every Sabbath afternoon as they sing hymns of praise and learn of the loving Saviour who cares for even such little children as themselves.

The principles of healthful living have awakened a great interest among the more thoughtful students of the University. To meet the demand, a hygienic boarding-house has been established in the city. Unfortunately, this is not nearly large enough to accommodate the large number who appreciate the advantages of dietetic reform.

Every day brings with it new openings for missionary work, and we look forward with interest to the next school year, when we expect to be re-enforced by a goodly number of young men and women who are devoting their lives to the grand work of the medical missionary.

Below is the report of work done by the two Ann Arbor Christian Help bands since their organization: —

Number of visits made, 189; number helped physically, 36; Bible readings held, 65; kindergartens, 1, with 56 pupils. Session once a week.

THE secret of life, it is giving;
To minister and to serve;
Love's law binds the man to the angel,
And ruin befalls, if we swerve.

— *Lucy Larcom.*

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RELIEF DEPARTMENT.

[THIS department has been organized in the interest of two classes: —

1. Young orphan children.
2. The worthy sick poor.

The purposes of this department, as regards these two classes, are as follows: —

1. To obtain intelligence respecting young and friendless orphan children, and to find suitable homes for them.

2. To obtain information respecting persons in indigent or very limited circumstances who are suffering from serious, though curable, maladies, but are unable to obtain the skilled medical attention which their cases may require, and to secure for them an opportunity to obtain relief by visiting the Sanitarium Hospital. The generous policy of the managers of the Medical and Surgical Sanitarium has provided in the Hospital connected with this institution a number of beds, in which suitable cases are treated without charge for the medical services rendered. Hundreds have already enjoyed the advantages of this beneficent work, and it is hoped that many thousands more may participate in these advantages. Cases belonging to either class may be reported in writing to the editor of this journal.

The following list contains the names and addresses of persons who have kindly consented to act as agents for us in this work, and who have been duly authorized to do so. Facts communicated to any of our local agents in person will be duly forwarded to us.

It should be plainly stated and clearly understood that neither orphan children nor sick persons should be sent to the Sanitarium or to Battle Creek with the expectation of being received by us, unless previous arrangement has been made by correspondence or otherwise; as it is not infrequently the case that our accommodations are filled to their utmost capacity, and hence additional cases cannot be received until special provision has been made.

Persons desiring further information concerning cases mentioned in this department, or wishing to present cases for notice in these columns, should address their communications to the editor, Dr. J. H. Kellogg, Battle Creek, Mich.]

THE names of our local agents are omitted this month so as to give more space for the presentation of cases needing immediate attention. We find that this part of the work is developing much more rapidly than we had anticipated. Homes have been offered for nearly all the little ones whose names have been mentioned in these columns, and the interest which has been aroused in the work that we have undertaken has been far beyond our expectation. For this reason we shall not be able to publish the list of agents regularly, but will do so now and then, as space will allow.

TEMPORARY HOMES.— It is often necessary to find temporary homes for children, while waiting for permanent homes. We are glad to announce that the following persons have volunteered to take such needy ones in case of emergency. We shall be glad to add to the list. All correspondence should be conducted through this office.

Mrs. E. L. Mc Cormick, Michigan.
Mrs. A. M. Osborn, ,,
Mrs. Anna Haysmer, ,,
J. Staines, ,,
John Wallace, ,,
N. A. Slife, ,,
D. D. Montgomery, ,,
Chester Hastings, ,,
Anthony Snyder, Michigan.
Henry Snyder, ,,
F. D. Snyder, ,,
Wm. Kirk, ,,
E. Van Essen, ,,
Dr. J. D. Dennis, ,,
Mrs. Prudie Worth, Wyoming.
James Dobbin, New York.
Mrs. E. L. Merry, Massachusetts.

PERMANENT HOMES FOR CHILDREN.—There are thousands of childless homes in the United States, where one or more children would be a blessing. It is the purpose of this department to find these homes, and also to find the little ones to fill them. There are thousands of such little ones within the territory in which this journal circulates, and we shall be glad to know about them, and to be instrumental in finding homes for them. The following persons are ready to receive children: —

Geo. W. Page, Arkansas.
Mrs. Emma L. Stanley, Colorado.
David Ferguson and wife, Illinois.
L. G. Hiatt, ,,
Fannie Allenderff, ,,
Mrs. Calista Gesler, Indiana.
Flo O. Hudleson, ,,
Mrs. E. Rodgers, ,,
W. G. Frame, Iowa.
W. Wood Bute, ,,
Mrs. J. M. Cox, ,,
James Hackett, Kansas.
Mr. Laman, ,,
G. S. Sweet, ,,
Mrs. B. P. Stebbins, ,,
Albert Brown, ,,
Joseph Leach, ,,
Mrs. K. V. Temple, Maine.
W. J. Dunscomb, ,,
Mrs. N. F. Riegg, Massachusetts.
Mrs. Amy Hallock, Michigan.
Mrs. Kate Carlisle, ,,
Mrs. Mary Pickell, ,,
N. H. Hammond, ,,
Elmer E. Brink, ,,
Ellen C. Jessup, ,,
Mrs. R. Pewers, ,,
Mrs. Cary Fish, ,,
Mrs. Wm. Kirk, ,,
F. H. Bosturck, ,,
L. M. Lawton, ,,
Norman Beal, ,,
L. Strickland, ,,
E. B. Adgate, ,,
D. J. Marvin, ,,
Mrs. Mosher, ,,
Miss Corgan, ,,
Mr. Rooney, ,,
Wm. Allen, ,,
Mr. Wilkin, ,,
A. B. Rice, ,,
Mrs. F. S. Hafford, ,,
Mrs. R. R. Wilson, ,,
A. H. May, ,,
Mrs. T. O. Lewis, ,,
Mrs. A. S. Godfrey, ,,
Mrs. Maria Pyke, ,,
C. E. Van Horn, ,,
Mrs. A. E. Benedict, ,,
T. H. Atkinson, ,,
Mr. and Mrs. Chas. Parish ,,
Mrs. W. H. Parker, Minnesota.
Mrs. Scott Snyder, ,,
Mrs. R. E. Crane, Minnesota.
J. C. Kraushaar, ,,
Hans F Nelson, ,,
Miss Rose Lull, ,,
Lois Mathews, ,,
Thos. Griffin, ,,
Mrs. A. Remer, ,,
Harvey Luce, ,,
Mr. and Mrs. Wm. Perkins ,,
Dr. J. G. Stair, Missouri.
Mrs. E. A. Rose, North Dakota.
Mrs. M. J. Post, ,,
W. R. Balsor, ,,
Mrs. P. S. Thompson, Nebraska.
Mrs. W. F. Jenkins, ,,
Mrs. M. I. Miner, ,,
Henry Shoephelt, ,,
A. Jones, ,,
Hans Johnson, ,,
Mrs. Elmira Dana, New York,
Mrs. Brooks, ,,
Mrs. M. J. Modill, Ontario.
Mrs. Lydia Strope, Ohio.
Mrs. B. B. Francis, ,,
Mrs. Mary J. Spencer, ,,
R. T. Clevenger, Oregon.
Maggie Potter, Pennsylvania.
Ezra Backus, ,,
Mr. Hough, ,,
Mrs. Geo. R. Sanderson, S. Dakota.
Mrs. M. A. Hanson, ,,
Mary A. Johnston, ,,
Martin B. Gibson, ,,
Ida C. Rockwell, ,,
C. A. Kenison, ,,
A. F. Leonard, ,,
John Leonard, ,,
Mrs. G. J. Link, ,,
R. S. Royce, ,,
J. B. Fassett, ,,
Mattie Rulaford, Washington.
R. P. Stewart, ,,
Mrs. W. A. White, ,,
H. M. Chesebro, Wisconsin.
Stephen Roese, ,,
N. B. Carter, ,,
N. Mack, ,,
Mrs. W. Kies, ,,
Mrs. A. M. Lindsley, Vermont.
Mrs. T. L. Morton, Virginia.
T. E. Bowen, West Virginia.
Mrs. J. A. Holbrook, Texas.

TWO MOTHERLESS BOYS (NOS. 115 AND 116).— A bereaved father in Pennsylvania asks that a home be found for his two motherless boys, aged five and six years. They are both nice looking boys, and said to be very intelligent, and good. The father expects to give his life to missionary work, and cannot maintain a home for them.

A WEE ONE (No. 117).—A little baby in Michigan, only four weeks old, needs a good home with Christian people, who can take it and love it as their own. Some motherly heart will surely respond to this.

A SAD CASE (No. 118). — A boy aged nine years, living in Michigan, has been bereft of a father's care, and his mother is blind, so he has been "neglected," the letter states, during the past two years. He needs to be under control, and will be a good boy under favorable circumstances. Will not some good missionary take him, and train him up for a good and useful life?

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TWO MOTHERLESS BAIRNS (NOS. 119 AND 120).— Two of Christ's little ones are in sad need of a home where loving hands will help them and loving hearts defend them. They are four and five years of age, and live in Massachusetts. Both have blue eyes and light brown hair, and are very attractive. For three years they have been given only boarding-house care, and their guardian wants to find a home for them. He would like to have them together if possible.

TWO BOYS (NOS. 121 AND 122) in Illinois are sadly in need of a home where they can be under good, kind government. Their father has recently deserted his family, and left the mother too feeble to look after her boys. They have received only harsh treatment from their father. Their ages are eleven and thirteen; the younger has gray eyes and brown hair, is quick and lively; the elder has black hair and eyes, and is sober and said to be of good disposition.

A LONELY FATHER asks for homes for two of his motherless children, two boys (Nos. 123 and 124), aged four and five years. They are bright, intelligent little Danes, and have been brought up so far in a good home, under the instruction of excellent Christian parents. The father is a day laborer, but will help in the support of the boys as far as he can. They live in Minnesota.

"INASMUCH." — Here comes a group of four little ones (Nos. 125, 126, 127, and 128). Their father is dead, and their mother's health is failing, so she sees it cannot be long that she can care for them. Who will open the door to them? Their ages are respectively, eleven, nine, five, and four. They have dark eyes and brown hair. They have always lived in Kansas, with their parents.

A SEVEN-YEAR-OLD (NO. 129.) — A little boy seven years old, in California, has lost his mother, and the father has given him to some aged people who do not feel able to bring him up right. He is of German parentage, with light hair and good health. Will not some one make a home for him?

VIRGIE ELLEN (NO. 130) is the name of a wee girlie in Indiana, only three months old. The mother is dead, and the father has no home in which to care for the babe. The little one has blue eyes and light hair, and though very small, weighing only nine pounds, is healthy. What a bright addition she would be to some childless home!

TWO BROTHERS (NOS. 131 AND 132), from Michigan, are in need of a home. One is five and the other ten years of age. Their mother died some two years ago, and the father is not able to care for them.

TWO MORE BOYS (NOS. 133 AND 134) are in need of a home. These also live in Michigan. They are three and five years of age, have good health, with brown hair and eyes. Here is a good opportunity for doing missionary work in bringing up these children to be a blessing to the world. Who will undertake the task?

A BABY BOY (NO. 135), only three months old, needs a home. He is a healthy child, and very pretty and quiet. He is being cared for by people in Michigan.

"ONE OF THE LEAST." — Word comes from West Virginia that a little colored baby there (No. 136) needs a home. Will not some Christian family be willing to take this little African waif to their heart and home?

CLOTHING FOR THE SICK.

THE call for clothing of all kinds and the numerous offers to supply assistance of this sort, have led us to organize a Clothes Department to receive and properly distribute new or partly worn garments which can be utilized for the relief of the very poor. In connection with this work it is very important that a few points should be kept in mind and carefully observed: —

1. Clothes that are so badly worn that repairs will cost more in money or labor than the garment is worth, will of course be of no service. Garments that are old, though faded, or which may be easily repaired by sewing up seams, or made presentable by a few stitches judiciously taken in some point in which the fabric is nearly worn through, may be utilized to most excellent advantage. But garments so badly worn that they need extensive patching, or clothes which have become much soiled and grimmy by long use in some dirty occupation, should find their way to the rag bag instead of the missionary box.

2. Freight must always be prepaid. It costs as much to send 25 pounds or any amount less than 100 pounds as to send the full 100 pounds; consequently it would be well for those who think of sending clothes to be used in this department, to put their contributions together in one shipment, so as to get the benefit of the 100-pound rates. *We are obliged to ask that freight should be prepaid as a means of preventing loss to the work in the payment of freight upon useless packages.*

3. Clothes that have been worn by patients suffering from any contagious disease — such as typhoid fever, erysipelas, consumption, and skin disorders of all sorts, as well as scarlet fever, measles, mumps, diphtheria, and smallpox — should not be sent. Infected clothes may be rendered safe by disinfection, but we cannot trust to the proper disinfection of such garments by those sending them, who, in the majority of cases, are quite inexperienced in such work; neither should those who unpack the clothes be exposed to the risk of contamination while preparing them for disinfection at this end of the line. Such clothes should, as a rule, be destroyed. If they are not destroyed, almost infinite pains are required to render their use perfectly safe.

4. All articles received here are carefully assorted and classified, and are then placed as called for where they will do the most good.

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MISSIONARY NOTES.

THE Salvation Army last year held 295,276 meetings in France, and dealt with 4619 souls at the penitent forms.

***

DR. PATON says it is demonstrated by figures that in the South Seas one is converted for every $5 expended upon missions.

***

THE *Missionary Review* says that the Society of Friends recently sent a check of $8,930 to the Salvation Army for use in its social scheme.

***

THE mission to the Laos asks for eighteen new laborers; three ministers and their wives, *five* physicians and their wives, and two young women.

***

MR. ISHII, of whose orphanage at Okayama, Japan, we made mention some months ago, has started another orphanage with the children left orphans by the earthquake at Nagoya.

***

A NATIVE of Damascus has been trying to get permission to establish a brewery in Jerusalem, but the governor of Syria has thus far declined to grant permission, "in deference," he says, "to the scruples of the Jewish and Christian residents."

***

THE Arabian mission to the Mohammedans is about to open another station at Bussora, near the junction of the Tigris and the Euphrates. Bussora is a city of 60,000 inhabitants, and has long been an important station for caravans and for maritime commerce.

***

SINCE its organization in 1799, the Church Missionary Society has sent out more than 1000 missionaries, wives not included; and since 1812, the American Board has sent upwards of 2000 missionaries and assistants, and has gathered more than 100,000 into churches.

***

ONE day in February last, Dr. Bernardo received 1413 separate letters containing gifts for his homes, the total amounting to $9750. On another day, more recently, the 1651 gifts that came to hand reached the goodly sum of $12,500, but every day he needs $750 for food alone.

***

AT the recent missionary congress at Saratoga, home missionary superintendent warden showed that of the 22,447,392 children of school age in the United States, less than 8,200,000 are gathered in the Sunday-schools of all denominations, including the Roman Catholics.

***

IN New York City there are over 3000 physicians to minister to 1,500,000 persons, while in the foreign field there are only about 350 medical missionaries to every 1,000,000 people, or one to 3,000; that is, one to the combined population of New York, Brooklyn, and Jersey City.

***

THE king of Belgium, when asked why he took such interest in Africa, replied, "When my only son and heir died, leaving me alone, I determined to do for the orphan and friendless. God seemed to say, Adopt Africa. Hence I have devoted my private revenue to the interests of Africa, and when I die, Africa shall be my heir."

A WEALTHY Hindoo has given funds for a proposed snake laboratory in Calcutta, the work of which is to be the scientific investigation of the poisons of different snakes, and the remedies for their bites. The *Missionary Review* says of this, that in a country where 20,000 people die annually from snake bites, such an institution ought to be of great value. "The wonder is that it was not established before."

***

THERE are more missionary societies represented in India than in any other country in the world; there are more missionaries, more schools, more churches, more communicants, a wider opportunity for every form of Christian endeavor, the use of every weapon of Christian warfare, the application of every Christian principle. And well may it be so. The population numbers 288,000,000, and the idols worshiped are 330,000,000. And besides, India is under the care of Christian Britain.—*Missionary Review.*

***

DR. J. G. KERR, during his nearly forty years of work, has made this record: Over 1,000,000 attendances to the sick and suffering; over 35,000 operations performed; some thirty volumes of medical and other works translated; besides the training of 100 or more native Chinese as medical missionaries. For twenty years the desire of his heart has been to see a lunatic asylum established in China. To build and equip this will cost some $50,000, but when once started, it will be almost, if not altogether, self-supporting.

***

THE *Missionary Review* says: "Behold what God hath wrought within a period of only sixty years. In 1833 the British government paid $100,000,000 to liberate 1,000,000 bondmen; in 1844 in India 9,000,000 were set free; in 1846 the Bey of Tunis gave liberty to all who entered his territory; in 1848 the French republic forbade the further entrance of slaves; in 1861 the czar emancipated 20,000,000 serfs; in 1863 by the stroke of a pen 6,000,000 in the South became free men; and in 1889 Brazil wiped out the last vestige of slavery on the western continent.

***

CHRISTIANITY is penetrating the high castes in India as never before. Thirty-one converts recently baptised at Calcutta included "a Kulin Brahmin, headmaster of an important Hindoo school, with his wife and family; a wealthy Hindoo gentleman of position and culture, and an honorary magistrate, with his wife; a Bengali doctor with his wife and family; a young man, son of a civil surgeon of a Mofussil station; a young educated Brahmin; a Brahmin lady of wealthy family; a Hindoo fakir; a leper man and leper woman; a respectable young Mohammedan, and others."

***

MISS MARY REED, the young lady missionary of the Woman's Foreign Missionary Society, who was stricken with leprosy some months ago, and has consecrated her life to work among lepers in India, will take up her permanent residence in the leper hospital at Chandag. She has been living alone in a little bungalow near Miss Budder's school at Pithoragarh. Dr. M. A. Sheldon writes the *Heathen Woman's Friend*, that Miss Reed has gained much in general health, and that for the past few months her disease has seemed to make little or no progress. Miss Reed said to Dr. Sheldon: "There are many people praying for me that I may be healed. I have not yet the assurance that He will heal me. I leave it all to his will. Perhaps I can best serve him thus."—*Northwestern Christian Advocate.*

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CHILD-TRAINING.

[A lecture delivered before the Missionary Mothers' Class, by J. H. Kellogg, M. D.]

(Continued).

THE question of the greatest importance is, How shall the child be trained? In order to find out how a child should be trained, we must study the child, to learn what he is, and what there is in him to train. A child belongs to the animal kingdom. Like other animals, he has eyes with which to see, ears with which to hear, a sense of touch, of taste, of smell, etc. These senses are the only means the child has of acquiring knowledge; all his data of information must come through these different senses. Then the child has nerves and muscles, a heart, a liver, a stomach, and other vital organs, which must be trained; and it has moral and mental faculties to be trained.

In the study of the physiology of the child, we find that these faculties have a normal order of development. For example, we find that the eye, at birth, is undeveloped. But as the child grows, the eye develops, becoming fuller and rounder, and acquires a power of perception which it did not possess at birth. And while the eye is in this process of development, the brain, and that part of the brain which governs the eye, is also developing. This is the proper time for the eye to be trained in such a way that it may be developed properly. When the child is in a healthy condition, the eye develops properly; but in ill health, that development is arrested, and in consequence, the eye remains in an imperfect state. And that portion of the brain which governs the eye is also imperfect; for, while the eye is developing, the brain is developing with it; and if the development of the one is arrested, the other suffers from the same cause.

The knowledge which we receive through the eye — color, form, size, distance, and other properties of matter which relate to the sense of sight,— is something regarding which the child should be properly taught. The sense of color, for example, ought to be cultivated in the child while it is growing, and while the eye and the brain are developing. The sense of hearing is developed along with the vocal organs. The sense of hearing can be more perfectly developed in a child when he is a little older, for the reason that the vocal organs are constantly undergoing change. The same thing applies to other parts

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of the body; for example, the muscles continue to develop till the child reaches the age of twenty. The bones also are growing during this time, and the muscles should be developed at the same time,— not developed to the highest degree of hardness, but in flexibility and dexterity of movement. During the earlier years of the child, the bones are soft, and the attitude which the child habitually assumes is likely to be fixed in later years. If the child is in the habit of sitting much with his chest dropped, he is likely to have round shoulders. He should be taught to avoid such positions. Some of you who have not been properly trained in that particular, will have to go through the rest of your lives with round shoulders and flat chests; and you cannot help yourselves, because the bones of the body have now become solid and firm, and you can no longer make a change in your form. You have grown up into a mould, and you must wear the shape of that mould.

The same thing is true of the mental faculties as with the physical parts of the body. Each one of the mental faculties has its regular order of development. The reason, the judgment, etc., each has its particular order of development, and it is necessary to understand this, in order to know how to train these faculties. It would be absurd to try to teach a child things which could be understood only by persons a dozen years older; and it would be as absurd to teach young men and women the things adapted only to the child. The mode of training, then, must be regulated by the physiological order of development.

During the first five or six years of its life, the child receives the bent which follows it all through life. Before the child is a year old, the things that are happening every day are making impressions upon him. All the influences which surround him give shape to his moral and physical nature. When I was a boy, I put a small cucumber into a square bottle and left it to grow there. A few months later I had what I had never seen before — a square cucumber. The cucumber had grown into exactly the shape of the bottle, because that was the only way it could grow.

One day a gentleman noticed that a flag-stone in the sidewalk, that was level a few days before, was being raised, and it continued to rise from day to day. His curiosity was excited, and finally he had the flag-stone lifted, in order to see what was the cause of its upward movement. He found that it was only a mushroom which had raised the stone by the mere impulse of its growth. Among the Rocky Mountains, I have seen trees clinging to rocks by the roots; the delicate fibers of the roots had found little crevices in the rocks, and had wedged themselves in farther and farther, thus separating the rock more and more as the tree grew, till finally the great rock was entirely torn asunder, and a large portion of it was sent rolling down the mountain side.

Now this same force is operating in every little child. The child in its cradle is growing so rapidly that you can almost see it grow. Like the cucumber in the square bottle, that little child is growing into a mould, and that mould is the circumstances with which the child is surrounded — the circumstances and conditions of its daily life.

What are the conditions into which the child grows as into a mould? — The physical, mental, moral, and spiritual atmosphere which surrounds the child constitutes the mould into which it is growing. Laying aside the bias which our heredity has given us, you and I and every other human being are simply what the circumstances in which we have lived have made us; we have simply grown up into the mould of circumstances. Now when I say that the training of a child is a matter which involves the regulation and control of all the conditions to which a child may be subjected, I mean that training which has control over everything which may affect the child's nature. Good training is the right control and regulation of all the conditions and circumstances which may affect the child's physical, mental, or spiritual nature. Bad training is a neglect of some of these conditions, or a bad regulation of some of these necessary conditions. The training of a child, then, comes to be a science. One needs to know everything that can be known by man, in order to be able rightly to train a child. There seems to be no limit to the knowledge required, in order to the right training of a child.

The little child is born into a world of which it knows nothing. Everything around it seems strange. Its brain is only just beginning to receive knowledge. It reaches up its little hand to grasp the moon. It has no idea of distance; it reaches for everything it sees, no matter how far off it may be. The child has no idea of form or size. Give the little child any object, and see how it investigates it; it seizes it and brings it to its mouth; it begins to investigate by its own natural means of investigation.

Think what an important work it is to supply that little child with just the right conditions for acquiring knowledge! As it is growing up in the world, and looking out upon the world, wondering about this and that, how important it is to be able to

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give the child just the right information about everything.

A little child's mind is like a page of an open book with nothing written on it, like a blank sheet of tinted paper. Heredity tints the paper, and perhaps makes a few strong lines upon it, but the hand-writing upon it is made by the mother or those who have the control of its education and development. If that child goes wrong, somebody is to blame, because its mind was a plain, blank page, and whatever the hand-writing it presents, was put there by somebody. If the child is bad, it is because wrong things have been put into its mind. Bad heredity alone will not necessarily make the child bad, if the right conditions are supplied in its life. The conditions which surround the child should be made so good that they will over-balance the bad heredity, and make the child good. These conditions should be such that when the child reaches mature years, it will have acquired independence, self-control, and a mental and moral equilibrium.

(To be continued.)

NECESSARY STEPS IN THE ORGANIZATION OF CHRISTIAN HELP BANDS.

BY J. H. KELLOGG, M. D.

THE purpose in the organization of Christian Help Bands is, first, to secure an organized effort in individual communities and States, and ultimately in whole countries; and secondly, to secure the highest degree of efficiency in the work by training workers and supplying them with the best facilities for work. It is not proposed to restrict the efforts of any, but to assist those who wish to be assisted to do the best work. Christian Help work presents so many different phases that every one can engage in it who has a sincere interest in helping his fellow-men.

One does not need to go to a foreign land, to a great city, or in most instances any great distance from home, to find an opportunity for this work, as the need for it exists in every community. One's next door neighbor may be as much in need of kindly missionary work of some sort as a heathen Chinaman or a Hottentot. His soul may be starving for a little sympathy. He may even be in need of temporal assistance, although too proud to make his wants known. He may be suffering from the lack of a little neighborly kindness, which would do him more good than a long sermon or many volumes of theology. Such opportunities ought not to be neglected. Do not wait to be organized, but go right to work, and do what you know how to do, and begin to study to learn how to do more.

In a community where there are a number who are interested in Christian Help work, it is evident that great gain may accrue from an organization. A complete band requires a leader, a gospel worker or evangelist, a missionary nurse, three mothers' helpers, and three burden bearers. In some instances it may be necessary and proper to organize a band without some one of the officers named, but as a rule the band should be made complete where an attempted organization is made.

It is usually not difficult to find persons to act efficiently in the capacity of burden bearer, and there are generally persons who can do most excellent work as mothers' helpers; and in most communities there can be found competent persons to act as leaders and evangelists; but the responsibility and technical skill and training required by a missionary nurse are such as render it not always easy to find ready at hand a person competent to undertake this line of work. On this account it is not expected that Christian Help Bands will be organized at once, even in communities where there may be a strong desire and persons in need of such an organization.

It is necessary, in most instances, that a competent person should visit the community where the proposed band is to be organized, and give a short course of training for the benefit of those who are to engage in the work. A special training is required for the leader, evangelist, and to some extent, the burden bearers. But it is the mothers' helpers and missionary nurses who need more especially to be trained in order to do the best work. Every woman is supposed to know something about mothers' work, and every kindly disposed person can do something for the relief of his suffering fellow-beings. But to do work which will command the attention and respect of a community, which will win influence, which will be permanent in its developments and lasting in its effects upon those for whom the work is done, requires special training. This will be more clearly understood by those who have read what has lately been written respecting the organization of Christian Help Bands. We are glad to see that interest in Christian Help Bands is growing, as is evinced by the demand for the organization of bands, which are coming in from various parts of the country. We are also glad that we have already two organizers in the field: Sister Florence Cornell, who is at work at Boulder, Colorado, and Sister D. A. Fitch, engaged at Des Moines, Iowa. The plan which organizers are instructed to follow, is as follows:—

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The first step is the public presentation of the work, its aim, object, and so far as possible, its methods. This may be done by means of small gatherings in private families, or in meetings held at a church, as the interest may demand.

The next step is to select from the persons who may volunteer to enter the work, those who it is believed will fill most efficiently the several offices in the band when organized.

Then begin a course of instruction for the training of workers. A portion of this instruction may be public, other portions private. For example, instruction in cookery, instruction in the employment of simple measures of water treatment, together with many things relating to mothers' work, are suitable subjects for general instruction to a class; but the more technical instruction in the use of electricity, massage for sprained ankle, the use of dressings for wounds, should be given only to the missionary nurses. Instruction in Sloyd and other special features in which mothers only are expected to engage, should be given to mothers' helpers only. The mothers' helpers will have special training in cookery by being allowed to act as assistants in conducting a cooking school for the benefit of poor mothers in the neighborhood; or if opportunity is offered, a cooking school may be held for the benefit of mothers who are able to pay, the proceeds of the school being used for the support of the organization. Classes for instruction in the principles of healthful dress in connection with physical culture, may also be organized. The mothers' helpers should be instructed in cutting, fitting, and making simple, healthful garments, and then left to do the work which needs to be done for the benefit of poor mothers in the neighborhood. This plan is far better than for the organization to undertake to instruct the entire community, leaving the mothers' helpers to feel that there is nothing for them to do, and the instruction can be more thorough. The duty of this organization is to create an interest and to instruct workers, and thus open up for them new fields of labor, which will insure their interest in the work and give them the means of making it successful.

While the work in training is being carried on, practical work should be done in the community. Each day the organizer, accompanied by one or more members of the band, should engage in actual practical work among the families of the community. It is not expected that a very large amount of time can be thus employed by the organization, neither is it supposed that the members of the band will devote any large part of their time to the work, since it is to be carried on as volunteer work,—in connection with the regular employment of the members, and without expense to others than the band themselves, except as there may be voluntary contributions of food, clothing, or funds for the benefit of those for whom the work is being done. The interesting cases which will be developed in this practical work will add interest to the work of training, and furnish examples of the utility of the methods and principles taught.

As the work progresses, the qualifications of volunteers who will take a course of training, will be better understood from day to day, and in some instances it may be necessary to make changes from the first scheme of organization proposed. Some volunteers may fall out by the way, some from lack of interest, others from lack of aptitude, and still others from unforeseen and unpreventable circumstances, but other volunteers will be found to take their places.

After two or three weeks, when the organization of the band seems to be permanently settled, the names of the members of the band and their several offices must be sent to the President of the S. D. A. Medical Missionary and Benevolent Association, who will return a commission signed by the proper officers, authorizing the members of the band to work under the auspices of the S. D. A. Medical Missionary and Benevolent Association, and will at the same time send with the commission a band outfit, a description of which appears in another column. The outfit will be the property of the Association, being simply loaned to the band, and will be claimed by the Association at the expiration of the time for which the commission is given, unless the commission is renewed. The members of the band will be expected to keep the outfit intact: that is, to replace any articles which may be lost or broken or used up. A supply of report blanks will also be sent, on which each member will be required to make a weekly report to the leader, the leader being required to send to the Association a monthly summary of the work done by the band. It should be distinctly understood by each band that it must receive a commission from the Association before it is to begin work, and before it can be trusted with the outfit. Each band that receives a commission must accompany its application for the same with a recommendation from the president of the State Conference that the commission be granted.

THOUGH Livingstone saw comparatively little fruit from his long labor and suffering, *from his grave* sprang no less than seven missions to bless darkest Africa.—*Regions Beyond.*

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HAWAIIAN ISLANDS.— No. 3.

BY HATTIE WARREN READ.

In art and manufacture the Hawaiians were not unlike their brother islanders. They bore a special similarity in these matters to the people of the Society Islands, among whom we are now located. Being entirely without metals and cereal grains, and having no cotton, flax, or wool, they certainly made all the advancement that could be expected of them.

Tools used for cutting were made of stone, shark's teeth, or bamboo; and unless you have seen it done, you cannot imagine how deftly a native child will pare an orange or any similar fruit with a sliver of bamboo. Lava furnished them material for their axes, and each father taught his son the art of making them. The native plow, if you please to call it by such a name, was simply a stick of hard wood with a pointed and sometimes a blade-like apex. With these primitive implements they built their terraces, arranged their taro patches, and dug their irrigation ditches, sometimes miles in length.

As an agricultural product, taro took the lead, as I mentioned in my first article, but sweet potatoes, sugar cane, bananas, calabash gourds, the paper mulberry, and the *awa* were also raised. The bark of the paper mulberry and the root of the *awa* were useful. The living of the poor people was very scanty and of the poorest quality.

Fishing was the industry second in importance, and the Hawaiians knew every inch of fishing ground along the coast; the hidden rocks and shoals were all marked by them, as well as the habits, feeding grounds, and favorite haunts of the finny tribe. They had many different ways of catching fish; by spearing, by baskets, by hook and line, and with nets. Divers usually practiced spearing, but often at night by the torch light and in shallow water. Others also would use this method. Nearly every night here in Tahiti, you can see men out on the reef with their brilliant torches engaged in the same work. From the pearl shell and sometimes from bone, their hooks were made and were suited to the different fish to be caught. Their twine was made from the fiber of a tree, and from this twine huge fish nets were made, either long or short. Sometimes they placed the bruised leaves of a poisonous plant beneath the stones where the fish were wont to congregate. This poison was so powerful that in a few moments the surface of the water would be covered with victims. In our more modern times, the natives of some islands kill the fish with dynamite.

Canoes were made from a single tree hollowed out and steadied by an outrigger of light wood placed parallel to the canoe and fastened to it by curved cross pieces. Formerly, mats were used for sails; they were triangular in shape and broad at the top.

In ancient times, house building was very hard work. The trees must be cut down and dragged from the mountains to the shore, the cord braided, and the grass or leaves collected for thatching the building. Now civilization has enabled many to have more comfortable homes; the fine native mats



INTERIOR OF A NATIVE HOUSE. PAIR OF TWINS.

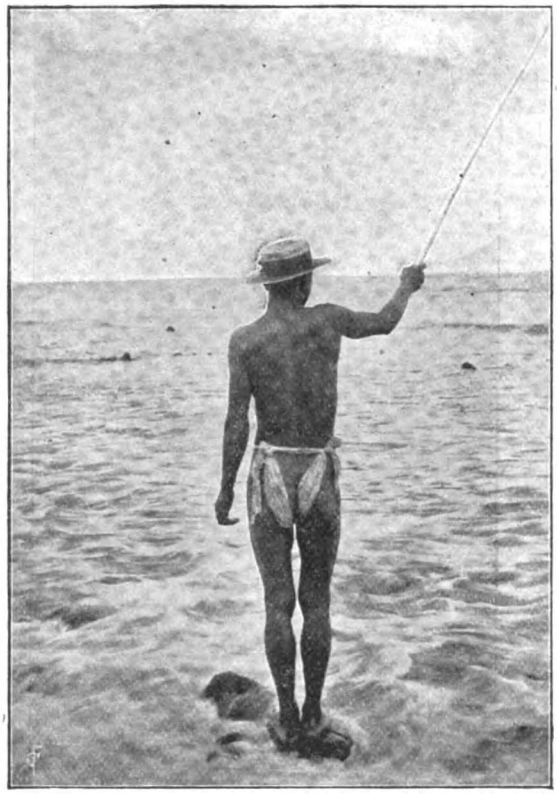
made by the women adorn the floors, and furnish favorite seats for most natives. The old-time candle nuts used for lights have given place to the modern lamp and the favorite *kape* dress to the Mother Hubbard frock. These people have been noted for their fondness for flowers and other ornaments. They used to make beautiful helmets and cloaks of feathers. Tattooing was not so much practiced here as on some of the other islands.

In ancient times no alcoholic drinks were consumed by the people, but like the other islanders, they drank an infusion of the root of the *awa* plant, called *kava*. Hawaiian belles with perfect teeth were employed to chew the root and deposit it in a wooden

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bowl, water was then poured on it, the mixture strained through a mesh of cyprus fibers, and it was then ready for drinking. After using this bowl for a time, it became covered with a peculiar greenish glazing similar to that found on the inside of a long-used teapot; and like the smoker's pipe and the tea drinker's teapot, the receptacle was the more prized for this badge of long use. The effect of the *kava* was to stupefy the drinkers.

Boxing was the favorite national game; swimming in shore on the crest of the highest breakers on their



NATIVE FISHERMAN.

highly polished surf board was another favorite sport indulged in by all classes. They were passionately fond of poetry, but their singing was very monotonous. Now they sing beautifully the songs of Zion which have been taught them by the white man.

In January, 1778, an event occurred which proved to be the turning point in the history of these islands, bringing them in touch with the outside world Captain Cook, an English navigator, landed on the island of Kanai. He made the natives presents of nails and pieces of iron, which they prized very highly. The Englishmen were described in the following words: "The men are white; their skin is loose and folding; their heads are angular; fire and smoke issue from their mouths; they have openings in the sides of their bodies into which they thrust their hands and draw out iron, beads, nails, and other treasures, and their speech is unintelligible. This is the way they speak: 'A hikapalale, hikapalale, hioluai, valaki, walawalaki, poha, etc.'" When the natives saw the sailors smoking and eating watermelons, they exclaimed: "Gods indeed! They eat the flesh of men and the fire burns in their mouths!" Poor natives! All too soon, they acquired these mystic arts which filled them with such awe at first, and fire burned in their own mouths, and the vile tobacco smoke poured forth.

On the second visit of Captain Cook, the natives made him a god and really worshiped him. Soon they began to tire of their guests, however, for they behaved in such a manner as to disgust even heathen. One of the seamen died, showing them to be mortal; difficulties arose, blood was shed, and finally the captain himself was killed by a chief who stabbed him in the back with an iron dagger.

From Captain Cook's visit to the commencement of the American Protestant missionary enterprise, in 1819, a period of about forty years, many and terrible were the scenes enacted on these benighted islands. The encroachments of unprincipled white men, political strife, the volcanic eruption, were very disheartening to the simple native; but finally, previous to the advent of the regularly appointed missionaries, through the influence of some good men, they were led to renounce idolatry and suspend the tabus. This joyful news greatly encouraged the missionaries on their arrival.

"Kapiolani, daughter of the great chief, Keawemauhile, of Hilo, was one of the noblest characters of her time. Her husband was called the national orator. Though at one time intemperate and dissolute, Kapiolani became an example of virtue and refinement to her country-women, and excelled them all in the readiness with which she adopted civilized habits and sentiments. In December, 1824, she determined to break the spell of the belief in Pele, the dread goddess of the volcano. In spite of the strenuous opposition of her friends, and even of her husband, she made a journey of about one hundred and fifty miles, mostly on foot, from Kealakekua to Hilo, visiting the great crater of Kilauea on her way in order to defy the wrath of Pele, and to prove that no such being existed. On approaching the volcano, she met the priestess of Pele, who warned her not to go near the crater, and predicted her death if she violated the tabus of the goddess. "Who are you?" demanded Kapiolani. "One in whom the

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goddess dwells," she replied. In answer to a pretended letter from Pele, Kapiolani quoted passages from the Scriptures, setting forth the character and power of the true God, until the priestess was silenced, and confessed that the deity had left her. Kapiolani then went forward to the crater, where she was much surprised to find some Christian friends awaiting her. On the eastern brink of the crater a hut was built for her, in which she spent the night. The next morning she and her company of about eighty persons descended over five hundred feet to the "Black Ledge." There, in full view of the grand and terrific action of the inner crater, she ate the berries consecrated to Pele, and threw stones into the burning lake, saying: "Jehovah is my God. He kindled these fires. I fear not Pele. If I perish by her anger, then you may fear Pele; but if I trust in Jehovah, and he preserve me when breaking her tabus, then you must fear and serve him alone." They then united in singing a hymn of praise to the true God, and knelt in adoration to the Creator and Gover-

of the universe." This has been justly called "one of the greatest acts of moral courage ever performed." Thus we see that God cares for the poor heathen. Unseen by mortal eyes, he sends his angels to guard them. When we see them to-day, cursed by drink and vice, we are led to exclaim, "Who has done it?" and we are forced to answer, "The white man." God in his infinite mercy sent earnest, Christian men to tell them of Jesus and his love, and the enemy of all good, through his ever ready agents, taught them the *civilized* (?) vices. Here we see them in full force pitted against each other, but the good, the pure, the right, is sure to conquer, because God is at the helm, and "he is mindful of his own." Let us work with brave hearts and true, for the harvest is great. The work of uplifting fallen humanity is not given to one man or set of men, but "there 's a work for you and a work for me; something for each of us now to do."

Who will join the band of reapers and work till the Master comes?

"You can't do the will of God without soon becoming convinced that there is a God."

DEACONESS WORK.

[An Address by Mrs. Lucy Rider Meyer at the Sanitarium.]

If I were to ask you how many churches there were in Chicago, your guess would be wide of the mark, unless you have made special investigation of the subject. There are only six hundred churches, including meeting places of all sorts, for Protestants, Catholics, Jews, Mormons, Spiritualists, Christian Scientists, and the like; over against seven thousand seven hundred and thirty-two saloons! And Chicago may be taken as a type of large cities in general; for I suppose the larger the city the wickeder it is, and



HAWAIIAN BELLES.

that New York and London have depths of which Chicago knows little. But I live in Chicago, and therefore speak particularly of it. The powers of evil seem to be gaining on us, and the counteracting influences are all too small to cope successfully against the odds. They tell a story of a certain blacksmith who put up a sign which read: "Wagons mended while you wait," but he was truthful enough to add — "if you wait long enough." Now the masses may be reached by ordinary means of Christian work, if they could wait long enough; but they won't wait — they are dying daily, physically, for want of a little care on the part of physicians and nurses, or it may be for the want of bread; and they are dying spiritually for lack of the bread of life. We are not criticising the old methods. God forbid. Let them reach all they can, but in the present

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fearful emergency, the necessity for this new method of work was forced upon us to reach the people who cannot wait for the old means.

In 1885 there was opened in Chicago a Bible Training School to prepare women for work in city missions and in home and foreign fields. A few men have been trained there also. Out from this school have gone fifty missionaries to foreign fields, one hundred Deaconesses, and thirty or forty for other branches of Christian work. Two years after the school was established, the need of workers to remain in the city during the summer vacation, and take the place so far as possible, of the ministers and Sunday-school teachers who were necessarily away, led us to try to supply this need. In our mission schools, it often happens that teachers go away and leave Sunday-school classes of thirty or forty pupils when it is impossible to get any kind of a teacher to so much as stand before them. The training-school classes usually furnish fifty or sixty teachers; they leave for their homes or for other fields when the year is over, and ministers and other teachers also go for vacation in summer, and so the church work is left in a demoralized condition. Realizing this, the thought came to us that perhaps some of our training-school girls would remain through the summer and do what they could, if board and room could be assured them. We borrowed a house, believing that the means for supplying the table would come in, and eight young ladies consented to remain during the summer.

The plan succeeded so well, and the needs were so great, that when fall came, we could not disband. And in this way the unsalaried Deaconess work began. We did not invent it — it was forced upon us, and the Lord prepared the way for our feet. At the present time, there are twenty-nine Deaconess' Homes, from Washington and Boston on the east to San Francisco on the west. There are large Homes in Cincinnati, Denver, Omaha, Saginaw, and Detroit.

Deaconesses are of two classes, the Evangelists who go from house to house in a community doing Bible work, and there is great need of their offices, and the Nurses, who minister to the sick. Very frequently the work of the one class supplements that of the other.

The first Deaconess Home in this country was established in Chicago in 1887, as I have said. At present, almost three hundred women are engaged in the work, in the various homes, with no earthly reward but the satisfaction of alleviating human suffering and winning men and women from a life of sin. The work has grown marvelously. Even far-off China and India have Deaconess Homes.

But we are sometimes asked, Who are Deaconesses, anyway? Perhaps I might say that they are women who are set free providentially, sometimes through an experience of sorrow, to devote themselves to the service of God. The work is voluntary, but they have imposed upon themselves certain conditions that they may be able to labor more efficiently. One of these conditions is *special training*. In all our foreign missionary fields, the men have some special technical training preparatory to going out, but until lately, the women have not been trained. The sending out of untrained women leaves us either to infer that they can do their work without training, by some native intuition, or else the work which is given them is not worth much. Our nurses take the same course of thorough training that is taken by the professional nurse, that they who go out "for Jesus' sake" only, may suffer no unfair comparison with those who get large wages.

Another peculiarity of the Deaconess is her *costume*. This was forced upon us as a matter of economy, and of protection. It consists of a plain black serge dress, a round cape of black cloth, and a plain black bonnet with white muslin ties. The costume saves us from annoyance and insult. The nurses going about the worst parts of the city at all hours of the night, have found the costumes sufficient protection; and our evangelists need it to save them from misconstruction in dealing with men and women wholly given over to sin. A gospel worker connected with another organization, told me that while laboring with a woman to reclaim her from the life of sin which she was leading, the woman turned suddenly and asked, "If I will go to church, will you go with me?" She could not and did not refuse, and yet she confessed that it was one of the hardest trials of her life. But it would not have been hard for a Deaconess to do this, for her costume proclaims to every one she meets what her mission is to whoever of doubtful reputation she may be seen with. The costume opens doors to us, and hearts as well. It is simple and inexpensive, and the poor washerwoman can wring her hands out of the suds and sit down to talk with her visitor without the feelings of embarrassment or envy which would fill her heart at the entrance of a woman richly dressed. A nurse goes about in places where it would not be safe for a well-dressed man to venture with five dollars in his pocket. One night one of our nurses stayed with a poor woman until death came to release her from her sufferings, and then after laying

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out the body decently upon an old door — there was nothing else to be procured for the purpose — she was obliged on account of the conduct of the drunken husband to leave and return to the Home at 1 : 30 A. M.; yet she was unmolested.

Two hundred dollars covers the entire expense of maintaining one of these workers for an entire year. This means food and shelter, car fare, pin money, and clothing also for those who are unable to clothe themselves out of private means. Our economy gains for us the confidence of the public, and it serves to assure those to whom we minister that our motives are disinterested. It is true that "the laborer is worthy of his hire," but what if we choose to give up our rights? The Lord Jesus had no salary. As an illustration of this feature of our work in its influence, two of our nurses alternated in day and night care for a poor unfortunate, worse than widowed, until she died of typhoid fever. She was deserted by her husband, and left to care for two small children. Arrangements were made for her burial and for homes for her children. Pending these arrangements, some of the curious neighbors gathered to gossip, and some of them asked these devoted girls where they belonged. They replied, "To the Deaconess Home." The next question was, "What do you get for all this?" And they replied, "We do not get any pay. We are doing it for Jesus' sake." And in wonderment the poor people said that they never heard of anything like it. It is necessary to show the practical side of religion in ways like this, if we are to win the people.

Do you know what it is that makes anarchists? Many of them are not anarchists when they land on our shores, but where one missionary meets the immigrants at their arrival on our shores, there are ten emissaries of the devil. Men come over expecting to find light work and big pay in this land of the free, and they often find it difficult to get any kind of work. There are thousands of unemployed men in Chicago now, drawn thither by the World's Fair. They are supplied with anarchistic literature, and invited to their meetings. They are mostly Catholics when they come, but gradually drift from even that religious hold, and are constantly told that there is no help for them in the churches and religion is a humbug. They have never had vital connection with the great Helper, else they could not accept such views. Their children are suffering for food and clothes, and they grow desperate. They are practically heathen, not knowing enough about Jesus Christ to trust in him. These are people to whom we must go with a practical gospel, if we are to reach them. It is impossible for a man to believe there is nothing in religion after we have nursed his wife through a malignant disease, when he knows that we do it "for Jesus' sake" only. If the Deaconesses received only a living salary, it would be thrown in their faces. One cannot argue or reason with a socialist any more than with a child. We must teach them by object lessons.

Friends, "the noblest thing we can do with our life is to give it away." Our time, our money, our influence, are luxuries to us, and how can we see our needy brother or sister perishing physically and spiritually, and not give them such as we have to give? When shall we really learn that our Lord Jesus Christ taught us to give up our rights for the welfare of others! But our position as unsalaried workers strikes the world's people favorably also. Some not professing to be Christians, assume the support of one or more Deaconesses, and it does them good and does good to the poor and helpless.

It was John, the disciple who got closest to Jesus, who said, "If any man see his brother have need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?" The world echoes the words. It looks at the followers of Christ and expects them to exhibit the same spirit as their beloved Master. Where this spirit is shown, it warms the hearts of those who behold, and commands the confidence of those in church and out. There are needy rich as well as needy poor to be looked after, in their different ways. What the ship of church of to-day needs is tons and tons of ballast in the way of practical work, to insure its safe sailing and making port. We need to be brought into vital contact with suffering humanity, and the work of the Deaconess is bringing this to pass.

(To be concluded.)

FIVE YEARS OF SELF-SUPPORTING MISSION WORK IN ANGOLA.

BY K. G. RUDOLPH.

[Continued from June number.]

AFTER having spent a year in Nhangue-a-Pepo, principally in farm work, I was transferred to Malange. All the farm work at Nhangue had so far been done with small native hoes, and although the wages paid the men and women was but nine cents a day each, it was very expensive farming.

Some attempts at farming were also made at Malange during the same year, but there was little to show for all the labor. We saw the importance of farming with cattle and plow; and therefore ex-

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changed some of the imported food supplies, flour, sugar, tea, etc., for a yoke of cattle. The yoke and plow we had brought with us. One of our missionaries had once been a United States government surveyor, and he staked off a right angle for us, from which we laid out the land into plots 300 feet square, with twenty feet between for roadways. At intervals of ten feet we planted banana trees, hoping that in several years they would be sufficiently grown to serve as a hedge, besides yielding an abundant supply of fruit. Brother Mead bought about forty acres of very fertile land about a mile and a half from the heart of the city. The land bordered on a lake of fairly wholesome water, and had on it a large number of fruit trees; bananas, oranges, guavas, lemons, mangoes, pineapples, etc., scattered hither and thither without the least thought of order in the arrangement. The land was owned by well-to-do Africans, and the work on it had been done by their wives and slaves. In many parts of Africa the wives and daughters of the rich do farmwork, while the husbands and sons play the lord.

The first year that I was at Malange we accomplished but little, as we still confined ourselves too much to hand work, instead of working with plow and cattle; we were able, however, to clear some land of trees, shrubs, and white ant hills. All the work so far had been done with hired help, and we worked ten hours per day, so that we had but little time to study the language. After this first year we worked unitedly to clear the land of non-fruit bearing trees, which we used for firewood, thereby furnishing cheaper fuel than we could purchase from the natives. Fagots are in most common use as fuel.

As a result of our combined efforts we thoroughly cleared three and a half plots of land, plowed and harrowed them by the beginning of the rainy season, planted them, and about four months later harvested a good crop of corn, beans, peas, turnips, sweet and Irish potatoes, tomatoes, cabbage, etc. Later on we had squashes, manioc, and sugar cane, besides bananas, oranges, pineapples, guavas, lemons, etc.

During my first year's work at Malange, some fruitless attempts were made at making boards with a pitsaw. After more than two years had been spent here, Brother W. H. Mead, cousin to S. J. Mead, moved here from Nhangue. As he was a skillful workman in wood, we soon received orders for making lumber, which came in conveniently with the farm work, because most of the lumber is used during the dry season, when farm work is not so pressing. Boards sold rapidly for twelve and a half to fifteen cents per foot in small quantities. The logs cost nothing but the work to cut them, and we had a fair supply from two to three miles from our house.

Our mission began to broaden out considerably. The attendance at our day school was constantly increasing. Considerable interest was manifested by the pupils, and fair progress was made. Some children were adopted to train in the way they should go, and the mission began to take on a permanent appearance. Good substantial buildings were erected by the skill and hard work of the missionaries; land was cleared and cultivated, while they were letting the light of the truth they possessed shine out to those about them. Sunday-schools, preaching services at the mission, and preaching in the neighboring villages were regularly carried on in connection with the work of self-support. The sick were also cared for, but not to that extent which needed to be done. Some of those who were without hope and without God when we went to Africa are now rejoicing in Jesus as their Saviour, and preaching him to their fellow-countrymen as the only name under heaven given among men whereby we may be saved.

Brother Chatelaine labored some time with us, during which he helped us to study the Kimbundu language. Some familiar hymns were translated by him into Kimbundu, the Lord's prayer, and later on, when he returned to Europe, the gospel of John and an elementary grammar of the language were printed, which were very helpful in our work. Brother Chatelaine supported himself while in Malange by teaching the French language to the Portuguese traders there.

From a recent letter by S. J. Mead in the *African News*, we learn that a branch station will be opened near Malange by native converts, which will be self-supporting from the start. We are frequently told by the unconverted natives that it is impossible for them to be Christians and work for a living. We know that earning our livelihood with our own hands, at the same time living a Christian life and devoting some time to preaching Christ and him crucified, influences many whom we could not reach if we received salaries. Godly men and women who are so far advanced in years as to make it impracticable to spend considerable time in preparation for other kinds of mission work, can take up work of this kind and can be a light unto thousands who are in dense darkness. When missionaries live among Africans, where no white men have previously lived, there arises a natural curiosity in the minds of the natives to know all about them; and they thus become living epistles, known and read of those

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around them. The gospel is thus preached by our lives even before we learn the language, or are able to speak through an interpreter. Scores of Christian families whose influence in the home land is now limited, might thus become centers of light in the darkness of heathen lands. "A prophet is not without honor except in his own country, and among his own people."

A NOBLE WORK.

MANY of our readers will remember the visit to this country, a few years ago, of a distinguished East India lady, Pundita Ramabai. The writer had the honor of meeting this learned woman, who made a brief visit to the Sanitarium, and heard from her own lips the story of her mission to this country, which was to raise funds to establish a Home in India into which she could receive, shelter, and educate some of the little child widows of whom there are so many hundreds and thousands in India, and whose wretched fate renders them perhaps the most miserable of all human beings.

Successful in her mission, Ramabai returned to her native land, and is succeeding in establishing her school, mention of which was recently made in our columns by Eld. G. C. Tenney, one of our contributors who visited the school on his way to this country from Australia a few months ago. We feel sure our readers will be interested in the following description of a visit to this school by Mrs. Elizabeth Wheeler Andrews, a W. C. T. U. round-the-world missionary who writes to the *Union Signal*: —

"We were on the eve of leaving India after a winter of incessant toil. Our hearts turned to the little woman who was at once so pathetic and so brave a figure in our National W. C. T. U. Convention at Nashville in 1887, and we longed not only to see her face, but to know for ourselves of her work, and to see with our own eyes that widowed band which makes up her unique household. So we made the pilgrimage from Bombay to Poona amid sweltering heat, over the dizzy heights, and through the scores of tunnels by which our locomotive pursued its zigzag journey, witnessing a gorgeous sunset, such as can be seen only in tropical countries, and reaching Poona in the cool of the evening.

"The 'Sharada Sadan' is only a few steps from the railway station, and we soon passed under its vine-wreathed veranda, and into the spacious, uncarpeted reception room. In an apartment just beyond, we heard the hum of voices, and caught a glimpse of dark, delicate faces; this was the evening study, and the pupils were conning their lessons in a busy undertone. We had not been able to name the train by which we should come, and Ramabai had, therefore, been unable to meet us, but she came in on our arrival with swift welcome in her expressive face and earnest voice, clad all in white, in Oriental fashion, with little native sandals on her feet, and such health in her countenance as we never saw during her visit to America. She talked out of a full heart of her love for the United States, and of the generous support for her great undertaking from her friends in our country; of Miss Willard, concerning whom she asked with eager interest; of the prejudices against her work and the victories gained in the little more than three years since the school was opened; of the dark shadows that hang over Indian womanhood; of her thought regarding many subjects of world-wide interest. And once more we marveled at the keenness and breadth of her intellectual vision and glorified in the great-heartedness that gathered the sorrowful of all lands into her sympathies.

"Then two of her teachers, one a European and the other a nativ were introduced, and her fairy-like little daughter came dancing in, and we were called to supper. Ramabai said, in her quiet way, that she hoped we would pardon her that she offered us no meat, adding, 'We are vegetarians;' and we only wished she could have realized how ideal we thought that simple meal, which seemed to belong to the Golden Age rather than to these carnivorous evil days upon which we have fallen. White bread and brown, oranges, bananas, fresh figs, pomegranates, native sweets, butter, and milk to drink. Ramabai looked as happy as a child while we ate and talked together, and then we showed the photographs we had brought of Miss Willard, Lady Henry Somerset, and others of our W. C. T. U. leaders, in a folding morocco case, and last of all came her own and her child's, at the sight of which the latter shouted out in merry surprise, and a flush stole over our friend's gentle face, with that rare, illuminating smile.

"And now she called her group of pupils to her side, and told us many sad histories, as she presented them to us. There were at this time thirty-six in all; twenty-nine widows, three deserted wives, and four unmarried girls. One dear little innocent had been left a widow at three years of age; two of the girls had been so starved and abused before they came to her that they were scarcely more than living skeletons when she received them here, but now they were regaining somewhat of the rounded proportions of childhood.

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"One could easily see that Ramabai was the center of joy and affection in her household. Then the girls, with the help of Miss Kent, carried out a delightful program, which had been arranged for our pleasure, of songs and recitations in English and Marathi. What a picture it was! Those youthful figures — not one above sixteen — going through their pretty exercises in their many-hued Oriental costumes, graceful and soft-voiced, with their beloved Ramabai looking on, whose heroism had opened a door of deliverance for Indian womanhood, which is but the harbinger of the brighter day when public opinion shall fling wide many other doors of opportunity for these oppressed ones.

"Ramabai showed us their beds, simple mattresses and covers spread on the spotlessly clean floor. She said, 'It is our custom, you know,' explaining also how crowded they were in these rooms and the hope of a flitting very soon.

"In a little while a carriage was brought to the door, and we went to visit the new 'Sharada Sadan,' which had been bought and completed under Ramabai's own supervision. Such a wise, steady, business head is hers! All the arrangements showed this. There are large, lovely grounds, a huge well, and several buildings well adapted for the various needs of the school; the fernery, already luxuriant in its sweet graces, and the partially-completed library building, named in loving remembrance of Dean Rachel Bodley, Ramabai's first friend in America. All these we viewed by the light of a lantern, carried by a trusty native servant, clambering over debris, and aided by Ramabai's explanations. The night was very dark, but it was her only opportunity, for we were obliged to return to Bombay on the midnight express, our ship being advertised to sail for Australia the next day. It remains a weird yet delightful memory, and the white figure of our gentle hostess flits through it all."

PORK AND MOCK MONEY FOR THE DEPARTED.

It was on the way from Shanghai to Hong Kong. As I was sitting in Stateroom No. 35 of the elegant Canadian Pacific steamer, "Empress of China," with the cool breeze from the open court blowing in my face, a piece of brown paper with some curious marks upon it came fluttering in. I supposed that some passenger from the upper deck had thrown overboard the slip of paper, and thought nothing [illegible] of it.

[illegible]n another piece of fluttering paper, and then another, came sailing into the window. I noticed that each of them was marked like the first, and that in addition some of them had square pieces of silver leaf pasted on the center of the brown leaf. Looking out of the port, I saw thousands of these little leaves fluttering in every direction; and glancing toward the prow, I saw a Chinaman, clad in a brilliant flowing purple gown over green silk trousers, leaning over the rail, and scattering his paper slips broadcast upon the winds and waves.

As they came fluttering aft, thousands and thousands of them, gyrating and flickering up and down on the unsteady breeze, I saw that they were of all colors and shapes, some red, some green, some square, some oblong, some plain brown, and some with pieces of silver leaf on one side. As I looked, the propitiatory Chinaman — for I soon guessed that it was an offering to the spirits that was being made — took a great wad of this mock money, and, setting fire to it, scattered the ashes far and wide over the tumbling billows.

My curiosity was now fully aroused, and hastening on deck, I witnessed a singular sight indeed. On the forward deck, at least fifty of our long-cued passengers were gathered around the hatchway, on which was spread a great feast for the spirits of the departed. In the center a huge roast pig, cooked to a turn according to Charles Lamb's famous recipe, held the post of honor. On either side, his porkship was garnished by a bowl of cooked rice, a bowl of rice wine, and a basket of mandarin oranges.

As I came on deck, a gorgeously dressed Chinaman was prostrating himself on a square mat before the brown porker. After a few muttered invocations, the paper money having by this time all been burned or blown away, the pig was reverently borne to the side of the vessel and dropped overboard. Then the cooked rice was emptied into the sea, the wine followed the rice, and the oranges followed the wine, and went bobbing over the billows, apparently in a vain attempt to catch up with the pig, which was now drifting far astern.

Seeking for an explanation of these strange performances, I was told that in the year 1874 a great Pacific liner, with several hundred Chinamen on board, went down near this spot; and to this day, though nearly a score of years have elapsed, whenever a devout Celestial passes this spot, he makes an offering of pork and rice and wine and mock money to the departed spirits, that they may have something to sustain them in their ethereal existence.

Never were the superstitions of the far East brought into sharper contrast with the religion of the

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West. Here, on a steamer hailing from a Chinese port, owned and officered by nominally Christian men, with more than one missionary of the cross of Christ among the passengers, were performed the rites of grossest heathenism. Here were brought together on the same deck, representatives of darkest Asia and brightest America. Here was a creed that demanded roast pork and boiled rice and mock money for its spirits, side by side with a creed that has for its chief article, "God is a spirit, and they that worship him must worship him in spirit and in truth." Yet there are many that to-day see no reason for foreign missions. There are thousands — and one meets them everywhere when traveling — that sneer at missions and deride missionaries; who would leave the teeming millions of the East in the bondage of their superstitious fears and their delusive hopes, without an effort to sever these bonds or to substitute a true hope for a false, and to give them Paul's anchor instead of Job's spider's web.— *Rev. F. E. Clark, in Golden Rule.*

OUTFIT FOR CHRISTIAN HELP BANDS

OUTFITS for Christian Help Bands are now ready, and consist of the following articles :—

For the Leader.—A supply of report blanks, a record book, literature relating to the work.

For the Evangelist.—A small stock of tracts, and literature adapted to his needs.

For the Missionary Nurse.—1. A large valise containing a complete set of instruments, etc. 2. A small bag for use in district nursing. 3. A tray for ward use. 4. The following articles: Rubber spine bag, square rubber bag, thermometer, battery, sponge with handle, ice bags (2), absorbent cotton, roller bandages, cheese cloth, douche apparatus, half a dozen catheters, glass evacuating syringe, hard rubber syringe, extra rubber tube (6 ft.), extra douche and vaginal tubes, hot and cold instrument for vagina, hot and cold instrument for rectum, Davidson syringe, kidney basin, spatula, schwab carrier, bath thermometer, scissors, pincers, irrigator, measuring glasses (1-3 oz.), teaspoon, dropper, Swedish matches, alcohol stove, bottle of alcohol, half a dozen hand towels, two dozen Chinese napkins, nail brush, small glass syringe, razor, fine comb, coarse comb, gutta percha tissue, mackintosh, oiled muslin, iodoform gauze, adhesive plaster, court plaster, steam inhaler, nebulizer, atomizer, work case, steel tape line, safety pins (large and small), common pins, cambric needles, worsted needles, blotter, tablet, fountain pen, report blanks, temperature chart, nurse's diary.

Drugs for Nurse's Bag.— In jars: vaseline, zinc ointment, bismuth ointment, zinc and starch powder, boracic acid, iodoform, alum; in bottles: saturated solution of permanganate of potash, carbolic oil (1–20), turpentine, corrosive sublimate tablets.

ADDITION TO NURSES' OUTFIT.

Sublimated gauze (in bottles, two sizes), carbolized gauze (one bottle), cork-screw, box of labels for medicine bottles, 2 aprons with long sleeves, 6 towels, set fomentation cloths, stomach tube with bulb, pocket lantern, 3 test-tubes for Fehling's solution, test-tube for urine with folding stand, rubber tube for draining tubes, small bottle of nitric acid, small bottle of Fehling's solution, circular air cushion, 2 siphon syringes, 1 small dark lantern, 1 flash lamp, 1 bottle seltzer, 1 bottle alcohol, 1 bottle sweet oil.

For Missionary Mothers.— Outfit for instruction in cookery; material for instruction in paper and pasteboard Sloyd; and other articles pertaining to Missionary Mother's work.

The outfit is placed in a substantial trunk arranged especially for it, and will be placed in the custody of the leader. The leader will be held personally responsible for the safe keeping of the entire outfit, and will be expected to hold the individual members of the band responsible for any loss or breakage; so that the outfit may be kept intact and not be impaired in its usefulness for future work.

"GO YE."

LOOK at the world for a minute. Here are millions of men entrenched in their wickedness, entrenched behind all manner of refuges of lies, enamored of their sins, some, pleasures, some, learning, some, one thing, and some, another. There they are, satisfied with their sins, they won't allow themselves to think.

Listen to what Jesus Christ commissioned his disciples to do — not to ensconce themselves in comfortable buildings, and invite the people to come. No! He said: "Go ye," which means, "Go after them." Where, Lord? "Into all the world." What to do? "Preach the gospel to every creature." Where, Lord? "Where the creatures are — follow them." If ever you are to get this work done, it will be by pressing God's truth upon the attention of men, and making them hear, and think, and feel. — *Sel.*

THAT's what we call faith sometimes, asking the Lord for bushels, and setting out a pint cup to catch it in. — *Sel.*

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EDITORIAL. . . .

THE CHICAGO MEDICAL MISSION.

AFTER several years of wishing and several months of arduous effort, we at last have had the pleasure of seeing the opening of a Medical Mission in Chicago. So far as we know, the enterprise is quite unique in character, nothing of the sort having ever before been attempted as a single enterprise in this or any other country. Several different lines of work, allied in character, are carried on together, consisting of the following: First, a free dispensary; second, free baths; third, free nursing for the sick poor; fourth, a free laundry; fifth, a free evening school for the especial benefit of the Chinese. A few words with reference to the mode of conducting the several departments may be of interest to our readers.

The apartments used in connection with the work consist of a basement 25 by 50 feet, a third story front room about 20 by 40, and a large room on the first floor about 50 by 100 feet, which is used for religious services every evening by the Pacific Garden Mission. The building is located on the corner of Van Buren and Fourth Ave., or Custom House Place, as the side street is now named. It is about one half block from the corner of Clark and Van Buren, and is known as 100 Van Buren St.

The Dispensary.—The dispensary work is carried on in the large room on the first floor, which has a rear entrance on Custom House Place. The rear entrance is used for the admittance of patients. The dispensary is open all day, and a doctor is in attendance daily from ten to twelve every forenoon except Sunday, when the hours are from twelve to half past two.

The mode of conducting the dispensary is as follows: After the patients have gathered at the appointed hour, a portion of Scripture is read, a few remarks are made, and a short prayer is offered. The Scripture reading usually consists of an account of some of our Lord's miracles, or some simple lesson from the Gospels. The patients are then seen one by one, and their cases carefully examined, in a suite of small offices arranged at one side of the room. While the patients are being examined and prescriptions made, one or two nurses and students go among the patients, getting their names and addresses, speaking with them respecting their spiritual welfare, and inquiring after their temporal needs. On Sunday a bowl of hot soup prepared in a simple and palatable manner, with plenty of nice graham bread or zwieback, is furnished to each patient, and it is apparent from the eagerness with which most of them eat that the warm food is very much appreciated. Not infrequently patients remark that it is the first morsel they have tasted for more than twenty-four or forty-eight hours, and their wan, pinched faces are sufficient evidence that they tell the truth. The prescriptions made consist of orders for medicine, food, baths, massage, applications of electricity, dressing for wounds, etc. In the examination of patients, the physician in attendance endeavors to look deeper than the mere physical condition in making his diagnosis, and to include in his prescription not only a few kindly words intended to waken the man's better nature, but suggestions to the assistants with reference to the best methods of dealing with the case. After examination, the patients wait till their prescriptions are filled, and arrangements made for their treatment during the week. While thus waiting, the assistants have a good opportunity to speak to them concerning their spiritual welfare; and at times some stirring gospel hymns are sung by a few Christian friends who come in to assist in the music, especially on Sunday, which is the principal day for the examination of patients.

The Free Baths.—The front end of the large basement, above mentioned, is divided up into offices; the rear end is fitted up as a laundry; and the middle portion is arranged for giving the principal kinds of baths employed at the Sanitarium at Battle Creek. Here the patients receive the various kinds of treatment prescribed for them,—sitz baths, full baths, shower and spray baths, packs, fomentations, compresses, douches, or whatever their cases require. Here also wounds, chronic ulcers, and disorders of the skin, which abound among this class of people,

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receive careful attention. Swollen joints receive massage, paralyzed limbs are treated by electricity, and much pains is taken to give these unfortunate ones as careful and thorough-going treatment as they would receive if they were wealthy or able to visit the Sanitarium at Battle Creek. Besides the treatment given, a great number of free baths are taken, for which prescriptions are not required. Anybody who wants a bath can get one for the simple asking. In the bath, each patient is supplied with a little cake of soap and a simply made shampoo brush consisting of a small wad of "excelsior" sewed up in a little sack of cheese-cloth.

The Visiting Nurses' Work.— Two nurses are constantly employed in visiting poor families in different parts of the city, particularly the central portion, which is a much-neglected missionary field. The places visited by these nurses are not the comfortable, well-arranged homes of well-to-do people, but for the most part are mere dens, in which are to be found more wretchedness, misery, dirt, vermin, vice, and suffering than the majority of our readers have ever dreamed of. Damp, dingy, moldy basements, redolent with the odors of decomposing filth which has been accumulating for a generation through sewer overflows and the neglect of the occupants, and into which the sunlight never penetrates; unfinished attics reached by rickety stairs and dark, narrow, winding passages, little back rooms lighted only from a small area much resembling a deep well from its narrowness and the great height of the walls surrounding it, festooned with cobwebs, frescoed with mold, floors matted with the remnants of meals and filth of every description, beds composed of rough boards and covered with rags, slimy with grease and filth, everything swarming with vermin of all varieties, broken boxes for tables, three-legged chairs to sit upon, a three-cornered bit of glass for a mirror, a few pieces of broken crockery, two or three battered tin cups, and a rusty pan or two for cooking utensils. This is a fair description, not of the homes, but of the dens in which are living (we should perhaps more properly say, dying) thousands of the inhabitants of Chicago, and not only of Chicago, but of other great cities.

It is the unfortunate human beings who find themselves imprisoned by disease in such domestic dungeons as we have described, who receive the benefit of the skillful and tender ministrations of two experienced and thoroughly trained Sanitarium nurses. Every day they may be seen in their brown uniforms hurrying along through the jostling crowd of all sorts of people in the busy thoroughfares of the great city, picking their way across the muddy streets, sometimes protected by a friendly policeman, hurrying their steps in passing some haunt of vice, hastening through some dark and dangerous alley, hunting up the sad patients whose sufferings they are seeking to alleviate, and into whose dismal homes they seek to bring rays of Christian sunshine and the gospel of "peace on earth, good will to men."

The work of the visiting nurses is not confined simply to administering treatment such as the case may require, but they may prepare a little wholesome food, and always administer words of Christian instruction or consolation. They seek to bring order out of confusion, cleanliness out of the rankest uncleanness, and to plant the seeds of a wholesome Christian home life in a place which has before been a barren waste, a veritable domestic desert. At least one pane of glass in a window so encrusted with dirt as to make an outlook impossible, must be cleaned and polished until its natural transparency is restored. One little spot on the most conspicuous part of the floor must be scraped and scoured. Sometimes considerable excavation is required before it becomes apparent whether the floor is made of wood or stone, or whether it is the natural earth. An attempt at least must be made to put in order the few articles of furniture which the room contains.

It may be necessary to provide a few articles of clean and proper clothing for their patient, out of the assortment of second-hand garments which the nurse keeps on hand among her supplies. These will be brought on the next visit, promised, perhaps, on condition that certain reformatory changes are made in the meantime by the friends of the patient, if the patient has the fortune, or the misfortune, as the case may be, to have friends or relatives living in the same house. Many visits must be made before the patient can recover or even become convalescent in such a place; but by the exercise of great tact and experienced skill, wonderful improvement in health usually rewards the efforts of the nurse within a comparatively short time, and it is not long before there are visible efforts on the part of the patient to reach a higher level of life and to rise above the degrading influences which have resulted in such a state of wretchedness and misery.

We might write a long chapter about the work of the visiting nurse, but this is designed only as a brief description, intended to give something of an idea of the nature of the work. At some future time we hope to be able to give, from the pen of one of the nurses, a description of an actual day's work, which we are sure our readers will find well worth reading.

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The Laundry.— As before stated, the rear portion of the basement is fitted up as a laundry. Across the back end, just beneath the windows, is arranged a row of six soap-stone laundry tubs, each supplied with hot and cold water, a soap-tray, and a wash-board. There is also a water heater and a laundry stove and dryer, with pails, dippers, baskets, and a capacious boiler. We have visited the mission a good many times since its opening, now nearly one month ago, but we have never yet failed to find the laundry department in use. On one occasion not long ago, we found a row of six men before the six tubs, each one hard at work scrubbing his woolen shirt and other garments, which, as fast as finished, were hung up in the dryer, while the wearer and washerman sat down to wait until his single suit of underclothing, a half hour ago grimy with the accumulated dust and perspiration of weeks of summer heat, should be dry enough to be again put to service. A man who has no home, and not even money enough to pay for a bed in a ten cent lodging-house, who sleeps upon the sidewalk and picks his breakfast out of garbage barrels, very seldom has a change of garments. If he were so fortunate as to possess an extra shirt, he would certainly pawn it for food, or, possibly, drink; for these unfortunates are very generally victims of intemperance, and have fallen into their present unhappy state in consequence.

Quite contrary to our expectations, the patrons of the laundry have proved almost altogether to be men; and the eagerness with which they embrace the opportunity to secure clean shirts and underclothing, the earnestness with which they enter into the work of scrubbing dirty collars and wrist-bands, has convinced us that men who, to the passer-by seem to be so degraded that they delight in filth and enjoy the contact of dirt and vermin, are really not so degraded as they appear. They are simply so hedged in by circumstances, so dazed by misfortune, so weakened by dissipation, disease, privation, and hardship, that they might be almost regarded as prisoners shut in by hard fate. It is certainly most encouraging to see the readiness with which they enter any door opened to them which offers a hope of escape from their wretchedness.

The little laundry is kept busy from morning till night. Poor fellows whose clothes have not visited a washtub for many a month, often come with tottering limbs from remote parts of the city to avail themselves of the privilege of cleaning up. The usual routine is this: The man removes his clothing, and then puts on his pantaloons and coat while he scrubs his shirt and undergarments. He then puts these in the dryer and goes into a full bath, giving himself a good scrub while his clothes are drying. A few days ago, we met a poor fellow whom we had seen upon the streets a short time before, frowzy, dirty, ragged, and as repulsive looking as a human being could be, just coming from the laundry where he had finished his task by giving himself a good scrub and combing his hair. We accosted him with the remark, "Do you feel better, sir?" He replied, "Indeed I do! I feel like another man." And he *was* another man. He was Thomas Jones (that was n't his name), minus a prodigious amount of dirt and vermin from which the expurgations of the laundry and the bath-tub had relieved him.

The Chinese School.— The large room on the third floor of the building is devoted to the Chinese school. It has been nicely fitted up with a big Chinese umbrella hanging from the center of the ceiling, a Chinese lantern swinging from each point, and big fans on the walls, so as to make a Chinaman feel at home,— which they certainly seemed to do. Spending last Sunday evening in the school, we were introduced to twenty bright, amiable looking Chinamen; in fact, taken altogether, they were the brightest, cleanest looking lot of Chinamen we ever met; and the earnestness with which they studied their primers and their Testaments was certainly delightful to behold. They sang hymns in both English and Chinese,— and made melody too, with their voices, and we hope, with their hearts. This school has just come under the charge of the Medical Missionary and Benevolent Association, having been started by brother and sister Brand in their own private rooms, the dimensions of which the school had quite outgrown. Brother and sister Brand still remain in charge of the school, although it has been taken under the general supervision of the Medical Missionary and Benevolent Association, by whom it will be supported, in connection with other features of the Chicago Medical Mission.

As regards the result of this enterprise, it is yet too early to speak very fully. We are quite prepared, however, to say that it has thus far proved the most successful enterprise with which it has ever been our privilege to be connected. Within a few days after the mission was opened, the daily number of the patrons of the bath-room reached more than half a hundred; and now, less than a month from the opening, the daily patronage is rarely less than 100, and frequently a score or more of persons are turned away because they cannot be accommodated. Three afternoons in the week, the baths and laundry are closed to men, only women and children being re-

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ceived. On such afternoons, a score or more of poor women and children visit the dispensary and baths, and receive the kindly attentions of the nurses, who, at other times, visit them in their homes. Mr. Harry Monroe, who for a dozen years has acted as superintendent of the Pacific Garden Mission, said to us a few days ago, "I am astonished at the results of your work. The moral atmosphere of this community has visibly brightened within the last few weeks, and it is improving every day, as the result of the influence of your practical presentation of the gospel of cleanliness.

"I might tell you of dozens of men who come into my meetings who have been helped by your appeal to their self-respect and the assistance which you have given them in making themselves more worthy of respect. Self-respect is everything to a man, and the first thing to be done for a man who is low down, is to make him desire something better than he possesses, to make him wish to improve his condition.

"I have noticed, too," he remarked, "that your baths have a wonderful effect in sobering a man up. A man comes into the meeting with whisky in his breath, staggering along, half intoxicated. He goes down and gets a nice bath, and comes up as sober as anybody; then we can dosomething for him. Why there was 'Old Pete' who has been around here for a dozen years, a regular old leper. He wore his hair long, his face was unshaven, and he had neglected himself and his clothing until he had become a most loathsome object, and we could not approach him without being sickened by the terrible odor associated with him. He was completely covered with vermin, and about the most disgusting object one could set eyes upon. Your young men have gotten hold of him and have taken him down into the bath-rooms and cleaned him up, and he has gone and had his hair cut, he has been shaved, and sobered up, and he really looks respectable; and now he comes into the meetings and is trying to turn over a new leaf, and I can get down beside him and pray with him without getting sick. I tell you, Doctor, your mission is a Godsend to this community."

The remarks of this experienced city missionary, who for more than half a score of years has devoted himself to working for the lowest classes in Chicago, and with distinguished success, were very much appreciated by us, especially since, when the subject of medical missionary work upon our present plan was first broached some months ago, the reply was made: "Baths are not necessary for a mission. You just get a man converted, and he will find some way to clean himself up. The gospel does it all for a man when it once gets hold of him." We could not say a word against this statement, for there can be no question that the regenerating influence of the gospel will lead to cleanliness of person as well as purity of morals. All things are possible with God. The gospel is able to reach the greatest sinner, in the lowest possible state. Nevertheless it must be granted that a dirt-encrusted sinner must be a harder subject to deal with than one whose mental faculties and moral perceptions have been brightened up by the eliminating influence of a warm bath and a burnishing with soap and shampoo brush. Cleanliness, as well as piety, is something which is more than skin deep. A dirty skin means a dirty brain; a dirty brain means mental dullness and moral paralysis. No amount of bathing would ever convert a man to Christianity, but we are thoroughly convinced that cleanliness of person, cleanness and simplicity in diet, temperance, and all that pertains to the maintenance of a state of high bodily strength and vigor, are means which God designed to use, and does use, in lifting men upward, in restoring in the man who is fallen and depraved, the God-image which has been defaced by neglect and deformed by long years of law breaking.

More than a score of men who a fortnight ago were most wretched and despicable objects, with no bed but the sidewalk, no home but the street, who found a lunch-counter in the garbage barrel, who had spent their last penny for drink and tottered into the dispensary covered with rags, filth, and vermin, with shaking knees and trembling hands, with bleared and sunken eyes, unshaven faces, long, tangled hair, and despair written upon their countenances,—we say more than a score of such men are to-day at work in good positions earning their daily bread, wearing clean clothes, their hair cut, their faces shaved, their eyes brightened up, walking no longer with a faltering gait and hanging head, but with a firm step, erect figure, and with hope and a new light beaming in their faces.

If we had space, we should like to relate some of the incidents which occur every day at the dispensary, but we must leave this for another occasion. If there is any one who imagines that this sort of work does not pay, let him come down from his Pharisaical pinnacle, and spend one day with us among the sad unfortunates whom society scorns and so-called Christians neglect, and we guarantee that he will go away with a better idea of what real missionary work is, and what genuine Christianity is, than has ever before dawned upon the narrow horizon of his experience.

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The workers at present connected with the mission, are sisters Louise Burckhardt and Ida Crawford, visiting nurses; brethren Rand, Caro, and Kress, medical students; and Dr. Place of the Sanitarium, connected with the dispensary. Brother and sister Brand have charge of the Chinese school. In addition, there are some twenty-five Bible workers engaged in the city, who assist as teachers in the Chinese school, and several kindly come in on Sunday to assist in singing at the service connected with the dispensary work. The writer spends Sunday of each week at the mission. If the facilities were ten times as large, and the workers ten times as many, there would still be more work than all could do. We are appalled when we think what was the condition of these poor creatures before our workers came to their relief, and how unhappy must be the great multitude of sufferers in Chicago whom we cannot reach, and how sad is the state of the unwashed, unkempt, unfed, sick, suffering, neglected, despairing millions in the great cities of the world.

THE OPENING OF THE NEW MEDICAL MISSION IN CHICAGO.

OUR readers can hardly realize the interest which this event held for those who had been planning and working and looking forward to it so long. They can only imagine the hours of anxious study, and the prayers for wisdom and help which has been so signally answered in one feature, at least, by the timely financial help given to the project. They can therefore only dimly realize the feelings of those who have been intimately connected with the enterprise when Sunday afternoon, June 25, the new Medical Mission was at last an established fact.

The services which opened it were very simple,—only a hymn, a little picture from the life of Christ as he healed the multitudes, and an earnest prayer for the blessing of God upon the new undertaking established in his name, and upon the work of the day. Neither was there a multitude assembled. Outside was the rush and roar of the hurrying throng beating noisily at the very doors; inside a little group of friends drawn thither by sympathy with the work; near the door of the consultation office another group; several men, bearing marks of illness and poverty; women, some of them with handkerchiefs over their heads; a wailing baby in its mother's arms, its language of pain more intelligible to us than the mother's Arabic; another pale-faced little one clinging to its mother's dress, and answering her caresses in baby French; three or four nurses, men and women, in the costume of their profession, passing in and out among the waiting patients, talking with one and another, greeting the newcomers, and encouraging the timid. Several Chinese "boys," in the loose attire and long queues of their native land, some of them Christians, came in out of interest in the work. It was a simple scene, but the deeper meaning came home touchingly to our heart as we thought of other such groups of wretchedness and poverty which clustered around the Great Healer centuries ago, and a deep joy thrilled through us that we were permitted to stand even on the outskirts of such a crowd, who were being ministered to in the Master's name, and with his Spirit.

We had reached the place just before the time appointed for the opening service, and found ourselves in the vicinity of the "hardest" part of the city. It was only a block away from State street, with its palace stores and the busy tide of traffic which throngs it through the week; but the back doors of palaces in our large cities usually open almost upon the slums. "The Pacific Garden Mission" was the sign which greeted us over the entrance to the hall on Van Buren street. This is the mission undertaken by the late Col. George A. Clarke, and carried on since his recent death by Mr. Harry Monroe, assisted by Mrs. Clarke and others. The hall will seat perhaps three hundred and fifty persons, and is fitted up as such places of meeting usually are, with wooden chairs, on each of which is a palm leaf fan and a copy of the common hymns used in the service. A portrait of Col. Clarke hangs above the platform among the mottoes of invitation worked out in evergreens and colors; a piano and organ on the platform show that music enters largely into the program of the gospel meetings. These meetings are held every evening, conducted by Mr. Monroe and his assistants, and many have through their efforts been rescued from the grip of vice and led to lives of trust in God and usefulness in his service.

The S. D. A. Medical Missionary and Benevolent Association has rented rooms in the same building in which the hall is situated, and has the use of the side entrance to the hall for the daily consultation with patients who come in. Near this entrance, rooms had been partitioned off by movable screens for a consultation room, and while the doctor was receiving his patients within, those waiting in the chapel were served with bowls of hot soup from the kitchen below. The appetizing odor as it was brought in, the bright, clean dishes and spoons, and further the certainty that we "knew where it came from," led several of us to accept the proffered bowls, and eat

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in company with the famished people it was intended for.

Then we passed out at the side entrance to another door, where the signs "Free Baths" and "Free Laundry" were displayed, and descended to the basement. The freshly whitewashed walls gave a cheery look to the place, and the wholesome odor of the lime was an agreeable change from the close atmosphere elsewhere in the vicinity. Down here we found bath rooms, with three full-bath tubs, a sitz bath, a shower bath, treatment beds, and all the most necessary appliances for the purposes of treatments. The dispensary was fitted up with whatever was needful for dressing wounds of various sorts, and the customary medicines, the latter, it is understood, being rendered unnecessary in many cases by the convenient bath-rooms.

Everything was neat and clean, and as simple as could be made to serve its purpose. The laundry occupied half of the basement, with its stationary tubs, hot and cold water, drying frames, and stove for ironing. On the latter we found the source of the excellent soup which had been served, and had no occasion to regret the confidence which led us to partake of it.

As we looked about, the queries arose in our minds, How many of those who most sorely need these privileges will avail themselves of them? Will they appreciate them? How many will care to be washed and made clean? Would n't they rather have a bottle of medicine and keep their dirt? Our questionings were interrupted by the call from above for more soup, and in the busy hour that followed we were satisfied of their appreciation of this part of the provision made for them, at least.

Next morning, as we started out with one of the visiting nurses on her round, and before the dispensary nurses were ready to begin their work, we found two patients waiting at the door with burns to be dressed. Some patients had already found their way to the office up-stairs. One of those at the door, a slender boy who had been disabled by a burn, especially attracted us, and the hungry look in his face haunted us as we followed our guide through the crooked alleys into which we soon plunged. We were not surprised on our return, and a good deal comforted moreover, to learn that not only ointment and bandages, but the soup kettle, had been brought into requisition, and that the poor boy with others had gone away "warmed and filled," and with the comfort of a kind word besides.

As the reports of the working of the mission come in, we find our questionings fully answered, and realize more than ever that medical missionary work is the fullest type of mission work, the nearest approach to the work of the Pattern Missionary. It is the shortest way to the hearts of men, women, and children, and we know that its reflex influence is one of rich blessing to the workers. We are glad to give in another column later reports of the work.

E. H. W.

THE GOOD WORK BEGINNING IN IOWA.

We are glad to see from a paragraph in the Iowa *Workers' Bulletin* that Sister D. A. Fitch, who went to that State a few weeks ago, has succeeded in enlisting others in the good work of helping the poor, needy, and afflicted in that State. We quote from the *Bulletin* as follows: —

"We wish to speak of the medical missionary work which has lately been entered upon in this city. Quite a number of interesting cases have been found. We will mention one, a destitute colored family consisting of a mother, two small children, and a girl of fifteen. When first visited, they were living in a miserable shanty which we will not attempt to describe. The mother was sick with consumption, scarcely able to leave her bed, and had no care except such as the little boys could give her while their sister was away earning their support. Through the efforts of Mrs. D. A. Fitch and others, they are now taking a summer outing in one of the suburbs, occupying a tent furnished by the Conference, which has been floored and comfortably fitted up. Not only the members of the church, but others seem to take pleasure in assisting in various ways. At a missionary meeting held last Sabbath afternoon, steps were taken to organize a Christian Help Band. The names of twenty-four volunteers were taken, and a committee of five was appointed to formulate plans for active work."

This is certainly a good beginning. The method of affording relief to the poor colored woman, though a new departure, is certainly a commendable one. A great number of the suffering poor might be relieved in this way. We would suggest, however, that after the tent has been used in this manner, it is of the greatest importance that it should be thoroughly fumigated before being occupied by other people, as consumption is a contagious disease, and it would be easy to disseminate the malady by neglect of this precaution. In fumigation, the tent should be closed as tightly as possible, and an extra amount of sulphur should be employed. This would require about ten or twelve pounds of sulphur for each one thousand cubic feet of air within the tent. A safe method of

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determining the capacity of the tent would be to multiply together the length and breadth of the tent, and then multiply this result by the extreme height.

From the twenty-four volunteers, at least two good bands ought to be organized, provided competent persons can be found for leaders and nurses. The elders of the church and other church officers should be consulted in the selection of leaders and evangelists for the bands. When a band has been made up, and the members assigned their different offices, the names should be sent in to the President of the S. D. A. Medical Missionary and Benevolent Association, with the office of each designated in such a manner as to make clear the proposed organization of each band. A commission will then be issued by the society for the term of two years from date, and an outfit of supplies for the use of missionary nurses, blanks, reports, etc., will be immediately forwarded. It is very important that every band should have this outfit, the nature of which is elsewhere explained.

AN ENDOWED BED IN THE CHICAGO SANITARIUM.

WE are glad to be able to report already one endowed bed for the Chicago Sanitarium, which has been provided for through the generosity of Mrs. Charles S. Baker, of Hyde Park. Mrs. Baker is not a woman of great wealth, and is not likely to be, as she is constantly finding some object of deserving charity, and has not infrequently before made generous contributions to the charitable work of the Battle Creek Sanitarium, of which Mrs. Baker, for years an invalid, has been a frequent inmate. The work of fitting up the Chicago Sanitarium is being pushed forward as rapidly as possible, and it is hoped a sufficient number of endowed beds will soon be provided to start a ward.

Arrangements have been completed for the establishment of a Free Dispensary in Chicago, and Charles S. Baker, Mrs. Baker's husband, has generously donated a supply of medicines necessary for use in the Dispensary. The promoters of this enterprise feel very grateful to Mr. and Mrs. Baker for their sympathy and co-operation.

A CONVERT in the Shansi Mission, when asked how it was that the Lord had changed his heart, said that he could not explain the method, but that he knew his "heart was exceedingly not the same."

LITERARY NOTICES.

"INDIA AND MALAYSIA" is the title of a new book on these ancient and interesting countries, by Bishop Thoburn. As might be expected from one who has passed a third of a century in these countries, studying them from the broad outlook of a missionary, the book is full of instruction and interest. A wide range of subjects is covered and much that is new to many American readers is contained in the volume. The book is written primarily in the interests of the missions with which Bishop Thoburn is connected, but is of intense interest to every friend of missions, of whatever denomination. It is finely illustrated. Cranston and Curts, Cincinnati, Ohio. Cloth, $2.

JOHN K. HASTINGS AND CO., 47 and 49 Cornhill, Boston, have published a large and beautiful albertype of the late Phillips Brooks. It is 20 x 24 inches in size, printed on heavy plate paper, and has underneath a facsimile of Bishop Brooks's autograph, with one of his noblest sayings. Those who have been helped by the earnest words of the gifted bishop will appreciate this picture, which is really a fine one. Price $1.00, with a free six-months subscription to the *Christian*.

THE *Students' Friend* is a bright little monthly published in the interests of English education in India. It is said to be the oldest of its kind in India, and its circulation extends to all parts of that country. The January number, which is before us, contains studies in English literature and orthography, besides general articles and items of interest in the educational world. The journal takes an unequivocal stand against liquor and tobacco. *Student's Friend*, 118 Bazar St., Fort, Bombay, India. Price, 2 rupees.

CHILD TRAFFIC IN CHINA.—At the annual meeting of the Friends' Society held last year in London, Rev. Joseph S. Adams, who has labored for many years as a missionary in Kin-Hwa, Central China, mentions as one of the terrible results of the opium traffic which had come under his observation, the fact that young girls who had been "brought under the power of the gospel, with the beautiful light of the gospel shining in their faces, are sold for immoral purposes, to buy English opium for their debased fathers." The close association of intemperance and vice is thus recognizable in China as well as in this country. The opium habit and immorality are as closely linked in the social depths of New York

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City as in benighted China and India. It is to be hoped that a sufficient pressure may be brought to bear upon the legislators of "Christian England" to induce its hereditary legislators to undertake some action looking toward the suppression of the opium traffic in China, and to undo so far as possible the terrific wrong perpetrated by that country, the so-called center of Christian civilization, against a heathen nation, in forcing upon it a traffic which it recognized as a blight and was seeking to suppress. In compelling China by force of arms to open its ports to the opium trade, England committed a crime, the equal of which can scarcely be found in the annals of history.

HOME NOTES.

SUNDRY changes have been and are being made this month in affairs at the children's home. The calls for help have been so pressing, and the need evidently so imperative that the Visiting Committee and home workers put their heads together lately to see what could be done. As a result, the teacher expressed a willingness to take the older children into a tent for their daily exercises during the summer. The boys, it was thought, could use a tent as dormitory with even an increase of comfort, for boys enjoy camp-life. The Home Board approved the report of the Committee. The Sanitarium kindly loaned the tent, a large new one, and it has been put on the lawn near the cottage. Part of it has been arranged for the boys' sleeping rooms, and we almost envied them their cool sweet dormitory as we looked in upon them last night. This move gives the use of the large room which has been used as school-room for a dormitory for the kindergarten children,—a much more convenient arrangement than the previous one, and one which brings both departments under the direct supervision of the caretaker who is making such a good mother for the babies. Help has been provided her in view of the additions which are soon expected. The rooms vacated by the older boys will also be available. This arrangement will do nicely for the hot weather, and we hope, O so earnestly, that before the frosts come we shall be located in the new home.

THIS, in the meantime is steadily progressing. Every visit to the premises shows some advancement in the work. There is an amount of work about a large building, steam heated, lighted by electricity, ventilated and arranged as to plumbing according to the best tested methods, that the builders of country cottage homes might not realize. The boiler house is under way, and the chimney is creeping skyward brick by brick.

WHAT do you suppose the children are doing during their vacation? running wild, or hard at work?—Neither. They have their regular duties, it is true, but in place of school books they are taking lessons from nature's open page, and are following other pleasant pursuits. The school books are piled away for the summer, and every morning at the school hour their teacher meets them, and has half an hour of singing, then a short lesson in perspective drawing, and after that, if the weather is at all suitable, a ramble in the woods or fields, still with the teacher, at play, or gathering flowers, insects, or other natural specimens. Some of the flowers they bring home to press. Chancing lately to pass the door of the room where they assemble, we found them busily engaged in mounting the pressed specimens, any of which would have done credit to a student in botany. They are thus learning something about flowers and other forms of life, though what instruction they have is oral.

Certain days in the week there are kitchen garden lessons for the older children, the lessons being given with the toy brooms, dishes, etc., that children delight in, and the exercise accompanied with song.

"WHY do most people who want to adopt children ask for girls? What is the matter with the little boys?" was the question asked by one of the office workers lately, as she looked over the list of applications for children. There are plenty of homes offered for boys old enough to earn their way, but the demand for girls largely outnumbers that for boys, when we come down to the younger children. Can any one tell us? Surely, as a missionary work the little boys need homes and loving care quite as much as the girls, and are quite as deserving subjects. Is it the "irrepressible boy" that people are afraid of? What mother of boys would exchange one of her flock for anything else, if she could? How richly they repay the patient love and training that bears with and guides their overflowing spirits, and how glad we mothers are to lean on the strong arm that these same "irrepressibles" hold out to us when our own feet grow unsteady with years.

SEVERAL homeless little baby boys are waiting for hearts and homes to be opened to them; sweet, lovable little fellows they are, and if we can judge by

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the way some whom we have temporarily cared for have won their way to our hearts, these little ones would soon become very dear to some one. We only wish we had room to keep them. But we can provide for only a few of the many who call for help.

AN addition to the nursery was made last week in little Eddie, two years and a half old. He is a fine little fellow, and falls into the family arrangements very nicely. He is already quite at home, and seems to enjoy his new mamma, whom he claimed as such after only a few days' acquaintance. It is probable that before these lines can reach our readers we shall have other additions to the nursery and kindergarten, as several children for whom places have been asked have been recently accepted, and some of them are already on their way.

THE strawberries are gone, but black and red raspberries are ripening in sufficient quantities for present needs, and something for the future. The older children take turns for a few hours each morning in helping to pick them.

THE "Fourth" was a marked day in the experience of the children. A picnic in the grove was the central point around which the events of the day clustered. All the family were out, even to the babies. Somebody contributed firecrackers, without which the average young American could not effectively celebrate the day, and some fireworks for the evening were also contributed. The evening closed with a campfire for the older ones, round which they gathered with great enjoyment. The babies of course returned home early, but the older children prolonged the evening somewhat beyond their usual wont, before they finished the program. It is safe to say that there were none of the children who participated in the exercises but could give an intelligent reason for the celebration of the day and the important facts connected with its institution.

EVEN the kindergarten children had been working with the "fourth" in mind, or at least in the teacher's mind. Red, white, and blue furnished the basis of their work in colors. They manufactured little flags, and other paraphernalia of the day, in their "occupation" time. The story for days before had anticipated it, and they were ready to sing the "Star Spangled Banner" and wave their little flags with as much enthusiasm and a better understanding of why they did it than many older children.

E. H. W.

THE JAMES WHITE MEMORIAL HOME BUILDING FUND.

AT the S. D. A. General Conference held at Battle Creek, Mich., in March 1891, a committee was appointed charged with the duty of raising funds for an institution to be known as the James White Memorial Home for orphans and friendless aged persons, to select a site and to erect suitable buildings for the same, acting in conjunction with the General Conference committee. At the S. D. A. General Conference at Battle Creek, Mich., in February, 1893, an association was organized for the purpose of taking charge of this and other similar work, to be known as the S. D. A. Medical Missionary and Benevolent Association. The persons named below are the trustees and officers of the association. A site has been purchased, but not less than $35,000 will be required for the erection of necessary buildings and their equipment with heating apparatus, and other necessary apparatus and furnishings. The building erected by Mrs. Haskell for the accommodation of orphan children is nearing completion; but as yet no provision whatever has been made for the accommodation of friendless aged persons, the few who have already been received here being cared for in a building which has been gratuitously loaned for the purpose. The need of further contributions to the erection fund of the James White Memorial Home is very urgent. Several thousand dollars must be contributed before the trustees will be justified in undertaking the work of building.

In order to give those who contribute largely to this and similar enterprises a leading voice in their management, the association has been so organized that all those who contribute one thousand dollars or upwards will be known as founders and will become permanent members of the association. Sums of any amount may be contributed to this worthy enterprise and will be gratefully appreciated. On another page will be found convenient forms of bequest. The amount received to date is $40,692.15.

O. A. OLSEN,
A. R. HENRY,
W. C. WHITE,
S. N. HASKELL,
J. N. LOUGHBOROUGH,
G. E. TYSCKIEWICZ,
L. MCCOY, *Sec. and Treas.*
J. FARGO,
J. H. KELLOGG, *Pres.*
} *Trustees.*

M. R. Enoch.....$100.

UNDER ONE HUNDRED DOLLARS.— Thomas Andre, $10; H. H. Lloyd, $50; Margaret Hopkins, $25; C. M. Chamberlain, $5. TOTAL, $90.

MAINTENANCE FUND FOR HASKELL ORPHANS' HOME AND HOME FOR AGED PERSONS.— Clara L. Allen, 10c; Florence May Aul, 39c; Adie Bortheme, 10c; Harley Branch, 7c; Mrs. Fannie Buck, $10; Fred Brink, $6; Mary Burks, $5; C. D. Cardigan, $1; Carrie Cutler, 10c; Clara Carman, 16c; John Clarke, 71c; Emeline Cooper, 81c; Mrs. Albert Cook, 10c; Sister Dickinson, 37c; Rose Carter, 10c; C. P. Dart, $1.75; Diligent Workers, per Mabel Hallock, $5; Lucy Clarke, 61c; Fred Clarke, 32c; C. J. Clarke, 35c; Emma Clarke, 29c; Ray Clarke, 5c; George Clarke, 2c; Carrol Cager, 15c; C. F. Geer, 25c; Mary Gregory, 70c; Esther Haufstater, 65c; Arthur Hudson, 25c; Minta Gates, 30c; L. Hanson, 10c; C. F. Geer and others, $8.33; H. L. Fowler, $1.75; J. P. Gillotte, for new Sweden Church, $5.50; J. E. Green, $5.13; Colorado Tract Society, $107; General Sabbath School Association, per C. H. Jones, $5311.58; L. G. Kidder, $3; C. M. Kinney, $2; Fred Keller, 10c; Sister Larkin, 70c; Sarah Lichty, 46c; Don Martindale, 10c; Willis Norcross, 15c; May Johnston, 15c; J. H. Mead, 68c; Sister Mead, 49c; Emma Mead, 41c; Fred Mead, 16c; Hettie Mead, 14c; May Bell Mead, 11c; Ethel Mullikin, 10c; Mary E. Nelson, 10c; J. W. Moore, $5; Mary Merkley, $1; Illinois Tract Society, $83.61; Cora Gibson, $1; F. S. Porter, $1.20; Mrs. C. C. Paxton, $2.50; Freda Power, 50c; Mollie Parker, 10c; Gracie Parker, 10c; Olga Parker, 10c; Edna Peabody, 12c; Ethel Peabody, 6c; Mrs. Shaver, 20c; Mrs. Emily Ogden, 10c; Ruth E.

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Swinger, 25c; Amanda H. Swinger, $1; Liezer Sturdevant, $5.33; Anna Smith, 68c; Emerson Smith, 62c; Bernice Smith, 18c; Louise Stormont, 10c; John R. Sipes, 45c; Eva Sylvester, 10c; Estella Smith, 10c; Albert Santee, 10c; Laura Sanders, 10c; Ida J. Stone, $1; L. C. Slauson, $5; Mrs. M. Rickey, $2; A. W. Semmens, $3; Walter Twing, $2; Mrs. E. B. Tucker, $1; Mary J. Thurston, 10; Brother Warner, 50c; Josephine Waters, 38c; Homer Waters, 16c; Maggie Waters, 15c; Alfred Waters, 7c; Bessie Waters, 5c; Willie Waters, 1c; E. Smith, 47c; Lizzie Smith, 21c; Susie Smith, 17c; Charlie Smith, 12c; Paul Smith, 9c; Ruth Smith, 7c; M. E. Young, 55c; Rosa Vergason, 13c; Sadie Vergason, 41c; Mac Dickinson, 17c. Total, $5609.20.

Mrs. M. T. Perry, package of bedding; Ruth E. Swinger, baby dress; Mabel Morrill, a quilt; Mrs. H. Honeywell, package of clothing; Hester Knapp, 2 dozen pairs of shoes, value $48. Mrs. Lydia Ziegler, chair cushions; Effie and Mattie Reed, a quilt; Gracie Mc Clelland and others, a quilt; Amanda Swinger, a baby dress; Minnie Thomas, a little dress; Ethel Shields, a pair of mittens and scrap book; Pearl Shields, cloth for pink aprons; Mrs. E. Warner, a rug, and cushions for chairs; Mrs. M. F. Mullins, a pair of pillows; Mrs. P. P., an album quilt; Maytie Anderson, baby dress, shoes and stockings; Mrs. Myrtie Burleson, a quilt; Mrs. Frank Lamonda, quilt; Eaton Rapids Church, box of clothing and bedding, per Hattie Hayward; Minneapolis, per Mrs. G. T. Bunkley, package of clothing; J. C. Loomis and family, a quilt; M. E. Trotman, pair of woolen stockings; Mrs. J. Jones, 4 pairs stockings; Mrs. C. Jacobson and Della Wynn, box of bedding; Mrs. N. F. Rugg, barrel of clothing, etc; Mrs. M. F. Dibble, box of children's clothing; Mrs. Laura Mc Clurg, roll of rag carpeting.

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION GENERAL FUND.

THE development of medical missionary enterprises in various parts of the world requires a general fund which may be used for other than purposes specifically indicated by the donors. An almost unlimited amount of means might be advantageously used in various directions in which assistance in the work of this Association is loudly called for. It is hoped that persons of means will remember this Association and its work in the distribution of their gifts, and that this beneficent work will also be well remembered in the preparation of wills and legacies.

Mr. & Mrs. Gobeille	$2,000.00
Miss Eva Gobeille	300.00
Miss Virginie Gobeille	105.00

CHICAGO MEDICAL MISSION FUND.

THE foundation for the Chicago Medical Mission was laid by the donation of $40,000 by Brethren Francis H. and Henry S. P. Wessels. It is understood, however, that this sum is not to be expended, but to be invested in permanent buildings and appliances. From $50 to $100 a week will be required to keep this mission in operation. Donations are solicited. Each number of the MEDICAL MISSIONARY will contain a report of the work done. We know of no place where any sum of money, great or small, is more needed or will be more appreciated than in this enterprise.

Contributions of second-hand clothing for men, women, or children, as well as cash, will be acceptable. Before sending clothing, however, please note suggestions in Relief Department in relation to contributions of this sort.

Chas. S. Baker	$50.00
J. H. Kellogg	25.00
Mrs. J. H. Kellogg	25.00

ONE hundred dollar fund for the education of ten native Hindoo boys one year:—

J. H. Kellogg	$20.	Paid.

DONATIONS TO THE SOUTH AFRICAN SANITARIUM.

AT the earnest solicitation of the Brethren Wessels, and others engaged in work in South Africa, steps have been taken for the organization of an Auxiliary Medical Missionary and Benevolent Association in South Africa and the erection of a Sanitarium in that country. The following donations have already been made to this enterprise. It is believed that the remainder of the $50,000 needed for the organization of this enterprise will speedily be contributed by the friends of the work in South Africa.

John J. Wessels	£2,000
Francis H. Wessels	2,000
Peter J. D. Wessels	1,000
G. D. J. Scholtz	500

WHENEVER you are blessed, it means that God wants you to be a blessing. Water that does not overflow soon stagnates.

Forms of Bequests of Real Estate and Personal Property to the

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

FOR PERSONAL PROPERTY.—I give and bequeath to the Seventh-day Adventist Medical Missionary and Benevolent Association, of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, ... dollars, to be paid in ..... days after my decease to the Treasurer of said Association, to be applied to the general uses and purposes of said Association. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Association, may be named if it is desired that the sum bequeathed should be devoted to some special purpose.)

FOR REAL ESTATE.—I give and devise to the Seventh-day Adventist Medical Missionary and Benevolent Association of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, to its successors and assigns forever, all that certain (here insert description of the real estate), with the appurtenances, to be applied to the general uses and purposes of said corporation. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Seventh-day Adventist Medical Missionary and Benevolent Association, may be named, if it is desired that the property bequeathed should be devoted to a special object.)

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THE SANITARIUM MEDICAL MISSION.

SANITARIUM HOSPITAL.

THE ENDOWED BEDS.

The Mrs. E. G. White Bed.— This bed has a new occupant since the last report. A poor woman, dependent upon hard work for a livelihood, came with a large tumor which she had had for eighteen years. In spite of the immense growth, she continued to work at the wash-tub and elsewhere till quite recently.

The circumstances of her coming here were quite interesting. She had been to an eminent surgeon in the home land, and since coming to this country had also applied to a leading hospital for the removal of the tumor, but both surgeons refused to undertake the case. Meeting on a street car a lady recently out from our surgical ward, they fell into conversation, when the patient, learning her condition, suggested that she try at the Sanitarium Hospital. She was met by the discouraging reply that it was of no use; if those to whom she had applied could do nothing for her, there was no use in her trying farther.

But her new found friend was not content to leave her so, and persisted till she brought her to the Hospital and remained to hear the diagnosis of her case, and to learn that it was decided to attempt the operation.

The long existence of the tumor, its size and numerous adhesions, and the fact that its removal involved that also of the organs complicated in it, made the operation an unusually critical one, even for its class. It was successfully performed, however; the Lord's blessing attended the effort; and the gratified patient is recovering rapidly. Her fine constitution will doubtless enable her to get up more quickly than some cases.

The Wisconsin Bed.— The occupant of this bed, reported last month as a surgical case, has returned home, and the second case, which we barely alluded to in the last report, is now occupying the bed. She is improving slowly, as well as could be expected, considering the nature of her difficulty, an obstinate stomach trouble.

The Illinois Bed has been vacated since last report, the patient returning home to continue treatment there.

The Minnesota Bed.— This patient is one who needs long patience to await nature's co-operation in the work that is being done for her. We trust she will soon be rewarded by more rapid improvement.

The Mr. and Mrs. Tysckiewicz Bed.— The patient who has been allotted to this bed is a poor sufferer from rheumatic difficulties. He is receiving some relief by means of the treatment, and will gain valuable information relative to the future care of himself. He is very grateful for the opportunity given him by means of the endowed bed. Tears of gratitude came to his eyes when he was told that he was to occupy it, and he felt that he had indeed fallen among friends.

The Vermont Bed.— The patient in this bed is coming up well from her recent surgical operation, though she has not yet been able to get about without her chair. She is steadily improving, however.

The Michigan Bed has in it a young colored woman who has been dragging out a miserable half-existence for some years, due to overwork in her early youth. She has had a severe surgical operation, which we have reason to hope will prove a great benefit, and give her opportunity to regain her health.

The Nebraska Bed No. 1. — The lady from Nebraska who has this bed came here quite broken down in health. She had been suffering since the beginning of the year. Her condition required three different operations, which have been performed within a few weeks. She is already getting about in a wheel chair, and though her stay here has been pleasant, she is beginning to think of the family awaiting her at home. She was one of the fortunate ones who found help before years of suffering had exhausted her, and hopes soon to be quite well again.

Nebraska Bed No. 2.— This patient, who has been previously mentioned, had a long illness after her surgical operation, and then surprised her friends by appearing among us without the wheel

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chair stage, which most convalescent surgical patients pass through. She looks the impersonation of happiness. She is to leave in a few days.

The Dr. Lindsay and Mrs. Hall Bed, by some oversight, was not mentioned last month. This month finds the patient coming up nicely since the last operation, which seems to have been, like the one performed earlier, a success. It is a great relief to her to feel that she is at last whole again, and her strength returning, and she carries the joy of it in her face. We who are looking on do so enjoy seeing the clouds of discouragement disappearing as strength returns to these feeble ones, and the sunshine of hope and courage taking their place. This patient is thinking of returning home as soon as she gets a little stronger.

The Iowa Bed.— The occupant of this bed bore the marks of long suffering in her face when she came. A surgical operation promised to relieve her of the seeming complication of maladies that oppressed her. She has recently entered the surgical ward, and is doing well so far. Though her operation was an important one, she was soon out in a wheel chair.

The Mrs. E. E. Kellogg Bed.— Mrs. —— has recently come. She has serious chronic troubles, of which a diseased stomach is one.

The Mrs. Gotzian Bed.— Mrs. —— failed in health last winter, and came to the Hospital completely prostrated. Her worst difficulty seems to be a seriously diseased stomach. She had been a patient here before; the help she then received encouraged her to try again, and her faith in the means used for her recovery is an encouraging feature in one so feeble. A slight improvement is already manifest.

The New England Bed.— The patient reported last month is improving, but the case is one which demands patience and perseverance. Now and then a day of unwonted freedom from suffering keeps her courage up, and such days are becoming more and more frequent, to her great joy.

Two other patients have been assigned to the New England bed, one having been a great sufferer for years, with symptoms indicating great nervous prostration. She has but recently come, and will have to undergo a surgical operation before there is hope of her gaining.

The other patient is a lady who was early left a widow, and has devoted her life to others in various ways, as a mission worker and also as a trained nurse. She received her training in an eastern hospital, and as is usual with those who have been in hospitals elsewhere, is warm in her expressions of appreciation of the care she is receiving, and the spirit manifested by all connected with our Hospital.

This patient was quite broken down in health, had been unable to do much the past year. She was suffering from nervous prostration, due in part to causes which a surgical operation will doubtless remedy. This she has just had, and when we saw her last, was getting, as she said, so she "could smile a little." She is very grateful, receiving all that is done for her as from the Father's hand, a token of his love.

Of the sixty-eight surgical operations performed during the month, fully the usual proportion were free. By another month we hope our space will allow fuller mention of this work. Some most interesting things frequently occur in connection with it, not always from a surgical standpoint alone, but often of interest to any who rejoice to see their fellows relieved from suffering, and their feet set in the direction of health. E. H. W.

FROM OLD PATIENTS.

THE patient reported in the Iowa health and temperance bed, after being at home for some weeks, writes: "I am still gaining in strength and flesh, am beginning to help cook, and wash dishes quite a little. We are preparing to enter the work if the Master wants us, and are inquiring diligently of him each day." She is showing her sister how to give baths, and some of the simpler treatments she has taken here, and is "making quite a nurse of her," she says.

Another patient says her first errand after reaching home was to go out to look for our health foods, which she happily succeeded in finding. She sent for "Science in the Kitchen," and is preparing to keep up the diet which proved so satisfying and healthful while here. So the ideas the patients obtain here with regard to rational methods of treatment and healthful diet, are scattered among others as they go out.

The patient who occupied the Iowa Conference bed, writes that she is gaining in flesh and is of good courage. She can get around better than she has for eighteen years, and expects to continue improving. We know of no reason why she should not. We always rejoice to hear of the progress of the patients who have been with us. E. H. W.

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MEDICAL MISSIONARY SCHOOL.

NOTES FROM DISTANT FIELDS.

MISS BEE has been so long silent in the columns of the MEDICAL MISSIONARY that some, perhaps, have not known that she has been actively at work most of the time since she left for California. Her first effort after reaching there was to begin a cooking class at the Health Retreat, which became so interesting that it absorbed her time and strength, and aroused a permanent interest on the part of many. We give some extracts from a recent letter.

"About the first of October a three weeks' institute was begun at the Retreat, into which were gathered ministers, licentiates, and Bible workers from various parts of the Conference. My part was to conduct the classes in cooking and physical culture. About thirty-five attended the cooking class, and the gymnasium was full nearly every morning and evening. A number have ever since manifested a good interest in this work, and several have expressed themselves as never having realized how much there was to it.

"A number who attended the institute stayed to take a six months' course of instruction, and others came till the class numbered forty-three. In this latter course also, I had charge of the cooking class and the physical culture. 'Christian Temperance and Bible Hygiene' was used as a text-book, and the Bible was also studied upon health subjects and upon practical topics of Christianity, and lectures were given by the doctors every evening."

Miss Bee speaks especially of the results of the instruction in healthful dress and the physical culture practice. A very marked improvement in physical development was manifest on the part of those who followed the practice. "As we look back over our class work, we can feel that the promise has been verified to us, 'God will bless every effort put forth in this work,' and my confidence in it grows stronger and deeper.

"Some of our class were taken from us for other fields of labor, quite early in the course. Brother and sister Chapman left us to go on the 'Pitcairn' to Tahiti. Sister Ingalls left us later to go to Australia, and another member of the class to take her place as State secretary. A small delegation is going to Battle Creek. One is taking a medical course in San Francisco, and nearly all the rest have remained at the Retreat to take the two years' nurses' course.

"While the class was in session, and soon after, I had the opportunity of giving several talks on this subject in other places. I was quite worn when the class closed, and felt that I needed rest very much, but after a week or two, began to feel very much better, and was urged to take charge of a cooking class which has just started in Oakland, which I did. Brother and sister Butz, who took our course at the Retreat, have direct charge of the classes, of which there are several in the study of health topics. The school is composed of mission workers, and numbers about twenty. Brother Butz teaches a class in physiology, hygiene, and Christian temperance. Sister Butz has charge of the practical work in cooking and in simple treatments for disease. There are also classes in the study of the Bible. I come down from Napa on Monday morning, and go back on Thursday evening, giving two or three talks each week on the subject of healthful living.

"Next week we expect to start a new class in cooking for the members of the church and others who wish to join. This class will be taught by talks and practical demonstrations. Besides this, I am trying to do some work by correspondence in sending out health literature, so you see I have enough to keep me busy. It seems like seeing an old friend when the MEDICAL MISSIONARY comes, and I think that almost every one is better than the one before it."

Brother and sister Hutchins write from Ruatan, Bay Islands, Honduras: "We have both had a slight attack of chills and fever, but we gave it but one opportunity to try us. Through prompt attention we broke it up, and have had no signs of it for some time.

"We have now a church at Bonacca of twenty-five members, and a nice little house thirty-five by twenty-four feet, almost completed, which will soon be ready for service. We also have had donated a much-needed little house for a mission home, for which we praise the Lord."

Brother Hutchins speaks of a press of work, and hopes to send some interesting items for the MEDICAL MISSIONARY soon.

CHRISTIAN HELP WORK IN COLORADO.

APPARENTLY, Colorado is going to be the banner State in Christian Help work. We learned, in conversation with Eld. J. R. Palmer at the late General Conference, that some work in this direction had been carried on by the Bible workers in Denver for a year or more; so the idea was not a novel one to the workers in that State, and its value had already been so thoroughly demonstrated that our organizer,

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sister Florence Cornell, found a good interest in the work already prepared when she began her first efforts at organizing a band in Boulder, Colorado, a few weeks ago. Sister Cornell has been secretary of the Sabbath-school work in Colorado, and still has the work on her hands, so that she is able to devote but a portion of her time to Christian Help work. But assisted by one of our Sanitarium nurses, who was obliged to accompany an invalid sister to Colorado, sister Emma Thornton, she has given to the work as much of her time as possible, and with excellent results, as will be seen by the following extract from a letter received from her a few days ago: —

"To-day we organized an enthusiastic Christian Helpers' Band with the following members: —

"*Leader* — Lewis Procter.

"*Gospel Worker* — Miss Ellis Waldemer.

"*Nurse* — Mrs. Lydia Green.

"*Mothers' Helpers* — Mrs. Mary Washburn, Mrs. Clara Euler, and Mrs. H. B. Hayward.

"*Burden Bearers* — Wm. Hayward, Del Crotty, and L. A. Hansen.

"They are every one workers, and I trust will do good work.

"The interest in the instruction is deep. It is amusing, really. They are the hardest meetings to break up I ever saw. Often I tell them four or five times that they are all excused, before one of them will stir from their seats—they have so many questions to ask. To-day it seemed as though we could hardly drive them away. But as we had been together two hours, I said that I must go. Surely, I must try in some way to shorten the meetings.

"Quite a number of the canvassers have attended a few of the meetings, and they are now doing good missionary work in the different places where they canvass. They tell the people who will listen to them about hygienic living, until they are creating quite an interest in some of the little towns.

"One of the most earnest members of the band is an old lady 72 years old. She wanted to join, and I told her I was afraid she was not strong enough to do the work. 'Oh, yes I am,' said she. 'I can help some over-burdened mother with her work, anyway. Oh,' said she, 'I never in all my life had anything take hold of me like this Christian Help work. Just as soon as I heard of it, I said, "May be there is something I can do for the Lord."' She is so glad the Lord has given her some missionary work to do that when she talks of it the tears just stream down her face. No one has been more eager for every sentence of instruction in cookery and all other instruction than she, and she wants to tell others how to live healthfully. Every member of the band has gone into it with all the heart."

CHRISTIAN HELP WORK AT THE SANITARIUM.

We are glad to be able to give a more definite report of the work of our bands in this number than we have yet done. Brother A. W. Semmens, who has taken a most active interest in this work from its organization, has prepared a report covering two weeks of the month of July, which we give below. We hope to present even fuller and more systematic reports each month hereafter.

Not all the bands are represented in the report this month. The leaders of several are away for various reasons, and several of the members. The members of Band No. 1 are acting as leaders to younger bands. Bands Nos. 2 and 7, Ann Arbor, have left that field for the summer, and are working wherever they happen to find themselves. Some of them are at the Sanitarium, and temporarily connected with the bands here. The leaders of both these bands are in Chicago, connected with the medical mission there.

The leaders of Bands Nos. 4, 10, 14, and 15 have also been sent temporarily to other posts of duty, and the reports from them will have to wait another month.

Whole number of visits made during the two weeks	246
Baskets of food supplied	19
Pieces of clothing distributed	12
Gospel conversations	36
Pages of reading matter distributed	1599
Treatments given	25

The work of individual bands is summarized as follows: —

Band No. 3. — Ten visits made, clothing furnished.

Band No. 5. — Twenty-eight visits. A poor crippled woman was found, who could do but little for herself. The house was cleaned up for her, encouragement was thus brought to the woman, and a blessing to the worker. Several children were gotten into Sabbath-school. Food was taken twice to a sick boy, the Bible read and Sabbath-school lessons studied with another. Several social purity pamphlets, were given away. This band has seven cases under observation.

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Band No. 6.— Ten visits made; three articles of clothing given away; one treatment given; and 164 pages of reading matter distributed.

Band No. 8.—Twenty visits; dressed an amputated leg three times a week; sent food twice to a lad sick with consumption; held two gospel conversations and prayer; took pamphlets on social purity and other health and religious topics to a family, which they appreciated very much; gave one treatment, clothing and reading matter to others. Two baskets of food, and 206 pages reading matter distributed. Five cases under observation. One barrel and two boxes of clothing collected and sent to Chicago mission.

Band No. 10.— Forty-eight visits made; two families supplied with food, two with other assistance. Twenty-two gospel talks given; one patient brought to dispensary. Two children brought to kindergarten. Nine cases under observation.

Band No. 12.— Twenty visits. Gave instructions regarding treatment, suggestions as to diet, and took "Steps to Christ" to one family. Patient improving under treatment, reading with interest. Left a steam inhaler at one place, at another place gave one treatment. Distributed 8 baskets of food, and held three gospel talks.

Band No. 13.— Seventy-six visits. Held two children's meetings, 14 children attending; one member spent four evenings drawing illustrations for the meetings. Gave seven treatments; supplied two families with food; placed four children in kindergarten; gave medical attention to one; other assistance in three cases. Gave four gospel talks, distributed 1000 pages of reading matter; two cases supplied with clothing; three sheets given; has 19 cases under observation.

Band No. 17.— Thirty-six visits. The members of this band are all very much interested in their work. One is visiting the sick; two meet with a number of children every Sunday; one is giving treatment; one is looking after discouraged invalids; one sings every Sabbath with the sick. One visits wherever she finds need, others are ready for any call. This band has given 13 treatments, supplied three baskets of food; two lots of clothing; sent 8 children to kindergarten. One did a washing for a poor woman who was unable to do it; and wrote a letter for another; held three gospel talks; distributed 18 children's papers, and 37 pages of tracts.

The brief summary above gives an idea of the great variety of work one may find to do. Brother Semmens adds: "The work is increasing in interest; there is abundance to do on every hand. It is a grand training in one of the most glorious works we can engage in." E. H. W.

REPORT FROM THE CHICAGO MISSION.

THE lateness of this issue gives opportunity for some statistics of the work in Chicago which have been received for two weeks in July. If there were any question as to the need of this mission, the figures we give would be sufficient answer. The workers are enthusiastic in their work, for they see so much wretchedness that they are only too glad to be able to relieve a little of it. To be sure, it is only a drop of cheer in the great bucket of human misery, but the influence of even a small work may reach much farther than we think.

Many little incidents are related by the workers, which show that it is not the physical man only that they reach with their bath tubs and scrubbing brushes, their laundry and their bowls of soup, as will be seen by what is said elsewhere in these columns. Some who have come in a state of maudlin intoxication have been sobered and cleaned up and sent into the meeting in the evening, where, with perceptions cleared up, they have been better able to appreciate the offers of mercy, and have gone away rejoicing in a power mighty to save. Some of these whom our workers have followed up, have been found holding fast to their new life, and climbing higher.

Some, even of those who are accustomed to receive help, are touched to tears by the kind words and evident sympathy which accompany the help given them. It is one thing to reach out shrinkingly to help some one, with every fiber of one's being in recoil at the repulsive object we are trying to help, and another to feel that under the filth and rags and repelling exterior is a man or woman whom Christ died to save,— a brother, one who may stand as we are hoping to stand one day, robed in the spotless white of Christ's righteousness. Christ touches those whom he helps, with the feeling of his own deep and tender sympathy. An arm's length help is doubtless better than none, but we can help those best to whom we come nearest.

On one afternoon recently, one hundred men came for baths; only eighty of them could be received, and the others were put off till another time.

The work among the women is done largely at their homes, though a small proportion come to the

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dispensary for treatment. The two lady nurses who are at the mission, spend what time they can in work with them, but the work at the dispensary occupies two days each week, and sometimes more.

The summary of the two weeks' work is as follows: —

Number baths given	415
" other treatments	192
" dressings applied	89
" prescriptions filled	63
" packages of food supplied	5
" lunches given	19
" persons using laundry	144
" " prescribed for at dispensary	61
" " visited by nurse	74
Garments given away	30
Tracts given away	105
Testaments given away	12

Gospel conversations held,—when it came to this part of the report, the persons filling it out had evidently been unable to keep track of the number, for it was put down simply, "A great many."

As has been stated elsewhere, it is designed to keep the higher thought prominent, and while the workers do not withhold purely physical help when it seems likely that that is all they can give, those who come to them are made to feel that there is more than that for them, if they will accept it.

E. H. W.

REPORT OF CHICAGO CHINESE SCHOOL.

THE school was opened at the new rooms at 100 Van Buren St., on Sunday evening, July 16. Nineteen scholars and twenty teachers were present. Seven new pupils came in during the week, the school being open every day. Twelve students were visited at their homes by the superintendents, Mr. and Mrs. H. H. Brand. As an illustration of the work done by this school and the manner in which it is appreciated, we present the following letter, addressed to Mrs. Brand, from a Chinaman now of San Francisco, who six months ago entered the school, fresh from his native land and unable to read or write a single word of English. The letter is written in a beautifully clear hand. We give it without changing the English.

"Dear Friend: —

"I am safely arrived at San Francisco since I leaved from your house some time ago. I am very sorry go away from you for San Francisco. I do not like to leaved from you. I like to stay with you and teach me then I understand good deal English. I have nothing to do just now so I thought I better write you few lines say how do you do to you. I never forgot you for you treat me so good. I will be very much pleased to have you come to see me when you come to San Francisco and I am glad to see you. I hope you will keep well and take care of you self. Give me regard to your family and oblige

"Your Friend,

"PON PON."

The following is the report of one week in the school: —

Whole number in attendance during week	45
Number of students Sunday evening	32
" " new students during week	13
" " teachers employed Sunday	24
" " " other days	4
" visits to Chinese at their homes	9
Amt. of collections and donations	$3 02

THE SANITARIUM MEDICAL MISSION IN CHICAGO.

HAVING returned from our weekly visit to the Medical Mission, which we have recently organized in Chicago, just as this number is going to press, we improve this opportunity of giving our readers the latest news on this interesting work. We found the dispensary, bathroom, and laundry thronged from morning to night. One day during the week, 110 persons availed themselves of the benefits of the Mission. Since the opening, five weeks ago, more than 1300 different persons have received the benefits of the dispensary. Of this number, more than 700 have been such cases as to require medical assistance. The remainder have made use of the free bath and the laundry. Besides this, 100 or more persons have been cared for at their homes by the missionary nurses.

The Chinese school is prospering wounderfully. Sixty-seven Chinamen were present at the school Sunday evening. There were twenty-eight teachers present, making nearly one hundred persons in all. The room was quite too small to accommodate so large a number; but notwithstanding its crowded condition, the kindly disposition of the pupils and their appreciation of the efforts made in their behalf, prevented any inconvenience. It is hoped that larger apartments may be secured in the near future. Dr. Hoenes, who has been spending a month at the mission, has returned to his work at the Sanitarium, and Dr. O. G. Place has taken his place at the Mission for a month. Brother Caro will return to the Sanitarium in a few days, to resume his studies, his place being supplied by Bro. Brand. All the workers are of good courage and full of enthusiasm for their work. We look forward with great interest to the time when a similar work can be started in other of our large cities.

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RELIEF DEPARTMENT.

[THIS department has been organized in the interest of two classes: —

1. Young orphan children.
2. The worthy sick poor.

The purposes of this department, as regards these two classes, are as follows: —

1. To obtain intelligence respecting young and friendless orphan children, and to find suitable homes for them.

2. To obtain information respecting persons in indigent or very limited circumstances who are suffering from serious, though curable, maladies, but are unable to obtain the skilled medical attention which their cases may require, and to secure for them an opportunity to obtain relief by visiting the Sanitarium Hospital. The generous policy of the managers of the Medical and Surgical Sanitarium has provided in the Hospital connected with this institution a number of beds, in which suitable cases are treated without charge for the medical services rendered. Hundreds have already enjoyed the advantages of this beneficent work, and it is hoped that many thousands more may participate in these advantages. Cases belonging to either class may be reported in writing to the editor of this journal.

The following list contains the names and addresses of persons who have kindly consented to act as agents for us in this work, and who have been duly authorized to do so. Facts communicated to any of our local agents in person will be duly forwarded to us.

It should be plainly stated and clearly understood that neither orphan children nor sick persons should be sent to the Sanitarium or to Battle Creek with the expectation of being received by us, unless previous arrangement has been made by correspondence or otherwise; as it is not infrequently the case that our accommodations are filled to their utmost capacity, and hence additional cases cannot be received until special provision has been made.

Persons desiring further information concerning cases mentioned in this department, or wishing to present cases for notice in these columns, should address their communications to the editor, Dr. J. H. Kellogg, Battle Creek, Mich.]

THE names of our local agents are omitted this month so as to give more space for the presentation of cases needing immediate attention. We find that this part of the work is developing much more rapidly than we had anticipated. Homes have been offered for nearly all the little ones whose names have been mentioned in these columns, and the interest which has been aroused in the work that we have undertaken has been far beyond our expectation. For this reason we shall not be able to publish the list of agents regularly, but will do so now and then, as space will allow.

TEMPORARY HOMES.— It is often necessary to find temporary homes for children, while waiting for permanent homes. We are glad to announce that the following persons have volunteered to take such needy ones in case of emergency. We shall be glad to add to the list. All correspondence should be conducted through this office.

Mrs. E. L. Mc Cormick,	Michigan.	Anthony Snyder,	Michigan.
Mrs. A. M. Osborn,	,,	Henry Snyder,	,,
Mrs. Anna Haysmer,	,,	F. D. Snyder,	,,
J. Staines,	,,	Wm. Kirk,	,,
John Wallace,	,,	E. Van Essen,	,,
N. A. Slife,	,,	Dr. J. D. Dennis,	,,
D. D. Montgomery,	,,	Mrs. Prudie Worth,	Wyoming.
Chester Hastings,	,,	James Dobbin,	New York.
Mrs. E. L. Merry,	Massachusetts.		

TWO MOTHERLESS BOYS (NOS. 115 AND 116).— A bereaved father in Pennsylvania asks that a home be found for his two motherless boys, aged five and six years. They are both nice-looking boys, and said to be very intelligent and good. The father expects to give his life to missionary work, and cannot maintain a home for them.

A WEE ONE (No. 117).— A little baby in Michigan, only four weeks old, needs a good home with Christian people, who can take it and love it as their own. Some motherly heart will surely respond to this.

A SAD CASE (No. 118). — A boy aged nine years, living in Michigan, has been bereft of a father's care, and his mother is blind, so he has been "neglected," the letter states, during the past two years. He needs to be under control, and will be a good boy under favorable circumstances. Will not some good missionary take him, and train him up for a good and useful life?

TWO MOTHERLESS BAIRNS (NOS. 119 AND 120).— Two Christ's little ones are in sad need of a home where loving hands will help them and loving hearts defend them. They are four and five years of age, and live in Massachusetts. Both have blue eyes and light brown hair, and are very attractive. For three years they have been given only boarding-house care, and their guardian wants to find a home for them. He would like to have them together if possible.

A LONELY FATHER asks for homes for two of his motherless children, two boys (Nos. 123 and 124), aged four and five years. They are bright, intelligent little Danes, and have been brought up so far in a good home, under the instruction of excellent Christian parents. The father is a day laborer, but will help in the support of the boys as far as he can. They live in Minnesota.

"INASMUCH."— Here comes a group of four little ones (NOS. 125, 126, 127, AND 128). Their father is dead, and their mother's health is failing, so she sees it cannot be long that she can care for them. Who will open the door to them? Their ages are respectively eleven, nine, five and four. They have dark eyes and brown hair. They have always lived in Kansas with their parents.

A SEVEN-YEAR-OLD (No. 129).— A little boy seven years old, in California, has lost his mother, and the father has given him to some aged people who do not feel able to bring him up right. He is of German

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parentage, with light hair and good health. Will not some one make a home for him?

VIRGIE ELLEN (No. 130) is the name of a wee girlie in Indiana, only three months old. The mother is dead, and the father has no home in which to care for the babe. The little one has blue eyes and light hair, and though very small, weighing only nine pounds, is healthy. What a bright addition she would be to some childless home!

TWO BROTHERS (NOS. 131 AND 132), from Michigan, are in need of a home. One is five and the other ten years of age. Their mother died some two years ago, and the father is not able to care for them.

TWO MORE BOYS (NOS. 133 AND 134) are in need of a home. These also live in Michigan. They are three and five years of age, have good health, with brown hair and eyes. Here is a good opportunity for doing missionary work in bringing up these children to be a blessing to the world. Who will undertake the task?

HOMES FOUND.— We are glad to announce that the little boy advertised as No. 107 in the June number of this journal, has found a good home with Mrs. Clara Mosher, of Hillsdale, Mich. Having lately lost a dear little boy of her own, she has taken Willie to her heart and home in his place.

No. 121 has also been put in a home.

AT REST.— The colored baby (No. 135), spoken of in our last issue, has since then found his home in the quiet resting place of the dead. His loving Father in heaven has taken him away from the sorrow that too often falls to the lot of these little ones.

ANOTHER CASE (No. 137) is that of a three-year-old baby who needs a home. She is a bright, pretty child, with clear complexion, blue eyes, and auburn hair. She is now in Michigan.

HARRY (No. 138) is a "wee bit mon" only three months old, who finds himself in this world without any place to stay. Who will give him a home?

SAD FACES look out at us from the photograph that has been sent of two little girls (Nos. 139 and 140) about eight and nine years old, living in Michigan, who are just about to be turned away from home. How full the world is of trouble and sorrow! Cannot some one help to lift the sadness from these little faces?

TWO BELGIAN CHILDREN (NOS. 141 AND 142), a boy and a girl, aged respectively ten and twelve, are reported from Pennsylvania. Their mother is dead, and the father is unable to support them. They are nice, smart-looking children.

MOTHERLESS.— Another little boy and girl (Nos. 143 AND 144), in Kansas, have been left motherless, and the father's health is so poor that he is anxious to find homes for his children before he is called away from them. They are good children, well-appearing, and have good health. The little boy is nine and his sister six years old.

DE FOREST (No. 145) is a dear little Michigan baby, six months old, with black eyes, dark hair, and a bright face. He has perfect health, and will doubtless bring sunshine to the home that is opened for him. Won't some one take him quick?

FORSAKEN.— A little girl (No. 146), two years old, has been forsaken by both father and mother, and is now living with an old lady 63 years of age, in the State of Iowa. The dear old lady has her hands full now, and cannot take another child at present. We hope that some one will want a little girl with blue eyes, and light curly hair, who is bright, strong, and healthy.

CLOTHING FOR THE POOR.

THE call for clothing of all kinds and the numerous offers to supply assistance of this sort, have led us to organize a Clothes Department to receive and properly distribute new or partly worn garments which can be utilized for the relief of the very poor. In connection with this work it is very important that a few points should be kept in mind and carefully observed:—

1. Clothes that are so badly worn that repairs will cost more in money or labor than the garment is worth, will of course be of no service. Garments that are old, though faded, or which may be easily repaired by sewing up seams, or made presentable by a few stitches judiciously taken in some point in which the fabric is nearly worn through, may be utilized to most excellent advantage. But garments so badly worn that they need extensive patching, or clothes which have become much soiled and grimmy by long use in some dirty occupation, should find their way to the rag bag instead of the missionary box.

2. Freight must always be prepaid. It costs as much to send 25 pounds or any amount less than 100 pounds as to send the full 100 pounds; consequently it would be well for those who think of sending clothes to be used in this department, to put their contributions together in one shipment, so as to get the benefit of the 100-pound rates. *We are obliged to ask that freight should be prepaid as a means of preventing loss to the work in the payment of freight upon useless packages.*

3. Clothes that have been worn by patients suffering from any contagious disease — such as typhoid fever, erysipelas, consumption, and skin disorders of all sorts, as well as scarlet fever, measles, mumps, diphtheria, and smallpox — should not be sent. Infected clothes may be rendered safe by disinfection, but we cannot trust to the proper disinfection of such garments by those sending them, who, in the majority of cases, are quite inexperienced in such work; neither should those who unpack the clothes be exposed to the risk of contamination while preparing them for disinfection at this end of the line. Such clothes should, as a rule, be destroyed. If they are not destroyed, almost infinite pains are required to render their use perfectly safe.

4. All articles received here are carefully assorted and classified, and are then placed as called for where they will do the most good.

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MISSIONARY NOTES.

E. J. GLAVE, Stanley's lieutenant, is about to start for Africa to investigate the slave trade. He will have a well-organized caravan.

***

BISHOP THOBURN writes to the Indian *Witness* that Mrs. Abraham, of Portland, Oregon, has given $15,000 in aid of the girls' boarding-schools under his care in India.

***

FAMINE prevails in Northern Africa, especially in Algeria, where 50,000 people are dependent on charity. The people of Pondoland, a British possession, are also suffering.

***

YORUBA, in North Guinea, is very populous. There are ten cities, each with a population of from thirty to seventy thousand, and each surrounded by many tributary villages.

***

THERE are 12,000,000 square miles in Africa, of which 11,500,000 have been partitioned off. France has three million, England two million, and other European govenments in proportion.

***

AT a national Protestant Sunday-school convention, held in the city of Mexico last April, where were represented six of the different missions, a resolution was taken toward the establishment of a high grade undenominational Christian college.

***

REV. ROBERT MC ALL, head of the Mc All Mission in France, died in Paris, May 11. For twenty-one years he has labored in France as a missionary, and through his efforts 140 stations were established where the gospel was regularly preached. He was born in Manchester, England, in 1821.

***

THE *Regions Beyond* for June chronicles the death of two more of its mission workers on the Congo from hematuric fever. the disease which has carried off so many of the most valuable workers in the West Central African Missions. We do not wonder that at headquarters prayer was specially offered that a remedy might be found for this fatal fever.

***

ACCORDING to *All the World*, the number of inquirers at Salvation Army meetings in India during 1892 was 15,566. "A convert is one thing, a Salvationist another." Of this number 5100 have become the latter. The army has now 1190 missionaries at work abroad: India, 421 (128 European); France, 392; South Africa, 190; these three countries head the list.

***

REV. A. LOGSDALL writes in the *Mission Field* of the Hos of Singbhum as the most interesting people he has met in India. They number about 150,000, and are hardworking, truthful, and honest, never having been conquered before the arrival of the English. They worship evil spirits, and sometimes sacrifice all their cattle to propitiate them. Occasionally, when they have found that to be of no use, they turn to Christianity.

THE world's congress on Africa meets in Chicago in August. Geography, history, arts, language and literature, religion, natural science, sociology, and political science will be discussed in a great variety of phases. Explorers, historians, philologists, and scientists of the day, missionaries from that field and those who have studied missions at home, will take part in the discussions.

***

A NEW general hospital was opened last March at Kucheng, China. It is a memorial of Bishop Wiley of the Methodist church, who was from 1851 to 1854 medical missionary at Foochow, and after his return to this country an efficient home agent in the cause of missions. It is hoped that several endowed beds can be provided for the most needy, the cost of the beds being twenty dollars a year each.

***

THE Protestants in Uganda have two thirds of the country allotted to them, the rest being divided between the Mohammedans and the Catholics, in proportion to their numbers. The Protestant missions seem to be going on prosperously, but this very prosperity from political supremacy may prove to be a greater danger to true progress than the bitterest persecution. It is from Uganda that such wonderful stories come of the demand for the Bible among the natives.

***

THE United States is of late becoming a mission field in a new sense. It is not pagans and papists who are to be converted to Christianity, but professed believers in Christianity are to be the subjects of the new propagandas. Mr. A. A. Webb, recently United States Consul at Manilla, who professes to be a convert to Islam, has come to America, it is said, to seek converts to his faith. Close upon the heels of this announcement comes another to the effect that Rev. Walter Elliot is proposing, by public addresses, by wayside talks, and distribution of leaflets, to convert the non-Catholic element of America into papists.

***

THE Church of Scotland *Mission Record* says of the Jews at Smyrna, the large numbers came in from Russia in a most destitute condition. They were coldly received by their kinsmen, but the kindness of the Christians and Jewish converts so impressed them that a deputation waited upon the missionary, and asked for religious instruction, saying it had been borne in upon them that perhaps their sufferings were the result of their not having recognized their Messiah. Twenty-one of them have since been baptised, and more are waiting for further instruction. They have been severely tempted by offers of work or money to leave their new-found faith, but have stood firm.

***

LASSA, the capital of Thibet, is rigidly closed against all foreign intrusion. The interdict extends even to foreign goods. Mr. W. W. Rockhill, who has explored Thibet considerably, has recently made a second unsuccessful attempt to reach the city. His first attempt was made in 1889. Two Catholic priests, named Huc and Gabet, visited the city in 1846, since which it is said no white man has set foot in its precincts. Several explorers have attempted to reach Lassa in vain. Bonvalot, the French explorer, went within two days' journey of it, but was turned back. The people would sell him animals with which to leave the country, but would not allow him to proceed. Mr. Rockhill yet hopes to succeed.

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CHILD-TRAINING.

[A lecture delivered before the Missionary Mothers' Class, by J. H. Kellogg, M. D.]

(Continued.)

UNFORTUNATELY, the training of children is generally looked upon as menial work. Any girl ten or fifteen years old, who will be kind to the child, is thought to be good enough for a nurse-girl. "Baby-tending" is usually considered the worst kind of drudgery. I have heard mothers complain many times that they have to spend most of their time in taking off and putting on baby clothes, washing faces, etc., and they think that their life is pretty much thrown away, because they have little time to do anything else. Such mothers have not the smallest conception of the value of their opportunities.

It is not an uncommon thing to see mothers who live in luxury, surrounded with every advantage that wealth can give them, giving their time to entertaining company in their drawing-rooms and meeting their social engagements, while the children are sent off to the nursery under the care of some girl who speaks a foreign language, and who perhaps is a regular despot. The nurse-girl has control of the child; the mother sees it only enough to know that it is clean, and that its clothes are properly adjusted. She sees to it that the child has enough to eat and drink, and that it has it at the proper time. I have seen such children out on the street with the hired nurse-girl, who, with a hard face, was trundling the children along, all bundled up in silks and satins, in an elegant little chariot, but looking doleful and sad, as if they had nothing to make them happy. The children were being "taken out for their health," but the whole thing was done in a mechanical way in which there was no enjoyment for the child, and little profit.

Children cannot be properly taken care of in a mechanical way. The mind of the child might fitly be compared to a home garden. Go into such a garden, and see the skillful gardener at work among the flowers. When a plant is weak and leaning over toward the window because it has not enough light, he turns it around where it can get more light. When he sees that a plant has too much water, he gives it less; when it has not enough, he gives it a good bath. When he sees, by its appearance, that a plant has not sufficient air and sunlight, he gives it extra care, admitting air and sunshine, and bathing

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its leaves, branches, and trunk. Pretty soon you will see the result of this careful gardening. The weakly plant begins to catch up with the more robust ones. By and by, as the result of this careful training, we see buds, and then blossoms on the plant.

This illustrates the careful training of childhood. Here is a little infant plant, which the mother may watch as it grows up. If she watches and trains it carefully, by and by she will see physical and intellectual buds shooting out; she will see various faculties dawning and developing, in which she will be interested. Let her put into that child's mind a thought to-day, and then watch it. By and by she will see the result. Perhaps the child does not say anything when the thought is given; it does not know what to say. But that thought is a picture which the mother has imprinted on its brain, and that picture will remain there, and the child will revolve it over and over. Thus the mother can from day to day form the mind of her child. She can do the same thing with the mind of the child that the painter does on the canvas; she can put the right ideal into the mind; she can paint upon the fabric of its brain just such an ideal as she wishes her child to imitate. The mother can do it, and the teacher can do it, and that is what the nurse-maid ought to do. But the mother who turns her child over to the nurse-maid, misses the most important opportunity of moulding the mind of her child. She misses it, because in infancy the mind is blank, or comparatively so; no seed has been sown. There is but the soil and the tendency to grow some kinds of seeds more thriftily than others. All the seed that goes into the child's mind is yet to be sown there, and the mother, nurse, or teacher — the one who has the care of the child — can put into that child's mind, can sow in that soil, any kind of seed that she pleases. Now that is a most blessed opportunity; for after three, four, or five years have passed, and the child's mind is full of the most uncanny and noxious weeds, the rest of its life must be spent in uprooting those plants, the evil seed of which has been sown during its earliest years. So the first four or five years are the most important part of the child's life.

Then we may safely say, it seems to me, that the reason for looking upon the care of children as menial, is that it is not understood. And because it is not understood, this important work is done improperly. Proper training is doing for the child-plantlet what the skillful gardener does in rescuing the wild plant from the woods, bringing it under the best influences, and caring for it and training it and transforming it into a beautiful flower, as has been done, for intance, in converting the wild cranberry into the beautiful "snowball." If, instead of this, the child is placed under the control of a careless hired servant, the mind of the child is left to drift, drift, drift. Instead of being encouraged and developed, it is dwarfed and stunted.

The young mind is full of curiosity. It does not know anything at first, but it wants to know. It is like the little plant which puts out one shoot, then another, and another. Now suppose the gardener picks off the little bud; it grows another in another place, and the gardener picks that off. If this process is continued, the plant will be dwarfed and deformed. This illustrates the treatment of many a little child who begins to inquire the reason for this and that. The child wants to know the reason of things, and when one question is answered, he asks another. Answer that, he has still another one to ask. For the child's mind is empty at the start — it does not know anything; that is the reason why he must ask so many questions. It is just like an empty vessel that needs to be filled. But if you say to him, "Don't ask me so many questions; I don't want to be bothered with you," what is the result? — It cuts off the child's investigations in that direction. So he starts off in another direction, and by and by he asks you another question, and his investigations are checked again. In this way these little buds that might have been splendid branches, bearing a wealth of beautiful blossoms, are nipped in the bud, and, mentally, that child becomes a dwarfed child: it is just driven in upon itself.

It is this repression that makes the change in the faces of the children. When a child is two or three years old, it is pretty, sweet, and *bright*. But when a child has been treated as I have mentioned, that bright look has disappeared by the time he is six or seven years old. Two thirds of the children, when they reach that age, become stolid and blank in their looks. They are not so interesting and spontaneous as they used to be. They are no longer making those new and startling comparisons that were a continual source of surprise and pleasure to the parents. The child has lost his spontaneity. Why? — Because it has all been crushed out of him; the child has been dwarfed and stunted. He has been treated in the same manner as if the gardener had been around among the plants and picked off all the little buds that were just shooting out. This sort of training of the child is what results in so many dwarfed, one-sided brains.

(To be continued.)

WALKING with God is done one step at a time.

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MEDICAL MISSIONARY WORK IN THE SOUTH SEA ISLANDS, NO. 1.

BY M. G. KELLOGG, M. D.

HAVING been requested by the committee in charge of the foreign missionary work to accompany the missionary brigantine "Pitcairn" on her second voyage to the South Seas, as physician, I joined the company going out as missionaries, and at 12 o'clock M., January 17, was with the others on board our little vessel all ready for the voyage. Bidding adieu to the many friends who had assembled on the wharf to bid us God-speed on our way, we glided swiftly past Fort



PITCAIRN ISLAND.

Alcatraces, Fort Point, and out through the Golden Gate onto old ocean's mighty deep. At about 3 o'clock P. M., the steam tug which had taken us in tow from the wharf, cast off her ropes, and after giving us a farewell salute with her whistle, steamed back to port, leaving us to the mercy of wind and wave.

The weather being somewhat hazy, our vessel stood well out to sea until about sunset, by which time we had lost sight of land, and had made sufficient offing to cause the California Coast to disappear beneath the eastern horizon.

The hour of sunset found most of the missionary company suffering from that distressing sickness, "*mal de mer*," from which some did not fully recover for a month, although a few of us were soon well, the writer being sick but a few hours. We had favorable winds, although very light at times, from the day we left San Francisco until we reached Pitcairn Island, so that our course was quite direct, and we encountered no storms, nor did accident befall us on the way.

In addition to the usual religious services of evening and morning worship, Elders Cady and Cole, and the writer preached occasionally on week-day evenings, and we had preaching services and Sabbath-school every Sabbath. At the request of the missionary company, the writer gave thirteen lectures on "Christian Temperance" and "Bible Hygiene," all of which were well attended and listened to attentively by the entire ship's company, including such of the crew as could be spared from duty.

After losing sight of land, the day we left San Francisco, we saw nothing but sea and sky for thirty-one days. On Sabbath, February 18, at 4 o'clock P. M., Pitcairn Island appeared above the southern horizon, distant forty miles, and at 9 o'clock we lay to for the night, only eight miles from the island indicated. Pitcairn Island is a solitary rock rising abruptly from the ocean's depths to a height of more than eleven hundred feet. The island is less than two miles long, and is about three fourths of a mile wide. Its surface consists of a sloping valley facing north, around which, for seven eighths of its circumference, there runs a high but narrow ridge. The valley itself is from 300 to 600 feet above the sea level, while the elevated ridge has a varying height, being in some parts but 700 or 800 feet, and in other parts reaching to 1000 or 1100 feet.

The village is built at an elevation of about 400 feet above the sea level, the cottages being scattered picturesquely about amid groves of cocoanut palms, and banana, mummy apple, orange, lemon, lime, and several more fruit-bearing varieties of trees.

As Pitcairn Island has neither harbor nor safe anchorage, vessels calling have to lie on and off while business is transacted with the islanders. This is what the "Pitcairn" did during the time she was detained at the island, her cruising ground covering a distance of fifteen or twenty miles.

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We were sighted by the people on the isle at daylight the next morning, and coming off to us in their boats, they took most of the missionary company ashore.

On reaching the island we were met at the landing by a large group of native women and children, who greeted us heartily, and kindly carried our hand baggage up the hill to their village.

I have been much surprised at the physical strength of both men and women on the island. They have no beasts of burden, their only domestic animals being goats, sheep, cats, and an inferior breed of dogs. As a consequence, all labor has to be performed by hand, and all the carrying of produce and luggage has to be done by wheelbarrow or on the shoulders of the men and women.



MISSIONARIES OF THE "PITCAIRN" WHO SAILED JAN. 17, 1893.

Consultation was held with Eld. Gates, after which it was decided that himself and Eld. Cady, accompained by brother Edward Young, elder of the Pitcairn Island church, should go with the brig to the isle of Mangareva on a missionary prospecting tour, and that the remaining members of our missionary company should remain on the island, and hold a series of meetings, a sort of institute, in which we ›uld present the principles of faith, consecration, perance, and hygiene.

On February 24 the "Pitcairn" sailed away to Mangareva, taking with her the entire crew, and also the three brethren above named, leaving Eld. I. M. Cole and his wife, brother E. C. Chapman and his wife, sisters Cady and Andre, and the writer, on the island. The brig returned from Mangareva March 18, after an absence of twenty-two days, having been detained in her trip both ways by calms. Mangareva is but 300 miles from Pitcairn, yet it took six days each way to make the trip. Eld. Gates will write for the *Review* a full description of the isle of Mangareva, and of the eagerness of its people for Bibles and other publications in their own language, the Tahitian.

The missionary company remained on the island of Pitcairn from February 19 to March 23, a period of thirty-two days, during which we held fifty-five general meetings, thirty-three of them being conducted by the writer. Of these, five were prayer and social meetings, fifteen were preaching services, and thirteen were lectures on health and temperance. The other twenty general meetings, and about as many more for young people, were conducted by the other brethren. The meetings were all well attended, nearly the entire population turning out, and deep interest was manifested. It was the constant aim in every meeting to show the need of a close connection with God by living faith in his word.

In my lectures on health and temperance, the importance of our properly reflecting the image of God in our lives at all times was made the leading thought.

My visit to Pitcairn Island will long be remembered. I made many warm friends while there, and trust that some were strengthened in the Lord, and learned important truths in matters of health.

We left Pitcairn Island March 23 for Tahiti, which at this moment, April 5, at 4 P. M., has just appeared in sight, twenty-five miles distant.

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On leaving Pitcairn Island, we resumed our regular religious services on shipboard, with one exception; at the request of the missionary company, I gave a lecture every alternate evening on the diagnosis and treatment of disease, taking up at each lecture some special disease or class of diseases, and giving its symptoms, cause, natural course, and the methods of treating it successfully.

We left sister Andre on Pitcairn Island, to take charge of the school. She was in good health when we left, as was also sister Gates.

Our entire company on shipboard are in excellent health and spirits, none suffering any more from sea sickness, although the condition of our ship between decks is still anything but sanitary.

On the present voyage, the cabin, state-rooms, galley, and sailors' quarters are on the main deck, and we consequently escape much of the suffering endured by those who went on the first trip; yet even now the bilge water gas finds its way to all parts, especially during calms. Three of our company took bunks in rooms below deck when we left San Francisco, but they had to abandon them, as they were getting sick. We are quite crowded for sleeping room even now. Two of our number sleep in the forecastle with the sailors.

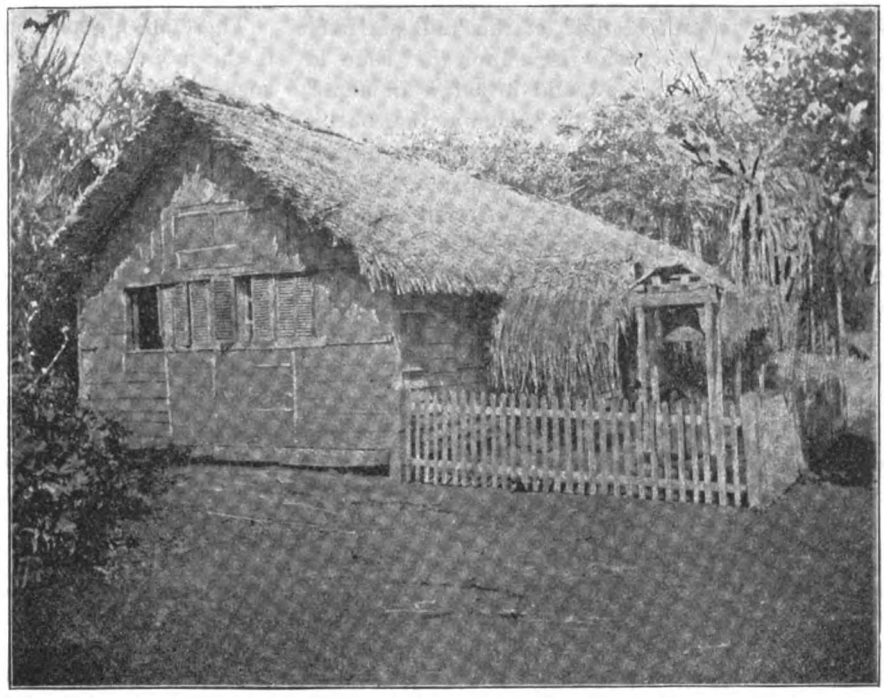
Captain Christiansen, who is in charge of the "Pitcairn," daily proves himself a skillful navigator. The four able seamen are as fine sailors as ever manned a ship, and all are lovers of the truth which we prize so much.

WITHOUT self-sacrifice there can be no blessedness, neither on earth nor in heaven. He that loveth his life will lose it. He that hateth his life in this paltry, selfish, luxurious, hypocritical world shall keep it to life eternal.—*C. Kingsley.*

FOOD OF THE PITCAIRN ISLANDERS.

BY MRS. IVA F. CADY.

THOUGH grain is not raised on the island, the people are supplied with wheat, corn, and some flour by passing ships, in exchange for fresh fruit or other products of the island. I do not know whether they have enough to use it as freely as it is used in America; but at any rate, it is not used so freely. While on the island, I sat down to several meals



CHURCH ON PITCAIRN ISLAND.

where there was no grain flour prepared in any form on the table, and though bread is considered by Americans the staff of life, its place was so well supplied by other foods that I did not miss it at all.

The native foods are soft, so one is liable to eat them hastily without masticating them as much as they should; therefore hard bread would be a valuable addition to the diet, as it would not only add to the health of the whole body, but be good for the teeth as well. We taught several how to make rolls and crackers without chemicals, using only flour and cocoanut milk in their preparation; we also held one general lesson on diet, describing the injurious effects of chemicals, free fats, etc. They like this form of bread, and a number adopted its use before we came away.

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Cocoanut milk is obtained by grating the meat of the nut; a little hot water is then poured over it, and a little of it at a time is gathered up in a cloth or piece of fiber from the cocoanut tree, and squeezed, when a liquid is forced out which resembles animal milk. It is too rich with fat to be wholesome for common use, unless diluted with water, and three or four times its bulk of water is generally mixed with it. This takes the place of cow's milk on the island, and I like it better, for we can feel quite sure that it is free from disease germs. It is very good for use in cooking, and makes as nice or betterrolls than does cream.

When butter is wanted, they let this milk set over night, and a sort of cream rises upon it. Then in the morning, this is churned, and in a few moments' time butter is made in about the same way that butter is made from animal milk. The cocoanut butter, though, is always white. If the atmosphere is too warm, they cannot make butter, for it will turn into oil. This is the way it was on the island while we were there, so we had no butter; I did not mind this at all, for I have not used butter for some time. The Pitcairn islanders use this oil for the various purposes for which fats are used in cooking. The milk can be prepared with almost any degree of richness, and believing that it is more wholesome than the oil, we encouraged them to use more of it in place of the oil.

A dish, the native name of which is *pilhi*, is much used here. There are several kinds, but I think the most common is the sweet potato pilhi. This is prepared by paring and grating the potato, mixing cocoanut milk with it, and baking it in a shallow tin or a banana leaf. Other forms of pilhi are made from green bananas, yams, and taro. This preparation is quite simple, which is one recommendation for it. It is palatable too, and makes quite a good substitute for bread.

If the ideas are correct which we have formed concerning the proportion of nutritive elements of the vegetable foods used here, most of them lack in albumen, though we do not understand how to analyze the yam, taro, cocoanut milk, etc., and so cannot ascertain the facts of the case. We know that banana contains about the right proportion of the different food elements, and perhaps other of the foods. We can appreciate now how useful a thorough knowledge of the use of chemicals in analysis would be here.

The chief food products of the island are oranges, limes, bananas, guavas, jack-fruit, watermelon, rose and pine-apples, sweet and Irish potatoes, pumpkins, cocoanuts, yams, taro, beans, and bread-fruit. All these articles are used for food, though those most commonly used are oranges, bananas, potatoes, watermelons, milk from the ripe cocoanuts, and meat of the green nuts. When the cocoanut is still green and the meat soft, they eat it with a spoon, and consider it quite a delicacy. This as well as the fruits to which we have not been accustomed before, we do not relish at first, but have to learn to like them. More bread-fruit would be used here, but it is not so plentiful as in the other islands. Syrup is made from sugar cane; also from the roots of the *rau ti* tree. Sugar they get from passing ships.

There are a good many wild goats and some sheep in the mountains. These, as well as fish, and chickens, of which they have a great many, they use for food.

They had no stoves on the island till one was brought on the ship to sister Gates. They do their boiling, frying, etc., over a fire built on the ground in the cook house, and under the same roof have a large stone oven in which they do their baking. The oven is heated by building in it a hot fire, and keeping it burning till the stones become very hot. The fire is then removed, and the food put into the oven, where it is cooked very nicely by the heat from the stones. It is surprising to see how long the oven will hold the heat. Except in cases of sickness, no fires are built on the island on the Sabbath day, but food is often kept hot for the Sabbath morning meal by placing it in the oven which has been just heated, shutting it up, and leaving it till the next morning.

Kids are often roasted in dirt or underground ovens, just as the natives of the other islands roast pig. They make a hollow in the ground, and build a fire in it, placing a quantity of small stones in the fire. After the fire is burned out, they remove some of the stones, placing the remainder here and there over the bottom. Banana leaves are then laid over the hot stones, and the kid laid in the banana leaves, covered with more of the leaves, the rest of the stones spread over that; next a layer of cloth or canvass, and lastly dirt is raked over it all. This covering is to keep the steam from escaping. In about two hours the kid is well cooked. Sweet potatoes are often put in with the meat and roasted.

I was glad to learn how to use hot stones in cooking, for one may sometime be placed where no stove is accessible. The banana leaves are so large and strong that they are useful for a number of things. They do very well as a substitute for dishes when nothing better can be had.

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The "two-meal" system is in vogue on the island, but the people have the habit, as most Americans do, of eating fruit at any and all times, regardless of the fact that it necessarily makes extra work on the part of the digestive organs. But the simplicity of their foods, with the abundance of pure air and physical exercise which they get, is conducive to health, and in some measure seems to counteract the bad effects of their irregularity in eating.

FIVE YEARS OF SELF-SUPPORTING MISSIONARY WORK IN ANGOLA.

BY K. G. RUDOLPH.

(Concluded.)

NEARLY a year previous to this time, I visited Nhangue and Dondo, with a view to securing more cattle and farming implements to carry on our work at Malange, and also to enjoy a much-needed vacation. During this visit, I learned from brother Wright, at Nhangue, some of the principles of training almost full-grown cattle to work in the yoke. Brother Wright had learned considerable in this line while laboring in Texas.

I soon began clearing a ten-acre plot of trees and bushes, and after this was done, I plowed it. We worked only forenoons of five days in the week, devoting the afternoons to teaching the boys we had received to train for God, and instructing the children of the missionaries. We also devoted some time to the study of the language. At this time I usually arose one hour earlier than the set time for doing so, in order to have a quiet hour to study God's word, before my mind and body became weary with the work of the day. I felt deeply the need of such study, as I had read the Bible scarcely any until I was twenty-two years of age. I was expected to feed others, and how could I do it, unless nourished by the word myself?

During my absence of almost two years from Nhangue, not much progress had been made in farming, and almost all the work had been done by hand. As we had proved this kind of work to be unprofitable, we selected some land more suitable for working with cattle and agricultural implements. In August, 1885, Bishop Taylor had invited me to go out with him one day to prospect for some land best suited for farming, and this same land that we had then looked at was now selected for this purpose, after wasting much time and money in other less suitable places.

Quite a number of boys had been received to be trained for God, mostly under the charge of brother Dodson, who, having so many things to attend to, could not give them the attention which they needed; consequently our work was largely in vain in that direction. Much time was spent in erecting buildings which proved of short duration, owing to the destructiveness of the white ants, which soon devour all dry, soft wood. We were informed by the natives that the wood was ant-proof, but we soon learned that their word was not to be relied upon.

We found that the system of half a day physical and half a day mental and spiritual work gave general satisfaction to the men and boys engaged in it. We then began training more cattle to work, and found little difficulty in teaching four and five-year-old steers to plow the first day they were yoked up. We always yoked up an untrained ox with a trained one, and by proper harnessing, patience, and kindness they soon learned what we wanted, and obeyed. Great care was needed not to make any mistake or failure, as it would require months to overcome the effects of some act of carelessness, and sometimes it would spoil the creature forever for working in the yoke. We rather enjoyed working in untrained cattle because they worked with more energy and walked faster than well-broken ones. We plowed about half an acre every forenoon, usually working with two yoke of cattle. The cattle are not quite so large as those used in this country.

Shortly after taking up this line of work, quite an exodus occurred among us, which greatly diminished our forces. Sixteen vacancies by death or departure occurred within three months' time, and those who remained were left to carry on the work alone as best they could.

Brother Dodson and myself were alone at Nhangue, he attending to the dairy work and I to the farming; later I left the farm work, at his desire, to assist him. In a short time I was left alone for several months. All the butter we could make sold readily for sixty cents per pound.

A small store had been carried on for about a year, by brother Wilks, at Pungo Andongo, thirty-nine miles east of Nhangue, with fair success as to self-support. Before his departure, brethren Withey and Gordon and sister Withey, with one of her daughters, went from Nhangue to Pungo Andongo to take charge of the mission station. They thought it was not God's will for them to continue the store, and therefore sought to sell or exchange the property for property in the country, where farming and dairy work could be carried on. They did not succeed. The store

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was kept open and carried on in such a way as to be ready to close it up any day that it was necessary to do so. They continued in this way until it seemed clear that Providence designed them to make the store permanent. It was closed a part of each day to hold preaching service for the natives; the sick were also cared for to such extent as we were able. Sunday-school and preaching service indoors and out, on Sundays, were maintained regularly, besides the constant witness we bore to our customers, to God's love and mercy to man in giving us a Saviour. Frequently, after our business had increased some, small companies of natives from the interior would remain from one to three days with us, attending to their business. We always endeavored to make them as comfortable as possible, not in the hope of gaining money by the trade, but because "God hath made of one blood all nations of men," and because "we should do unto others as we would have them do unto us." During their stay we always spoke to them about God and his love to man, of Christ our Saviour, and the Holy Spirit, which is to be given to every believer, and is to abide with us forever.

This manner of procedure being so different from anything they had ever experienced before, they were led to make inquiries about our manner of life. They found that we used no profane language, were kind and honest in our deal with them, used no tobacco nor intoxicating liquors, rested one day in seven, and prayed to God, not to idols. They always spoke of us as *ingeleji* (English) and *akwa wengi* (different people). As these small companies sometimes came from a distance of 200 to 600 miles, the news concerning us reached out to various parts. For this reason, as I stated in my last article, any family that live out the gospel of Christ in a country like this, exert a greater influence, or rather influence more people, than they can often do at home.

A store conducted on Christian principles is certainly much needed, when so much fraud, deceit, harshness, licentiousness, and debauchery are carried on at almost all the trading places in these African cities and villages. All sorts of tricks and contrivances are resorted to by the traders in changing the scales in their own favor as they weigh out goods.

The stores are proving successful as to self-support, and much is being done through them to extend the kingdom of righteousness here upon earth, although there does not seem so good an opportunity for training children as at farm work and mechanics. Both methods are, however, carried on in Angola, with considerable success.

As I was leaving Angola for the United States, many natives begged me to return. While visiting a boy who had been given me to care for, I met the mother and exhorted her to receive and trust Jesus as her Saviour. As I talked with her, a number of natives gathered together to hear. They listened very attentively, and I trust not wholly in vain. The boy went with me a little way, and when we parted, the tears flowed freely down his face. There are many millions of Africans surrounding the territory where we were, who have not heard the glad tidings of salvation, some of whom are stretching out their hands to God for help. It is as true to-day as it ever was, "The harvest is great, but the laborers are few."

The following is an extract from a letter from Dr. Summers (medical missionary, since deceased) to a fellow-missionary, written several years ago from Luluaburg: —

"In this part of the country there is no need of prospecting for mission stations. Walk in any direction and you will pass two or three large towns in a day, and all the people will give you a hearty welcome. I am known everywhere as *Kasango Kabintu Kumeso*, and have hard work in traveling, to leave the towns, the people crying, the chiefs rolling themselves in the mud to induce me to stay with them. The field is here. The country teems with people as a wheat field with grain. Where are the laborers?

"The fertility is marvelous. The country is healthy, so much so that I can recommend men to bring their wives and children."

Let us pray the Lord of the harvest that he will send forth laborers into the harvest.

DEACONESS WORK.

An address by Mrs. Lucy Rider Meyer at the Sanitarium.

(Concluded.)

IN Germany, the deaconesses go to the rich as well as to the poor, and the money received from those able to pay for services, is turned toward caring for those who cannot pay; but in Chicago we have not workers enough to do this. To go to the rich means to neglect the poor. In one single month we received calls for one hundred trained nurses to go to the poor alone, every one of which we had to refuse. I remember one case, that of a gentleman of culture but exhausted means, who begged us to send a nurse to his wife, who was very ill, and for whom he was unable to obtain help from the usual channels. When we told him we had no one to spare, he dropped into a chair, unable to control his feelings.

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Often a servant cannot be induced to remain in a house where there is contagious sickness, and this class of diseases furnishes a large part of our district work.

But the cases of the very poor are still more distressing. Sick people are often found lying alone, perfectly helpless, and with no care, or no other care, than that of a child two or three years old.

One of our nurses was sent for in March to attend a poor woman who was very sick. She had a dying husband and two little children, and they were living in two tiny rooms bare of comfort. Seeing the condition of the sufferer, the nurse sent some one for the nearest physician, and he came and staid fifteen or twenty minutes. All that night the nurse worked to save the life of the mother and her new-born babe. There were no conveniences, no hot water, no cloths, but by skillful manipulations she was able to stop a dreadful hemorrhage and save the woman's life. As the nurse laid the new-born babe in the mother's arms, she saw a look of indescribable agony on her face. The nurse understood her thoughts regarding the dying husband and her three helpless little ones, and she knelt down and prayed in English, although the poor woman could not understand a word. But she seemed to know what prayer was, and was comforted. While the nurse was praying, a Roman Catholic woman came in, and as the deaconess rose from her knees, the Irish woman said, wiping her eyes, "Sure, an' it is all one place we are goin' to, after all." A few days later, the nurse went back to see how the family were getting along, and was met with an outburst of sobs from the woman. The husband was missing, and she first thought he must be dead, but the Irish woman came in and explained that the husband had been taken to a hospital. She told us also how, as he was being carried from the room, he made a sign begging to be allowed to stop and kiss his wife, and it was done. O friends, there are heartbreaks like that all over the land, and nobody seems to care! But there is money enough and religion enough among us if there were only some way of getting at those needing help, so that no one need be uncared for. The spirit of practical helpfulness, is what is going to win the world. We cannot argue people into the kingdom, we cannot force them in, but we can win them in by doing them good. The husband died, but the woman made a good recovery and is caring for her children nicely now.

We rarely send a nurse to a family where they are able to pay; but in cases of emergency we send if we can spare one of our girls. I remember such a call, to a little girl who had rheumatism of the heart and was suffering excruciatingly. The nurse said that she could not have stood the draft upon her feelings for that one night, except that she was doing it "for Jesus' sake." The mother would come into the room moaning, "What *shall* I do? what *shall* I do?" Both she and her husband were unbelievers. Our deaconess besought the mother to pray, but she said, "I cannot! I do not even know whether there is a God or not." But during the night she did get down upon her knees. A few days later, the father came to make arrangements for the burial of his daughter, for be it known, there are many burials in our great cities with no sort of a funeral service, not even a prayer — sometimes from necessity and sometimes from choice. Our deaconesses offer prayer if called, when there is no one else to do it. We asked this man if he was not going to have a funeral, and he said he had not thought of it, but finally we did arrange with him to have a prayer. The mother was unhappy in her domestic relations, and after the loss of her child, she shut herself up in her room and refused to see any one. Finally the nurse who had been there the one night called, and the poor afflicted mother admitted her. This opened the way for the visit of an evangelistic deaconess. To make the story short, we carried that woman on our hearts for weeks, and by and by she was converted, and often came to our meetings with a fervent testimony on her lips. A few months later, word came that she was dead, and then we thought with unbounded thankfulness of the soul won and the comfort we had given her, and felt amply repaid for all our expense and trouble.

Our nurses do much, too, in nursing malignant diseases. Until recently, there was no place in Chicago where scarlet fever, diphtheria cases, and the like, could be taken. It is impossible to remove some such cases anyway. Over and over again, we are called upon for nurses for this class of diseases. We used to have a rule that a nurse need never take a case of contagious disease unless she was willing, but that law soon became a dead letter because our nurses are always willing. And it need not be added that none but the highest motives can induce a woman to risk life and endure the fatigue and disagreeable tasks incident to nursing malignant diseases. Such a call came for three children sick with scarlet fever, in a family in dire necessity. I might say that we always have to hold our nurses back from doing too much, and in this instance, the only nurse who was available was one who had just come in from a hard case and was herself ill. I forbade her to go, but she begged so hard that I finally told her if she

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would go to bed and stay until night and care for herself, and if I then found her pulse and temperature all right, she might go. By night she was much better, and against my own judgment I let her go. She stayed ten days without a chance to take her clothes off to rest, and then she returned and reported that the little boy had died, but that the other two children were better and likely to recover. Think of the privilege of saving the lives of two children and ministering to the dying pangs of the other, when otherwise they would probably all have died of neglect.

What a wilderness a great city is! We have no neighbors, and do not know who lives the next door to us, or in the flat above us. The loneliness of the poor is very great, especially of women with little children, and they will starve sometimes with their children in their arms, rather than give them up. To such our nurses come with special benefactions. Over and over we have been told, and we know it to be true, that whole families have been saved from death by their ministrations. Our nurses are all missionaries in Jesus' name, and the ignorance which they find concerning him is astonishing. As an instance, one little girl, eleven years of age, was mourning over the death of her little brother, and to comfort her the nurse sat down and told her about heaven and Jesus' mission upon earth. She had never heard a word about it before, and her heart was as open to the sweet story as a thirsty lily to the rain. Her parents were not very poor nor very ignorant, and yet the child had been brought up so that she had never heard the name of God except in blasphemy. Through the influence of this little child, the whole family were soon won to Christ.

The work of our nurses is practically undenominational, although under the auspices of the Methodist Church. We recommend people to go to the nearest church whose language they can understand. Then, too, some of our best workers are themselves not of the Methodist Church.

We feel that ours is the coming work. It sweeps over all denominational barriers in its scope and its workers. We need more helpers, though, for consecrated flesh and blood is more rare than consecrated money. And are there not some within hearing of my voice who can be persuaded to take up this work for Jesus' sake, who are willing to lose their lives that they may find them unto life eternal? God grant that it may be so.

LOVE'S name can be written only in blood drawn from its own heart.— *Sel.*

MISSIONARY DOCTORING AT POO, CENTRAL ASIA.

WE do not think brother Shreve, our missionary at Poo, on the borders of Chinese Thibet, will quarrel with the title of this sketch, for which he has supplied the material. He is not a qualified medical man, nor was his predecessor, brother Pagell. Yet such medical aid as the missionary can and does render the simple mountaineers of these remote villages is golden compared to the treatment of their diseases by their "lamas," or Buddhist priests.

No profession is undertaken nor work entered upon by the Buddhists without the sanction and blessing of their lamas. Consequently, the idea of the medical profession is, with them, inseparable from religion. The lamas themselves are almost the doctors, and if any layman does take up the profession, he is looked upon as half a lama. The business is lucrative, for the superstitious people apply for medical aid on the slightest indisposition. If a man has a headache, he must go to the "amtschi" (doctor), and he is quite satisfied if the lama does nothing more than lay his hand on his head. The pharmacopœia of the lama doctor is decidedly limited. He feels the pulse of his patient, and with both hands if the case is serious. He knows a few vegetable extracts and decoctions, but musk is his great heal-all. If these remedies fail, he tells his patient to swallow small paper balls, on which Buddhist prayers are written. He also bleeds them if need be, or cauterizes their wounds with a hot iron. Beyond extracting teeth with terrible pincers, he attempts no surgical operation, for he knows it would result in failure, and endanger his reputation. Yet a man in the neighboring province of Spitti is said to have operated on cataract successfully in one instance.

So much for the medical knowledge and skill of the native doctor. Now we will let brother Schreve answer for himself:—

"By way of preface to the account of my endeavors in this department, I will remark that the late brother Pagell, the founder of this station, must have possessed considerable knowledge of medicine. His advice was in great demand, and his treatment was attended with such good results, that only a few very bigoted Buddhists still adhere to their amtschis. His successors have inherited his reputation, and no day passes without some one coming to me for medicine. Cases of inflammation of the eyes are among the most numerous, and occur all the year round. I treat them with a zinc salve. In winter they are due

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to the dwellings being full of smoke; in summer, to the reflected glare of the sun. Snow-blindness is also met with here. In autumn, when one is liable to catch cold in the windy passes, I am overrun with toothache patients. If extraction is necessary, my instruments can accomplish it less painfully than the dreadful pincers of the amtschis, but I try all other means first, and the patients are glad to have retained their teeth. Not long ago I had to stitch up a large wound in a boy's head with ordinary needle and thread, and it was astonishing how soon it healed, though this method of closing a cut cannot be properly accomplished without the right surgical implements. Other diseases claim my assistance, some of them the result of the sad custom of polyandry, which obtains in this country.

"Of course, such medical aid in their times of illness helps to draw these Buddhists nearer to us. Yet do not imagine, dear friends at home, that in every single case it affords us opportunity for a direct appeal to the patient about the salvation of his soul. If we made that a hard and fast rule, we should simply frighten them away, and lose touch with them altogether. We have to use tact, but you may be sure that, whenever and wherever it is at all feasible, we seize the opportunity to commend the gospel to them, as God's cure for the ills of their souls." —*Periodical Accounts.*

AFRICAN LANGUAGES.

THE languages spoken in Africa, though of course perplexing to a stranger, are undoubtedly easy, both in construction and pronunciation. Speaking as they do in fidelity to the natural law of euphony, they are wonderfully accurate. When reducing the languages to a written form, missionaries find that if they can but discover any grammatical rule, it has almost no exceptions.

African languages are not to be learned at all correctly by direct conversation with the natives. They are more accurately acquired by constantly listening to their conversation with one another. Their manner of conversing with a European is absurd and very misleading. Not only do they distort their own language greatly, but they are constantly using outlandish sounds, which they think belong to the white man's tongue, and which they in their sharpness have picked up.

Again, if a European wishes to be intelligible to the raw native who has not been tutored to understand the sounds of strange tongues, he must remember that African languages are composed not only of sounds, but of accentuated sounds. If he does not pay the closest attention to this, though he may be able to speak fluently to the natives in a white man's store or town, he will require a person to interpret his words to a company of raw villagers. The Bushman's language goes to an extreme in this respect; certain sounds and clicks accentuated differently, pitched in a higher or lower key, shrill or deep sounding, have all their different meanings; their language is consequently very musical. To hear the little children speaking and laughing in their play is often like listening to the tinkling of tin music boxes.— *F. S. Arnot, in Garenganze.*

WHICH?

BY MRS. FRANK PIATT.

You turn away
From whitened fields, from human need, and say,
"My soul, be still,"
And strive with Dead Sea fruit its void to fill,
And wonder at its answering thrill.

You could not go
To scenes of sorrow, homes of woe?
Your lips are dumb
To tell of love, and bid the sinner come
Where peace awaits, and wanderers find a home?

The cup you shrink
Holds self-denial those must daily drink,—
Drink undismayed,
Who choose to turn aside, and walk with God
Along the lowly paths the Saviour trod.

That Presence blest
Brings with it strength, and gives the promised rest.
Is yours more sweet?
Unknown to you are weary blistered feet?
Is life soul-satisfying and complete?

"No break," you say,
"Of somber living into sunlit day,
No treasures rare;
No charms of sense, no ease, no pictures fair,
And naught but thankless toil, and care."

Think you the Lord
Could so far prove recreant to his word?
His richest treasure
He holds for those who do *his* pleasure,
And freely gives, in royal measure.

Earth holds no bliss
So high, so holy, so intense as this—
To woo and win
Sad-eyed, despairing weighted sons of men;
To show them heaven, to see them enter in.

No heart is sad
That holds the Source of all things glad,
And none bereft
Whose shelter is the mighty Cleft
With work, and peace, and heaven, and Jesus left.

— *The Message.*

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EDITORIAL. . . .

COLD PHILOSOPHY.

We have a strong suggestion of what the world would be with no guide and no help but moral philosophy, in the teachings of Herbert Spencer. Mr. Spencer believes in the survival of the fittest, or as stated otherwise, death or the non-survival of the unfittest. His philosophy seems reasonable enough; when read or studied, one can find no logical fault with it. There seems, in fact, to be a law operating in the world which causes the unfit and the evil to perish. Recognizing this law, Mr. Spencer considers it his duty to help the law along, or, at any rate, to put no obstacles in the way of its successful operation. He has been strongly opposed to any form of aid to the needy by the State, and now has gotten so far advanced in his philosophy that he places himself in opposition to private charity as well, or, at least, only tolerates private charity as a sort of necessary evil growing out of the weak sentimentality of our nature. According to Mr. Spencer, the principle of the survival of the fittest implies that "each individual shall be left to experience the effects of his own nature and consequent conduct." This law, according to Mr. Spencer, "if left to operate in all its sternness, . . . would quickly clear away the degraded,"— that is, if all the well would separate themselves from all the sick; if all the rich would close their eyes and their ears to the miseries and the entreaties of the poor; if all those who seek to be good would cease all attempts to reform those who are looked upon as wicked, and who perhaps acknowledge themselves to be bad,— then the poor and the wicked would in time, if not immediately, die off; the sick, from want of care; the poor, from cold and starvation; the wicked, from the destructive influence of their own vices. Then what would we have? — A world free from sickness, sin, and misery,— a millennium? — Scarcely. We see in our mind's eye, instead, a race of selfish bigots, an era of Pharisaical righteousness such as was possessed by the priest and the Levite who "passed by on the other side."

According to Mr. Spencer's theory, the man who fell among thieves and was robbed, ought to have been robbed because he was not strong enough to defend himself against the thieves, and the thieves being stronger than he, were the "fittest" to survive; consequently the good Samaritan ought to have followed the example of the priest and the Levite, and passed by on the other side, in which case the poor fellow in the bushes would certainly have died. A very "unfit" subject he must have been, covered with bruises and perhaps maimed and disfigured for life, and a most revolting spectacle he must have presented, since the righteous priest and the upright Levite were so frightened at the ghastly sight that they crossed over to the other side of the highway so as to keep at as great a distance as possible. It is clear that Mr. Spencer's system of moral philosophy excludes Christian philanthropy, and has no kinship with the infinite love which sends the rain and the sunshine upon the unworthy and the ungrateful as freely as upon the upright and the thankful, which gives life and joy and the pleasures of existence to the worthy and the unworthy indiscriminately.

Left to itself, Mr. Spencer's scheme of morals would soon work out its own destruction. The very neglect of the needy, the degraded, and the suffering, which it involves, would result in closing up the springs of human kindness, in hardening the heart, and increasing self-love and self-adulation, until we should have, not a race of saints, but a world filled with creatures as unlike the God-image in which man was created as are those whom Mr. Spencer would declare the most unfit to survive. Mr. Spencer's scheme of securing the "survival of the fittest," by the neglect of the unfittest on the part of the "fittest," would inevitably result in making the "fittest" as unfit to survive as the unfittest. The very effort made by the comparatively good, to help those who are comparatively wicked and degraded, is a necessary means of grace to those who seek to become righteous. No man who has before him an opportunity for helping others, for relieving the suffering, comforting the distressed, or enlightening the

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ignorant, can neglect such an opportunity without suffering a moral damage. If Mr. Spencer would join the Salvation Army, or some other active Christian organization long enough to get some idea of what true religion and genuine morality are, he would discover the fact that those only are the "fittest to survive" who are the most ready to render aid and service to the "unfittest."

MEDICAL MISSIONARY WORK IN SOUTH AFRICA.

WE have recently received several letters from our friend and brother, Phillip W. B. Wessels, whose acquaintance we much enjoyed during his stay in this country a year or two ago, in which the urgent need of medical missionary work in South Africa is very clearly set forth. We will take the liberty to quote a few paragraphs from brother Wessel's letter, which indicate, also, the deep interest the writer feels in the work and the earnest support he is ready to give to it: —

"*Dear Dr. Kellogg:*—

"Your favor of February 17 came duly to hand, and I thank you very much for the encouraging manner in which you wrote of our work. A letter which was written a week after the one you had received, will show you what we mean to do over here. But as we are not physicians, we have to appeal to you for help; I feel more and more interested in this work, the more I come in contact with the people here; and of this I feel convinced, if we have an institution established here on a thorough-going basis, it will be a mighty factor to bring our work before the public. I will gladly fall in line with such a work. In fact, I am only waiting for those who can work among the Dutch here, before I strike out in the health and temperance work, for I feel that it is my calling. But I am willing to do whatever God grants me to do. I never thought life was given me to idle my time away. Time is too precious for that; life is but brief, and O, what an eternity is before us!

"I am sorry you cannot send us help a little sooner. But whoever you send, let them be men and women whom we can yoke in the plough.

"I think the denomination has made some very good strides of late. But there are many who ought to shake themselves loose, so that their blood can get into circulation, and they can realize that there are other homes besides their own to be made happy. O, I often feel to regret that I did not realize the importance of this work earlier; then I would have taken the Medical Missionary Course myself. But here I am. I am willing, and with help from on High, I intend to do whatever I can in this work, for it is God who must strengthen us to will and to do of his good pleasure.

"I am very glad and thankful for your interest in our country and people. If we have Jesus Christ in the heart, we will be international in our interest. There is the secret. He loved a lost world; his followers will love it too. He died for the world; his followers will be willing to die for it, too. Ah, why are Christians afraid to move from their pleasant homes, to go to scorching sunny lands, or to lonely islands? — Because they do not catch the keynote of the Master of the harvest: 'Go ye into all the world, and preach the gospel to every creature.' 'Lift up your eyes and see the fields already white to the harvest.' Men and women who have been the most ardent in preparing themselves for such a work, have been and always will be the most successful and useful. Yours very truly,

"PHILLIP W. B. WESSELS."

We have also received a letter from Brother J. M. Craig, formerly secretary of the Illinois Tract Society, but for the last two years engaged in missionary work in South Africa. There is so much of interest in Brother Craig's letter, that as we cannot give it all here, we will make some brief extracts, and reserve the interesting facts he gives of the country, the people, and the work, for another article. We quote as follows: —

"I have just finished reading Extra No. 1 of the MEDICAL MISSIONARY, and thought I would write you of my great interest in medical missionary work, and of some of the many openings there are here for all lines of that work, such as cooking schools and health talks, which would at once be very popular. I need not tell you that there is also a very wide field of usefulness here for the missionary nurse, as well as the missionary doctor.

"We are rejoiced to hear that so much is so soon to be done for this field in all these lines, and doubt not that soon this will be far ahead of all other fields in this respect, except the States.

"I have read with the greatest interest every word from your pen in the MEDICAL MISSIONARY, and have believed for a long time that such work will accomplish more lasting results, because it is more exactly following the example of the Saviour, than any other; and I have a very great desire to get the necessary fitting for such work."

We are greatly interested in these communications. We have also received much interesting information from brother Peter J. D. Wessels during his recent visit to this country, and from brother John J. Wessels, who is still here becoming familiar with the practical business details connected with Sanitarium and medical missionary work. We shall be glad to co-operate to the fullest degree possible with these brethren in their efforts to found in their country, for the benefit of their countrymen and the benighted heathen with whom they are surrounded, so beneficent a work as that which will be undertaken by the South African Medical Missionary and Benevolent Association, when it shall be fully organized.

Preliminary steps, which have already been taken, and the generous contributions made by these brethren and their friends, as noted in another column, have placed the enterprise upon a secure footing, so that it may be looked upon as an accomplished fact in the near future. Every effort which has been made in this country in the direction of medical missionary work, has been a magnificent success, and we feel sure that the same success will attend this enterprise in South Africa.

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"JOTTINGS FROM THE PACIFIC."

WE are glad to be able to give our readers this month a number of interesting items concerning the medical missionary phase of the work of our mission ship, the "Pitcairn." The illustrated article from Dr. M. G. Kellogg, and the article from Mrs. Cady on the foods of Pitcairn Island, will be read with interest, as well as the extracts from private letters with which we have been kindly favored. They give some phases of the work which are not so clearly shown in communications to our other periodicals. Dr. M. G. Kellogg's article is the first of a series which we hope to illustrate from photographs sent by him.

After speaking of the cordial reception the ship's company received from the islanders, including Elder Gates and his family, who are making their home there, Miss Andre says: —

"It would rejoice your heart to see the natural waists and ruddy glow of the cheeks here. The erect, well-proportioned figures, the strength of all, especially of the women, is simply astonishing. A young woman will wheel in a barrow twenty gallons of water over steep hills, for a distance of two and a half miles, and do an extraordinary day's work besides.

"The climate, on the whole is very desirable. There is usually a cool sea breeze, and one needs a light covering at night."

Sister Andre writes of the blessing of the Lord that she has experienced, and her gratitude for his guidance and help which she realized in her work after leaving Battle Creek, and while detained unexpectedly on the way. She is "so thankful for the privilege of being some help to some one."

Sister Gates writes of her own work and surroundings as follows: —

"Just before the 'Pitcairn' came, we sisters had arranged to have some meetings to learn how to give some of the simple modes of treatment for the sick, and I thought I would give them some recipes for cooking, so that they might have more change in their food; but Dr. M. G. Kellogg is now occupying the time to instruct the people. His talks are excellent, and the people seem very much interested in what he says. When the 'Pitcairn' leaves, I will resume my work, and will write you of my success.

"It is so dry here some seasons that we can raise scarcely anything but potatoes. I wish there were some yams and taro ripe, so that Dr. M. G. Kellogg could analyze them, and see what is their nutritive value. I think the yams are excellent, and the taro also, in some of the islands. The latter I think is mostly starch. We have appreciated very much the Sanitarium food sent us.

"The 16th of February, a death occurred, which is the first since a sudden death in 1889. So you see we have much to be thankful for, in that death does not visit us often. We judge that the young man who died recently had Bright's disease. There are only two or three on the island who are sickly, and they can work very hard.

"I hardly think there is another island on the globe that is like Pitcairn for climate, etc. Our little girl that we took does not look like the same child. She is strong and hearty, and as happy and contented as a child could be. We are glad that we took her, and only hope that she may be one of the bright jewels that Jesus will gather when he comes. We are expecting to take two of Brother Young's children soon, while he, with his good wife, goes to Mangareva to work for the people there.

"We are all interested in the Orphans' Home, and last Christmas all the little children gave their donations to the Home. When you consider how scarce money is here, you will see that the amount they gave is considerable. I am going to have all the children piece a nice quilt to send to the Home, which I think you will prize. We may send it on the return of the 'Pitcairn.'"

From Mrs. Hattie Warren Read, whose interesting series of articles on the Sandwich Islands has just closed, we have also recently received a letter. She writes from Hamuta, Tahiti, July 3. Her letter was not so long on the way as the others, and is more recent. She speaks of having removed to a more healthful and comfortable habitation, and of the consequent improvement in her health.

"Since my last letter to you, our dear 'Pitcairn' has visited us, and gone again. We made a trip to the Leeward Islands in her. At Raiatea, Dr. M. G. Kellogg found much to do in his line of work. In Tahiti he could do but little, as the resident physicians would not permit him in any way to work professionally. The druggist here was quite disgusted, for he said we landed twelve cases of medicine on the island, and gave it away in a promiscuous manner to the natives, thus crippling his trade. This was untrue, for we only landed two or three cases of health foods, such as crackers, etc. So you see how jealous the people are. But at Raiatea, where there was no medical practitioner, the good doctor had a chance to use the art of healing for the benefit of some of these poor souls. Could you have seen the putrefying sores and diseases of all kinds which were brought to him for aid, your heart would have ached for the people. One poor blind fellow came for help, but of course we could do nothing for him with our limited conveniences. Had he been in America, the cataracts could have been easily removed from his eyes. Our little vessel is so small it is rather inconvenient for the doctor, as he was obliged to use the open deck for surgery. Many came who were suffering with elephantiasis. It is a most loathsome disease, and but little can be done for the poor sufferers. Last evening we saw a man shoving his canoe through the water, and one of his legs seemed to be nearly as large as a barrel.

"The doctor was quite successful in his treatments. I must tell you of one incident, that of an old lady who was suffering from severe constipation. They had tried all their Tahitian remedies for days and days without success. The doctor ordered an enema, giving instructions how to administer it. The patient found immediate relief, to the astonishment of the natives, who thought that the remedy must be a most wonderful one. To hear them tell in their vernacular of the miraculous cure was most amusing. Medicine that worked so rapidly as that must be 'fearfully powerful,' they said; and they would shake their heads and say: 'Very wise man, that doctor, very, very wise. Wonderful medicine.' I believe that a good nurse or lady physician who would be known, not as a doctor, but as a missionary, and

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who would be entirely supported from the home field, could do very much good in this wicked place ; but she must be known simply as a missionary, for the name doctor would stir up the jealousy of the French physicians.

"Brother and sister Cady remained on the island of Raiatea, and brother and sister Chapman remained with us, to aid in the printing work when we get a press. The interests of the work seem to demand one, but I suppose our people have so many calls for means that they hardly know how to spare it yet.

"Papers of any kind which you may have to send will be acceptable, as they will help to keep us in touch with the big world around us. Do n't forget us in your prayers."

E. H. W.

HOME NOTES.

WHAT shall we say of the new building this month? It is advancing these warm August days, and we are hoping to have one of the school-rooms to begin the fall term of school in, if we cannot have anything else. The attic, which is finished, is such a nice place for a rainy day play-room. Nearly all the rooms are plastered, and the carpenters are following the masons to finish the woodwork.

FOUR children who are fatherless and motherless were recently brought by their grandmother, in pursuance of their mother's wish that they should be committed to our care to keep or find homes for them. The baby had already been promised, and stayed but a night or two in the Home. The two little girls next older went almost immediately to a father and mother whose hearts were large enough to hold them, and another homeless little one (not a Home child), leaving only a bright little boy of seven with us.

A DARK-EYED little fellow who had not even a grandmother to bring him, came also during the month. Our hearts ached for the dear little man, for he seemed really homesick at first ; but he is as bright and happy as need be now, and is already looking stronger and better.

Two sweet little baby boys, Harry and Donald, four and three months old respectively, have crept into the nursery, in spite of the fact that it was so full that we thought we could not get any more in. They take up "lots of room," as such little fellows always do, and if they keep on growing as they do now, they will occupy still more. But the worst of it is, they are getting to fill such a big place in our hearts that we shall not know how to let them go. If somebody wants them, we hope they will speak soon, or we shall grieve sorely at parting with them.

OUR three-year-old Bertha left us a few days ago with a mother who wanted just her and no other. The little one had made such advancement in the kindergarten that we are sure she will make a very capable and energetic little woman as she grows older, if she has the right help, which we trust she will. We miss her bright little head from the nursery and kindergarten. It is hard to let the little ones go, even though we are satisfied that they are going into good homes.

SOME one may ask, "Why do you let them go? Have you given up your original idea of keeping them in the Home?" By no means. But the world is so full of "the cry of the children," and our Home is so small, compared to the need, that a few pressing cases have been received with the express understanding that they are to be placed in homes as soon as they can be found. Every little one thus placed makes room for one more, which is soon filled. But all this is outside of the original plan, which we have not abandoned.

"DO N'T oo want to see my darden?" asked a lisping voice, and a little hand cuddled itself confidingly into ours, as we stood talking with one of the caretakers one morning. "Of course I do, Frankie ; where is your garden?" "Tum an' I'll show it to you. I dot a b'ack bean in my darden, and it's g'owing wa-ay up." So following the little gardener we found a tiny, carefully cultivated corner, where among other things, a black bean vine was surely trying to rival the veritable "Jack's bean." The eager, flushed little face looked very bright at our commendation of his "darden," as he ran away to join his play fellows.

EARLY in the month several birthdays which came near together were celebrated by a picnic at the lake. The Sanitarium omnibus took a load out and back, and the friend who so often does the like kindness sent carriages and ponies and saddles for the occasion, and each child who was old enough to be set upon the saddles had a pony ride. The Sanitarium boats were turned over to the party for the day, several bicycles added to the pleasure of the occasion for the older children, and altogether the little folks had a very happy time.

A NUMBER of letters which have especially interested us have been waiting for notice. We will find space for some of them this month : —

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Ruth's little seven-year-old sister sends a donation to the Home. She goes to school barefoot rather than take the money she had put in her bank for the Lord, to buy shoes with. She is early learning to keep her gift upon the altar.

And here comes a letter from a little girl who sends the proceeds from her chickens,— chickens which she raised herself,— quite a sum for a little girl, too. Money which has cost so much time and effort and careful planning must be freighted with much love and many prayers.

Some of the older ones have been thinking and planning for the Home too, as the letter before us gives evidence. A good sister "planted a crop for the Lord" last spring, she says. Her "crop" was cabbage plants, and she "never had such nice plants." She sold quite a number of plants, and had plenty to use and to give away. She sends the proceeds of the sale to the Home. We are sure that this sister thought very often of the Lord's work as she tended the plants she had devoted to him. This is one of the benefits of planning ahead for our gifts. The object for which we are working grows dearer as we plan for it.

A letter comes with a nice package of clothing from two sisters whose hearts have yearned to do something to help the Home. They were too poor to give anything, except as they earned the means to purchase the material by washing, in addition to the hard work for their families. This they have done, and now send their offering, which will bless some little children. If God measures our gifts, as we believe he does, by the sacrifice we make and the love which prompts them, surely such gifts as this are precious in his sight.

A sister who is deeply interested in the children's Home, says that one of the dreams of her childhood was to earn money and build a beautiful home for every one that was neglected, misused, or needy, old or young. "I never got the money," she adds, "but some one else did, and the buildings are going up, and mine is the precious privilege of helping to furnish the things to make them pleasant." This sister is sewing for the Home, and her husband is helping her. She is interesting others in the work also. She thinks "the dear little things would appreciate the things sent them if they knew what an interest the children elsewhere take in their welfare." Yes, indeed; and if they are not yet able to understand all that is done for them, others do appreciate, more than they can find words to express, the loving thoughts that are worked into the garments, and the letters that come like white-winged messengers laden with loving words and prayers for the homes and their inmates.

E. H. W.

THE JAMES WHITE MEMORIAL HOME BUILDING FUND.

At the S. D. A. General Conference held at Battle Creek, Mich., in March 1891, a committee was appointed charged with the duty of raising funds for an institution to be known as the James White Memorial Home for orphans and friendless aged persons, to select a site and to erect suitable buildings for the same, acting in conjunction with the General Conference committee. At the S. D. A. General Conference at Battle Creek, Mich., in February, 1893, an association was organized for the purpose of taking charge of this and other similar work, to be known as the S. D. A. Medical Missionary and Benevolent Association. The persons named below are the trustees and officers of the association. A site has been purchased, but not less than $35,000 will be required for the erection of necessary buildings and their equipment with heating apparatus, and other necessary apparatus and furnishings. The building erected by Mrs. Haskell for the accommodation of orphan children is nearing completion; but as yet no provision whatever has been made for the accommodation of friendless aged persons, the few who have already been received here being cared for in a building which has been gratuitously loaned for the purpose. The need of further contributions to the erection fund of the James White Memorial Home is very urgent. Several thousand dollars must be contributed before the trustees will be justified in undertaking the work of building.

In order to give those who contribute largely to this and similar enterprises a leading voice in their management, the association has been so organized that all those who contribute one thousand dollars or upwards will be known as founders and will become permanent members of the association. Sums of any amount may be contributed to this worthy enterprise and will be gratefully appreciated. On another page will be found convenient forms of bequest. The amount received to date is $41,128.80.

O. A. OLSEN,
A. R. HENRY,
W. C. WHITE,
S. N. HASKELL,
J. N. LOUGHBOROUGH,
G. E. TYSCKIEWICZ,
L. MCCOY, *Sec. and Treas.*
J. FARGO,
J. H. KELLOGG, *Pres.*
} *Trustees.*

M. W. Neal $100
J. J. Graff 100

UNDER ONE HUNDRED DOLLARS.—Mrs. M. Swartout, $10; Frank and Clara Bell, $11.65; F. J. Rice, $25.

MAINTENANCE FUND FOR HASKELL ORPHANS' HOME AND HOME FOR AGED PERSONS.— Martha Anderson, 10c; Eva Acabie, 10c; Lillie Baldwin, 10c; Dora Brown, 10c; Frank Bell, 50c; Lulu Bryant, 10c; Willie Bryant, 25c; Alice G. Bascom, 10c; E. L. Barnhart, $5; Mrs. C. M. Crane, $8; Blanche Cochrane, $2.50; J. V. Cobb, $2; Mrs. F. B. Crane, $5; Samuel Case, 15c; James Case, 25c; Roy Case, 25c; Baby Case, 4c; M. H. Chase, $2; Eliza Carpenter, 10c; Minnie Carter, 10c; Herbert Cornish, 20c; Effie A. Crook, 10c; Edwin Danford, 30c; Mrs. Marietta Downing, 10c; Minnie England, 10c; Della Emerson, 10c; O. Edward's children, $1.40; Miss Sadie Elliott, 10c; Ettie V. Ferren, 20c; a friend, $1.00; a friend, 10c; Eva Greer, 10c; Mrs. W. Godding, 10c; Hattie Gates, 10c; Nellie A. Gregory, 10c; Carol Gager, 20c; J. G. Hunter, $7.20; Mrs. J. P. Harr, 10c; M. A. Henderson, 10c; Mrs. Leah Harris, 10c; Mrs. A. M. Houser, 20c; Anna Johnson, 10c; Alice Johnson, 10c; Peter Johnson, 10c; Barbara Knox, 5c; Charlie Kysor, 25c; A. H. Kellogg, 10c; Nettie Leach, 10c; Mina Laurie, 85c; Mrs. H H. Munson, $1; Martha Moore, $1; Mrs. E. L. Merry, $1. Minnie McCannel, 5c; M. Mead, 25c; Jessie Mead, 25c;

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Minnie Mc Nally, 10c; Maud L. Maxfield, 10c; Mrs. Marsh, 10c; Mrs. F. H. Morer, 10c; Laura Morrison, 10c; Jessie Moore, 10c; Mrs. J. J. McFaul, 20c; Nellie Marsh, 10c; Emma Nay, 20c; Willis Norcross, 22c; Wallace Norcross, 22c; A. H. Orton, $9; A. F. Pinkerton, 10c; C. E. Palmer, $2; Reading, $5; Mary Rasmussen, 10c; C. H. Roper, $1; M. E. Rathbun, $8; Fred Schadel, $5; A. W. Semmens, $2; Mrs. Mary Swahn, $2.50; Mrs. Stroup, 10c; Mabel Skinner, 10c; Lisa Sturdevant, 95c; Emerson Smith, 95c; Berenice Smith, 44c; Annie Smith, 95c; Leonard Smith, 41c; Smith Sneider, 5c; Effie Sneider, 5c; Pearl Sneider, 5c; Leland Schram, 25c; Sadie die Smith, 10c; D. T. Shireman, 10c; Lou M. Stormont, 10c; Helen Stormont, 10c; A. Satterlee, 10c; Constant Simmons, 10c; John R. Sipes, 10c; Emma Tucker, 20c; G. S. Vreeland and wife, $2; G. M. Vois, for Anna Vols, deceased, $13.92; Rosa Vergason, 25c; Sadie Vergason, 45c; May Vergason, 14c; Mira Vergason, 15c; per Ella Wigg, $1; Sister Williams, 10c; Alice Williamson, 10c; Horace Wright, 10c; E. B. Young, 25c. Total, $103.79.

Mrs. Amanda Cobb, pillow slips and baby dresses; Mrs. Nettie Wilcox, quilt; Mrs. Elmira Dana, quilt; Mrs. Maggie Myers and Mrs. Anna Blackford, package of clothing; Hadley Sabbath-school (Mich.), box of bedding.

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION GENERAL FUND.

THE development of medical missionary enterprises in various parts of the world requires a general fund which may be used for other than purposes specifically indicated by the donors. An almost unlimited amount of means might be advantageously used in various directions in which assistance in the work of this Association is loudly called for. It is hoped that persons of means will remember this Association and its work in the distribution of their gifts, and that this beneficent work will also be well remembered in the preparation of wills and legacies.

Mr. & Mrs. Gobeille	$2,000.00
Miss Eva Gobeille	300.00
Miss Virginie Gobeille	105.00

CHICAGO MEDICAL MISSION FUND.

THE foundation for the Chicago Medical Mission was laid by the donation of $40,000 by Brethren Francis H. and Henry S. P. Wessels. It is understood, however, that this sum is not to be expended, but to be invested in permanent buildings and appliances. From $50 to $100 a week will be required to keep this mission in operation. Donations are solicited. Each number of the MEDICAL MISSIONARY will contain a report of the work done. We know of no place where any sum of money, great or small, is more needed or will be more appreciated than in this enterprise.

Contributions of second-hand clothing for men, women, or children, as well as cash, will be acceptable. Before sending clothing, however, please note suggestions in Relief Department in relation to contributions of this sort.

Chas. S. Baker	$50.00
J. H. Kellogg	25.00
Mrs. J. H. Kellogg	25.00

ONE hundred dollar fund for the education of ten native Hindoo boys one year:—

J. H. Kellogg	$20.	Paid.

DONATIONS TO THE SOUTH AFRICAN SANITARIUM.

AT the earnest solicitation of the Brethren Wessels, and others engaged in work in South Africa, steps have been taken for the organization of an Auxiliary Medical Missionary and Benevolent Association in South Africa and the erection of a Sanitarium in that country. The following donations have already been made to this enterprise. It is believed that the remainder of the $50,000 needed for the organization of this enterprise will speedily be contributed by the friends of the work in South Africa.

John J. Wessels	£2,000
Francis H. Wessels	2,000
Peter J. D. Wessels	1,000
G. D. J. Scholtz	500

Forms of Bequests of Real Estate and Personal Property to the

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

FOR PERSONAL PROPERTY.—I give and bequeath to the Seventh-day Adventist Medical Missionary and Benevolent Association, of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, ... dollars, to be paid in ..... days after my decease to the Treasurer of said Association, to be applied to the general uses and purposes of said Association. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Association, may be named if it is desired that the sum bequeathed should be devoted to some special purpose.)

FOR REAL ESTATE.—I give and devise to the Seventh-day Adventist Medical Missionary and Benevolent Association of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, to its successors and assigns forever, all that certain (here insert description of the real estate), with the appurtenances, to be applied to the general uses and purposes of said corporation. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Seventh-day Adventist Medical Missionary and Benevolent Association, may be named, if it is desired that the property bequeathed should be devoted to a special object.)

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THE SANITARIUM MEDICAL MISSION.

SANITARIUM HOSPITAL.

ENDOWED BEDS.

The Mrs. E. G. White Bed.— This interesting case was quite fully reported last month. As might be expected after so critical an operation, the patient is still here, but is improving steadily, and has had no drawbacks. She is so happy and grateful for what has been done for her. She feels as one would feel when snatched from the jaws of certain death.

The Wisconsin Bed.— An error was made in the last report, by which the surgical case previously mentioned in connection with this bed was said to have gone home. She is still here, however. Hers was one of the extremely difficult cases, not that the operation was more severe than others of its class, but her condition made her recovery a very tedious one. She is now able to get about without a wheel chair, and her nervous condition is greatly improved. The extreme depression has given way, and she looks like another person. The other patient assigned to this bed is improving also.

The Minnesota Bed. — The patient in this bed whose case was progressing so slowly at last report, has returned to the ward for further surgical treatment.

The Mr. and Mrs. Tyszkiewicz Bed.— The gentleman who occupied this bed at last mention has since returned home. He was not cured, nor did he expect to be, but he was better, and learned much during his stay that will help to lessen his sufferings and improve his condition. He was very grateful for benefits received. His place was immediately occupied by a young lady who had already been at the Hospital for some time. Her case was a critical one, involving a severe operation as her only chance of recovery, and she was quite delicate. The operation was performed, and though her recovery has been tedious, and hindered by serious complications, she is now doing well, with a fair promise of better health. She is very happy and grateful, as might be expected.

The Vermont Bed.— Mrs. —— has returned home since last report. She left as soon as she was able to make so long a journey, and we trust her improvement will continue. She had discarded her wheel chair already. We miss her cheerful face and helpful spirit, as we do many who have become endeared to us during their stay.

The Michigan Bed.— This bed has been vacated since the last report. The patient is still gaining, and is already able to do light housework.

Nebraska Bed No. 1.— Mrs. ——, reported last month, is improving steadily, and will soon be ready to return home.

Nebraska Bed No. 2.— Mrs. —— was on the point of leaving, at last mention of this bed. She has returned home very happy and grateful.

The Dr. Lindsay and Mrs. Hall Bed.— This patient, too, has left within the month. She was another who carried a bright face away with her.

Mrs. E. E. Kellogg Bed.— The occupant of this bed has been mentioned as suffering from severe chronic troubles. She is gaining, if one may judge from her face, which certainly is more cheerful.

The Mrs. Gotzian Bed.— This patient was in a very serious condition when she came, and has been very low. She is improving, though still feeble.

The New England Bed.— One of the ladies who were accredited to this bed in last month's mention, has left since last month. She could not find words to express her appreciation, she said, of what had been done for her. She came feeling sad and homesick, but went away as though she were leaving home, feeling that she left loved friends behind. She spoke very earnestly of the kind care and attention she had received in times of severe suffering. She is better, though she should have remained longer. She felt obliged to return home, but hopes to improve further under the treatment prescribed, and with the information she has gained.

This leaves two patients whom we have already mentioned, in this bed. One of them has had the surgical operation that it was thought last month she must have; and the other who was more fully mentioned, is so far recovered from her operation that she has left the surgical ward, and is walking about. She will take some further treatment for chronic stomach difficulties before she goes home.

The Iowa Health and Temperance Bed.— The lady in this bed carried in her face the marks of severe

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suffering when she came, and she looked so delicate that we should have prophesied a long and tedious convalescence for her. She was in a wheel chair, however, within a few days after the operation and has gained steadily. She is now getting about independently, and has gained an enviable notoriety for rapid improvement. She does not look much like the sad-faced little woman that came here a few weeks ago. E. H. W.

FREE SURGICAL WORK.

As the matron of the surgical ward and the writer were passing one day through a room where pathological specimens are temporarily set aside, the latter, recognizing some of the cases as free ones, remarked upon that fact. "Yes," replied the matron, "we have had some very critical and tedious cases this month, which, if they had been charged, would have been very costly. It is surprising how many such cases go onto the free list."

Of the thirty-four surgical cases for the month, twenty-one were free, and the majority were operations which are a specialty at this Hospital. In a number of cases the patients had suffered for years. Some of them experienced speedy relief from the operation, and nearly all have made good recoveries. One poor woman whose one chance was that the operation might save her, it was found could not be operated upon.

One woman had through her long sufferings contracted the morphine habit. She was treated for this before going into the surgical ward, and had overcome the effects of, and the craving for, the drug before her operation. Though it was a severe one, and entailed much consequent suffering, she did not desire the morphine, and is making a good recovery. She was in deep dejection when she came, and suffering night and day. The change in her is wonderful, and a cause of rejoicing to all who know her.

Mrs. —— is another case which has interested those who have watched her. She came in a state of discouragement and dejection which bordered on mental derangement. She has recovered steadily but quite slowly from the surgical operation, her mind has recovered its tone, and the shadows have lifted from her face.

A little boy had a diseased leg removed, which was poisoning the springs of life. It has healed, and his general health is improving.

In several cases the immediate relief from constant and severe pain, which followed the operation, has been most gratifying, not only to the patients, but to the physicians and nurses. E. H. W.

MEDICAL MISSIONARY SCHOOL.

NOTES OF THE SCHOOL.

BY ELDER W. H. WAKEHAM.

ACCORDING to the announcement in the May issue of the MEDICAL MISSIONARY, the Special Course for medical missionaries began July 1. Nineteen members were enrolled the first day, and this number has steadily increased to thirty-eight at present writing. Most of these are young men and women of maturity and experience in the work of God, having been previously engaged in ministerial or colporter work, teaching, Bible work, or canvassing. Quite a number of these are making preparation for foreign work, having their future field of labor already marked out. Knowing that they have but a short time to spend here, they feel that every moment must be well filled.

The course of study for the year embraces a large number of subjects, a knowledge of which will be found very useful to missionaries in any field. At present a week's program includes the following: —

Three lessons in Bible study, taking up the leading points of our faith, conducted by Prof. Magan; two lectures by Dr. Kellogg; two lessons on nursing, by Dr. Kate Lindsay; a lecture on cookery, by Mrs. E. E. Kellogg; two lessons in anatomy and physiology; two lessons in Bible hygiene; and one lesson in the science of cookery, by the writer. Three hours a week are also spent in practice work in the experimental kitchen, and one and one half hours in Swedish gymnastics. Besides these studies, class drills in the bathroom are given, and each member of the class is expected to put in five hours a day in practical work in the various departments of the Sanitarium. It will be seen at a glance that this class is no place for idlers. Those who come, expect hard work, and so are not disappointed.

One feature in the work of this class worthy of mention, is the almost entire absence of a spirit of criticising and objecting. Not that there is any restraint, for questions are asked freely. Evidently those who have entered the class came for the purpose of learning, with their hearts open to receive truth, and to be personally benefited by it. As a consequence, the presence of God is manifested in the class work in a marked degree, especially in the study of the Bible and the "Testimonies."

SAID one of the managers of the Sanitarium the other day, "We do not have a nurses' training school any more." "What do you mean?" was the surprised ejaculation of a bystander. "O, we have

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a *missionary* training school," was the reply. "What we want is missionaries. We take no one into our school who has not a missionary spirit, who will not be a missionary while here, and a missionary when he goes away from this place." That's the idea exactly. What is the Sanitarium educational work carried on for? — To train missionaries. It is not physicians that the world needs. There are plenty of them now — one hundred thousand, or more, in the United States. It is not professional nurses simply that are needed. No, professionals are not lacking, not even professional missionaries; but the work needs genuine, practical, whole-souled missionaries; men and women of pure minds and unselfish hearts, with broad conceptions of the work of God, and ready to devote, not five years only, but their lives, to working for fallen humanity. These qualifications, supplemented with a thorough medical education, or a nurse's training, will prepare one to be used by God in the most advantageous way to carry forward his work in the earth.

THE CHICAGO MEDICAL MISSION.

JUST at the last moment a failure of a link in the chain of reports hinders our giving a complete tabulated report of the work of the Mission this month, but we expect to be able to give it each month hereafter.

That our readers may know something of the nature of the work in which the nurses and medical students are engaged, and how they are spending a portion of their vacation, we take just a few cases, briefly stated and unembellished, from one of Bro. Caro's reports.

"Mr. G—— came to the free consultation Sunday, July 2, and was sent to the dispensary for treatment by the physician in charge. He was suffering from extreme nervousness, consequent upon a protracted term of hard drinking. After several days of regular treatment with the cold spray externally and ice internally, to relieve the irritability and nausea of the stomach, the patient was able to eat. He obtained good employment, and when seen a week later, was respectably dressed and seemed a changed man.

"Mr. J—— W——, a Chinaman of considerable intelligence and a member of our Chinese School, came, June 25, for treatment of eczema of the neck. Whenever he is in this part of town, he receives treatment, and is very regular in his visits to the dispensary. He is now almost well, though before coming to the dispensary, he had been treated for many years by different physicians. He is a Christian, and is very thankful to have at last found relief for his disease.

"Mr. B —— came to us in a drunken, nervous condition three weeks ago. He was treated and greatly relieved and sobered, and as the paitent himself said, 'drew the first sober breath for six months.' Mr. B—— promised to leave liquor alone, but the next evening one of our medical students found him drunker than ever, and on the verge of 'the horrors.' Although late at night, he received treatment, and was left to lie on a cot all night. Next morning he was given what little food his stomach could digest. For the last two weeks he has entirely abstained from liquor, has worked faithfully whenever he could get a job, and in appearance and manner is a new being.

"W—— H—— was induced, at the earnest entreaties of our nurses, to see the doctor at the dispensary to seek relief for the habit of opium smoking. He consented to give up his pipe, which is now in our possession, and received treatment morning and night. The terrible effects of the opium habit are gradually leaving him, and also the longings after the powerful drug. He reports that he is feeling much stronger, and his ambition and courage, which had deserted him almost entirely, are beginning to return.

"Mrs. N——, a Syrian woman, was a sufferer from want as much as from sickness. For several weeks the mother and her three unfortunate children have been regularly treated by our nurses, and we are glad to report that all are doing well and looking much brighter and happier.

Mr. C—— was first introduced to us at the free consultation, Sunday, July 9, while suffering from acute tonsilitis, and unable to swallow any food. The tonsils had suppurated, and abscesses had formed. At length the abscesses broke, affording the suffering patient instant relief. He is now quite well, and is looking for work.

"Mr. M—— came to us with a wound on the forehead received during a drunken spree. The wound was treated daily, and healed without suppuration. The patient returned a few days ago for a bath, and was in a much better condition generally than when we first met him.

Mr. S—— was a young man who had been severely burned on the arm from an explosion of a boiler. His case was rather a tedious one, but gradually he has recovered. His clothes were replaced by some which have been sent to us by kind friends. Sometimes we were able to give him a little food. Mr. S—— has become a Christian and is working whenever he can find employment.

"A fine young man, Mr. H——, came into the dispensary one morning with the cervical glands very much enlarged. In a remarkably short time the swelling was reduced. He returned yesterday to take a bath, and was looking very well and happy.

"Mr. D—— came to the dispensary with a gangrenous ulcer reaching all around the leg. The man had been drinking heavily, so the wound had not been dressed, and was alive with large maggots. We have dressed the wound daily, and have urged the man to let liquor alone. So far he has done this, and is working at present as a teamster."

Such work as this is calculated to reduce any sentimentality which the would-be missionary may bring to his or her task, to its lowest possible terms. It is therefore the best preparation possible for foreign mission work, and the best test of one's fitness for the foreign field, a test which can be applied without the expense of transporting the missionary to distant lands. As the workers, from physicians to nurses, will testify, the pleasure is not that of novelty, but of helping, for Christ's sake, some of

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the suffering poor whom he has left with us. Of these he said, "Whensoever ye will ye may do them good." There is, then, no lack of opportunity when the will is present.

We are glad to give also a glimpse of the work of the nurses as presented in the letter which we quote below: —

"Our work among the women and children is increasing daily, since they are becoming better acquainted with us, and have learned the way to the dispensary, bath rooms, and laundry. Some had a little trouble at first in finding the place, so we went after them to show them the way. We gathered up about six women and sixteen dirty, ragged children on one trip. We formed quite a parade as we marched along the streets,— the women, the older children, and ourselves each carrying a child, as some of these women had more than one child unable to walk, and people stopped on the street to watch us. One little girl ran up to me as we were passing and said, with tears in her eyes, 'I would like to go and have a bath, too, but I am too dirty and ragged.' How her little face brightened up when I assured her that that was just why we would like to have her come. These poor children had never had a bath before, and as we inquired if they ever got cleaned up, they replied that they sometimes washed their faces and hands. They were a very different looking company after a few hours of vigorous work on our part. Cleaned up from head to foot, they went home with bright, happy faces. It does our hearts good to see these same children come to the bathrooms afterward, looking neat and clean, telling us how they carried out our instructions as to cleanliness at their own homes.

"We prize the clothing that was sent to us from Battle Creek, very highly. It was indeed a feast to Sister Ida and myself to unpack the boxes and find so many little garments for our poor, ragged children. One has no idea how happy it makes these little ones to receive some of these little garments.

"We have a number of invalid women and children whom we treat either at home or at the bathrooms. I was called into a house to see a sick woman the other day as I was passing along the street. I found the woman lying on the floor, as there was no bed in the room, covered with a few old rags, the hot midday sun pouring in upon her, and an infant not quite a day old lying by her side rolled up in a salt sack. It is a custom of the Syrians to sprinkle their new-born infants all over with coarse salt and roll them up for a time in an old cloth with their arms tied down so as to prevent all motion. They believe that this kind of treatment will prevent the skin diseases from which nearly all Syrian children suffer.

"I first administered some treatment to the mother, who was suffering very much. Then I relieved the in ant of its misery. Both mother and child dropped to sleep before I left the house, and slept for several hours. They are doing nicely. The mother and friends are very grateful for the care we give them daily.

"We all enjoy our work very much, and praise God for the privilege of being connected with this work.

"LOUISE BURKHARDT."

THE Chinese School is doing good work, and we shall be able to give a report of it next month. Several very interesting letters from the mission are also awaiting their turn. E. H. W.

CHRISTIAN HELP WORK IN IOWA.

A RECENT letter from Mrs. D. A. Fitch to the editor of the MEDICAL MISSIONARY gives some further information concerning the work there. Speaking of the case of the poor colored woman, sick with consumption, mentioned in our columns last month, she says: —

"She seems to be improving steadily. I am devoting my time to her care, and doing what I can to train the boys, who are bright and interesting little fellows." Mrs. Fitch adds that they are attending Sabbath-school, and the mother is studying the Bible to some extent, as she is able.

"There seems to be a growing interest here and in other places in Christian help work. An organization has been formed in this church (Des Moines). The church at Winterset are agitating the matter of organizing a band there."

Further, the writer tells of the interest in healthful dress as an encouraging feature of the work there. Several ladies in the church have made decided improvement in dress, and others in the city are desirous of doing so. Requests come for patterns and information.

"Truly," she adds in conclusion, "it is good to work for Jesus; and I find a blessing in the practice of the idea suggested last winter, that we will know something of real missionary work when we go out, not assured of pay from Conference or any other source. Thus far my wants have been well supplied."

CHRISTIAN HELP WORK AT THE SANITARIUM.

WE give but brief space to this work this month, as we have spoken of it so fully heretofore. We defer the tabulated report till the next issue, in order to give a full report for the month.

The report before us tells of 226 visits made thus far this month, and adds: "All that engage in this branch of the Lord's work, really enjoy it. The Lord is using it to test us, for there are many things in it that conflict with self, but it is sweet to work for Christ's sake.

"The coming winter promises to be a hard and trying one. Poverty and starvation, sickness and suffering on every hand. There will be plenty for us to do, and we shall be called on to make sacrifices that we have not made yet.

"In visiting the suffering we can break to them the bread of life, tell them of Jesus and his love, and of the meaning of all these things that are coming upon the earth." E. H. W.

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RELIEF DEPARTMENT.

[THIS department has been organized in the interest of two classes: —

1. Young orphan children.
2. The worthy sick poor.

The purposes of this department, as regards these two classes, are as follows: —

1. To obtain intelligence respecting young and friendless orphan children, and to find suitable homes for them.

2. To obtain information respecting persons in indigent or very limited circumstances who are suffering from serious, though curable, maladies, but are unable to obtain the skilled medical attention which their cases may require, and to secure for them an opportunity to obtain relief by visiting the Sanitarium Hospital. The generous policy of the managers of the Medical and Surgical Sanitarium has provided in the Hospital connected with this institution a number of beds, in which suitable cases are treated without charge for the medical services rendered. Hundreds have already enjoyed the advantages of this beneficent work, and it is hoped that many thousands more may participate in these advantages. Cases belonging to either class may be reported in writing to the editor of this journal.

The following list contains the names and addresses of persons who have kindly consented to act as agents for us in this work, and who have been duly authorized to do so. Facts communicated to any of our local agents in person will be duly forwarded to us.

It should be plainly stated and clearly understood that neither orphan children nor sick persons should be sent to the Sanitarium or to Battle Creek with the expectation of being received by us, unless previous arrangement has been made by correspondence or otherwise; as it is not infrequently the case that our accommodations are filled to their utmost capacity, and hence additional cases cannot be received until special provision has been made.

Persons desiring further information concerning cases mentioned in this department, or wishing to present cases for notice in these columns, should address their communications to the editor, Dr. J. H. Kellogg, Battle Creek, Mich.]

THE names of our local agents are omitted this month so as to give more space for the presentation of cases needing immediate attention. We find that this part of the work is developing much more rapidly than we had anticipated. Homes have been offered for nearly all the little ones whose names have been mentioned in these columns, and the interest which has been aroused in the work that we have undertaken has been far beyond our expectation. For this reason we shall not be able to publish the list of agents regularly, but will do so now and then, as space will allow.

TEMPORARY HOMES.— It is often necessary to find temporary homes for children, while waiting for permanent homes. We are glad to announce that the following persons have volunteered to take such needy ones in case of emergency. We shall be glad to add to the list. All correspondence should be conducted through this office.

Mrs. E. L. Mc Cormick, Michigan.
Mrs. A. M. Osborn, ,,
Mrs. Anna Haysmer, ,,
J. S[illegible], ,,
[illegible], ,,
,,
[illegible]ery, ,,
,,
Anthony Snyder, Michigan.
Henry Snyder, ,,
F. D. Snyder, ,,
Wm. Kirk, ,,
E. Van Essen, ,,
Dr. J. D. Dennis, ,,
Mrs. Prudie Worth, Wyoming.
James Dobbin, New York.
Mrs. E. L. Merry, Massachusetts.

TWO MOTHERLESS BOYS (NOS. 115 AND 116).— A bereaved father in Pennsylvania asks that a home be found for his two motherless boys, aged five and six years. They are both nice-looking boys, and said to be very intelligent and good. The father expects to give his life to missionary work, and cannot maintain a home for them.

A SAD CASE (NO. 118). — A boy aged nine years, living in Michigan, has been bereft of a father's care, and his mother is blind, so he has been "neglected," the letter states, during the past two years. He needs to be under control, and will be a good boy under favorable circumstances. Will not some good missionary take him, and train him up for a good and useful life?

TWO MOTHERLESS BAIRNS (NOS. 119 AND 120).— Two of Christ's little ones are in sad need of a home where loving hands will help them and loving hearts defend them. They are four and five years of age, and live in Massachusetts. Both have blue eyes and light brown hair, and are very attractive. For three years they have been given only boarding-house care, and their guardian wants to find a home for them. He would like to have them together if possible.

"INASMUCH."— Here comes a group of four little ones (NOS. 125, 126, 127, AND 128). Their father is dead, and their mother's health is failing, so she sees it cannot be long that she can care for them. Who will open the door to them? Their ages are respectively eleven, nine, five, and four. They have dark eyes and brown hair. They have always lived in Kansas with their parents.

A SEVEN-YEAR-OLD (NO. 129).— A little boy seven years old, in California, has lost his mother, and the father has given him to some aged people who do not feel able to bring him up right. He is of German parentage, with light hair and good health. Will not some one make a home for him?

TWO BROTHERS (NOS. 131 AND 132), from Michigan, are in need of a home. One is five and the other ten years of age. Their mother died some two years ago, and the father is not able to care for them.

TWO MORE BOYS (NOS. 133 AND 134) are in need of a home. These also live in Michigan. They are three and five years of age, have good health, with brown hair and eyes. Here is a good opportunity for doing missionary work in bringing up these children to be a blessing to the world. Who will undertake th etask?

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SAD FACES look out at us from the photograph that has been sent of two little girls (Nos. 139 and 140) about eight and nine years old, living in Michigan, who are just about to be turned away from home. How full the world is of trouble and sorrow! Cannot some one help to lift the sadness from these little faces?

TWO BELGIAN CHILDREN (NOS. 141 AND 142), a boy and a girl, aged respectively ten and twelve, are reported from Pennsylvania. Their mother is dead, and the father is unable to support them. They are nice, smart-looking children.

MOTHERLESS. — Another little boy and girl (Nos. 143 AND 144), in Kansas, have been left motherless, and the father's health is so poor that he is anxious to find homes for his children before he is called away from them. They are good children, well-appearing, and have good health. The little boy is nine and his sister six years old.

DE FOREST (No. 145) is a dear little Michigan baby, six months old, with black eyes, dark hair, and a bright face. He has perfect health, and will doubtless bring sunshine to the home that is opened for him. Who will give him a home soon?

A LITTLE BROTHER AND HIS SISTER. — Here are two little ones from Florida (Nos. 158 and 161) who are in need of a home or homes. The girl is two years and the boy six years old. They both have brown hair and eyes, and are blessed with good health.

No. 160 is a little girl from Ohio, ten years old, whose father is unable to support her since he suffered from the grippe. She has clear complexion, and that rare combination, light hair and black eyes. With wise, loving care, she will be a happy addition to some family circle.

No. 162 is a little lady only two and one half years old, with fair complexion and a sweet, gentle disposition. Her home is in Michigan at present.

SINCE last month we have been able to find homes for several of our little ones who have been noticed in these columns, and also for some that had not yet found room for notice. The numbers for whom homes have been found are as follows: 137, 146, 150–152. The last three are children of one family, and all girls. They have gone to good homes, and we hope will prove a blessing to their new-found friends.

WHO WILL HELP? — Here are two boys (Nos. 163 and 164) from North Carolina, who want homes. The father is dead, and the mother cannot support them. They are bright, intelligent boys, and, as the application says, would make somebody's home brighter. They are eight and eleven years old respectively.

A WELL-TO-DO couple, whose large family of children have left their babyhood far behind, propose to keep up their practice and their hearts warm by adopting a baby, and giving temporary homes to two or three other children. The willingness on the part of friends to make homes for the homeless is one of the bright spots in our work, contrasting happily with the sorrow and sadness which the other side presents.

PERSONS making application for children advertised in this department, are requested to send with their applications the names and addresses of two or more persons as referees. If possible these referees should be known, either personally or by reputation, to some member of the Board of Trustees.

CLOTHING FOR THE POOR.

THE call for clothing of all kinds and the numerous offers to supply assistance of this sort, have led us to organize a Clothes Department to receive and properly distribute new or partly worn garments which can be utilized for the relief of the very poor. In connection with this work it is very important that a few points should be kept in mind and carefully observed: —

1. Clothes that are so badly worn that repairs will cost more in money or labor than the garment is worth, will of course be of no service. Garments that are old, though faded, or which may be easily repaired by sewing up seams, or made presentable by a few stitches judiciously taken in some point in which the fabric is nearly worn through, may be utilized to most excellent advantage. But garments so badly worn that they need extensive patching, or clothes which have become much soiled and grimmy by long use in some dirty occupation, should find their way to the rag bag instead of the missionary box.

2. Freight must always be prepaid. It costs as much to send 25 pounds or any amount less than 100 pounds as to send the full 100 pounds; consequently it would be well for those who think of sending clothes to be used in this department, to put their contributions together in one shipment, so as to get the benefit of the 100-pound rates. *We are obliged to ask that freight should be prepaid as a means of preventing loss to the work in the payment of freight upon useless packages.*

3. Clothes that have been worn by patients suffering from any contagious disease — such as typhoid fever, erysipelas, consumption, and skin disorders of all sorts, as well as scarlet fever, measles, mumps, diphtheria, and smallpox — should not be sent. Infected clothes may be rendered safe by disinfection, but we cannot trust to the proper disinfection of such garments by those sending them, who, in the majority of cases, are quite inexperienced in such work; neither should those who unpack the clothes be exposed to the risk of contamination while preparing them for disinfection at this end of the line. Such clothes should, as a rule, be destroyed. If they are not destroyed, almost infinite pains are required to render their use perfectly safe.

4. All articles received here are carefully assorted and classified, and are then placed as called for where they will do the most good.

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MISSIONARY NOTES.

THE *Moravian* reports "a mighty spiritual movement" on the Moskito Coast, among the Sumu and Moskito Indians.

***

THE Salvation Army Shelters in London furnish lodging for more than four thousand homeless men and women every night.

***

THE population of Cambodia is 1,000,000, and according to *Regions Beyond*, there is not one Protestant missionary in the country.

***

THE first National Sunday-school Convention was held in Mexico City, in June last. There were sixty-five delegates, twenty-two of whom were lady teachers.

***

MISS DE BROEN'S Belleville Medical Mission, Paris, has been closed the past year, on account of lack of funds. Special efforts are being made to re-open it the coming winter.

***

IN New York City, 4300 Jews, all men between the ages of eighteen and forty-five, have recently signified in writing their determination to become members of "Christ's Synagogue."—*Missionary Herald.*

***

ACCORDING to the *Missionary Herald*, the Congo Free State has received news of the third victory of its troops over the Arab slave traders. The Arabs have now no center of operation in that part of Africa.

***

THE World's Parliament of Religions is to be held at Chicago, August 25 to September 3. The Congress of Missions in the Memorial Art Palace takes place September 28 to October 5. The Woman's Congress of Missions will be held in the same building October 2 to 4.

***

The Gospel in all Lands tells of a lady school teacher who gives half her salary of one thousand dollars a year to support a missionary in China. She receives a letter from her substitute every week, prays for her every day by name, and both feel the inspiration of the relationship.

***

FOLT'S mission institute, Herkimer, New York, is a school to prepare candidates of both sexes for mission work, home and foreign, deaconess, Bible, and Sunday-school work. A new and commodious building is just being completed for the school, which is under the auspices of the Methodist Church.

***

MISS TUCKER, who has contributed to the press under the name of A. L. O. E., has been laboring as a self-supporting missionary among the women of the Punjab for nearly eighteen years without returning home. She has a school of thirty pupils, and makes many visits to the zenanas. Although over seventy years of age, she is the active and beloved head of the mission at Batala.

THE tenth annual session of the International Missionary Union held as usual, at Clifton Springs, N. Y., in June, was said by those who were present to be a very interesting and profitable occasion. One hundred and eight missionaries, representing sixteen different organizations, were present. The meetings continued a week.

***

SINCE it was opened by Dr. Muhlenburg, in 1858, St. Luke's Hospital, New York City, has received for treatment more than 36,000 patients, and contains 152 endowed beds. A new building is soon to be constructed, consisting of ten semi-detached portions, which will afford facilities scarcely second to any other similar institution in the country.

***

THERE have been many statements of the enormous influx of Jews to the Holy Land of late, estimating the number of Jews in Jerusalem as high as 50,000, and in Palestine as a whole at one to 150,000. The United States Consul at Jerusalem reports that these estimates are greatly exaggerated, and places the number in Palestine at about 42,000, that in Jerusalem at about 25,000.

***

THE Society for the Prevention of Cruelty to Children, in New York, recently dedicated its new building, costing $475,000. It is eight stories high, and contains besides the offices, superintendent's rooms, etc., dormitories for both girls and boys, play room, dining and reception rooms, kitchen and servants' rooms, and the eighth story is arranged for an open-air play ground that can be inclosed in stormy weather.—*Missionary Review.*

***

THE missions on the New Hebrides Group are suffering the effects of a hurricane which passed through in March last. The islands of Ambrim, Mallicolo, and Api suffered most severely. Millions of cocoanut trees, plantations of coffee, banana, and yam were destroyed. On Ambrim and Mallicolo, it is said, not a house and very few huts remain. An epidemic of dysentery on the island of Futuna is proving very destructive. The situation on these islands is pitiful in the extreme.

***

A HEBREW merchant in New York City, Mr. Nathan Straus, last winter opened a coal yard where the poor could purchase fuel in small quantities at cost, or at about one third of what they would have to pay otherwise. The tickets issued ranged from five cents, which would purchase from twenty to twenty-five pounds, to twenty-five cents, for one hundred to one hundred and twenty-five pounds. Mr. Straus has also secured permission to erect on one of the East River piers a building where during the hot weather sterilized milk will be sold for sick children.

***

A CORRESPONDENT of the *Gospel in all Lands* writes from Madras, India, that there are in that city Anglican and Roman Catholic cathedrals, a great Scotch kirk, many churches, a university, and many colleges, high schools, and girls' boarding schools. There are about ten hospitals and a medical college, which trains both men and women. The general hospital has six hundred beds. There is a hospital for lepers, an ophthalmic hospital, and a beautiful and homelike hospital for women. There are daily papers, a harbor, railways, telegraph, and post-offices, and perhaps everything but street cars. There are to be electric cars in a few months.

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CHILD-TRAINING.

[A lecture delivered before the Missionary Mothers' Class, by J. H. Kellogg, M. D.]

(Continued.)

MANY people have little idea how to train children, because they have not been trained themselves. How should they have any idea of the proper care of children? Huber, the blind Swiss naturalist, spent sixty years of his life studying bees through other people's eyes. He planned all sorts of experiments with bees, and carefully noted the results, and thus he learned more about bees than was ever known before. His book on bees is one of the most remarkable and interesting works on natural history that was ever written. For sixty years he had been sitting at the feet of bees, as it were, and studying them. Then there was Sir John Lubbock, the eminent English naturalist, a nobleman and a wealthy man, who devoted many years of his life to feeding and tending ants. Just picture that great man feeding a little ant! He afterward wrote a wonderful book about ants. At the present day there are hundreds of eminent men who are devoting themselves entirely to the study of these little objects in nature.

Pasteur, a great French physician, has devoted years of his life to the study of scums, slimes, and molds. His great researches resulted in the discovery of germs, and by studying them thoroughly he found that they were often the cause of disease. He has explained this matter so that now we understand the origin of scores of diseases, and how they may be prevented.

Prof. Loeffler, of Germany, discovered the germ capable of producing typhoid fever, and he tested his discovery in this way: In Southern Europe, especially in Thessaly, there was a terrible scourge of field mice. They were destroying the grain so that people were in danger of starvation. Prof. Loeffler went down there with his little germ, and inoculated some of those field mice with the typhoid fever germ, and then let them go free. Some of the grain through which these germs had been diffused, was distributed to the farmers, who put it into the holes of the mice. Soon great numbers of the mice were taken sick and died, and others ate their dead bodies, and so contracted the disease, and thus the whole plague of mice was swept away by the little typhoid fever germ, and the people were saved from starvation.

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Thus you see how great men have devoted their lives to the study of bees, ants, and germs — the little things of nature — and what great results have followed. Now turn from these things, and the thousands of great men who are worshiping at their shrines, to look at these little children! How much more interesting is a little child, with a soul as well as a body, with the possibilites of an eternity of existence! Consider that for that little child, everything depends upon the conditions with which it shall be surrounded, and the mould into which it shall grow. When we stop to think that the formation of this mould depends upon the mother or the teacher or the trainer of that child, the responsibility becomes so great as to be beyond estimate. Who can measure the responsibility which rests upon the person who has the opportunity of training a child? Could we possibly imagine a more beautiful work than that of taking this undeveloped mind and putting into it the things that ought to be there, and then seeing the effect as we watch it from day to day? But the trouble is, the one who has the care of the child too often goes to work in a hap-hazard way. The child has faults, and the trainer sees them, but does not understand the cause of them. She does not know what makes the child do wrong. The mother says, "What makes my child do this or that?" She does n't know. But she ought to know enough of the mental psychology of the child to understand the reason why the child commits some particular act which perhaps seems to her to prove him totally depraved. There is a reason for it. There is always reason for a child's faults. The mother needs to study the wants or necessities of her child, and she needs to be well versed in both mental and moral hygiene.

You may say, "This is a great work; who is sufficient for it?" The mother, then, needs sufficient skill deftly to meet any emergency that may arise in the physical, mental, or moral condition of the child. This is indeed a great work. It needs constant diligence, constant observation, and constant exercise of tact. The mother must not be off her guard for a moment. She must know what is going on around her every moment. But there is great compensation for all this. The mother, or the nurse, or the teacher, whoever has the training of little ones, receives greater benefit from the training than does the child. She has the highest incentive for training herself; for she cannot undertake with safety to teach a child self-control unless she can control herself. I do not believe there is any other kind of work that is so uplifting in its tendency as is his work of training up children to a high and noble life, of endeavoring to help the little mind to grow up and expand, watching the developing bud as it expands, and feeling that you are putting your own soul into it.

The reason why Sir John Lubbock found his work so interesting, was because he was looking into the inner life of the ants. It was not the exterior of the ant, but what the ant did, that he was watching; and from what it did, he interpreted its purposes. By this study he developed the wonderful fact that the ant, in its work, showed evidence of intelligence and ability to design: and he announced to the world that the ant was an intelligent creature.

When Huber studied the habits of the bees, he did it for the purpose of looking into their inner lives, to learn their nature and habits. From these studies the great bee-keeping industry has been developed.

The teacher cannot fail to find the training of children interesting when she touches their inner lives. When she brings her life into close contact with the life of the child, she can see her own soul developing in the life of that little one. That is the kind of mother or teacher who will see good results as the fruit of her labor.

(To be continued.)

MEDICAL MISSIONARY WORK IN THE SOUTH SEA ISLANDS. NO. 2.

BY M. G. KELLOGG.

PITCAIRN ISLAND.

PITCAIRN Island presents an interesting field for study when considered in its physical aspects alone, but when studied in connection with the unique community of people who make it their home, it becomes doubly interesting.

The island is located in Lat. 25 S. and Long. 130 W., in about the center of the Pacific Ocean. It is five miles in circumference, and rises in precipitous cliffs directly from the ocean to a height of more than four hundred feet. It is of volcanic origin, being composed of basaltic lava, which by decomposition at the surface, has formed a rich, deep, friable soil. The island is nearly covered with vegetation, and presents an inviting appearance to the eye of the mariner when seen from a distance. On near approach, however, it is most forbidding, for its shores throughout nearly their whole extent present an unbroken wall hundreds of feet in height. There is no harbor, and no safe anchorage. There is one place, however, where surf boats can make a

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landing in fair weather, but even here there are only five or six square rods of level land that can be utilized as a landing place. The island has no regular communication with the outside world, and the nearest habitable land is 300 miles distant.

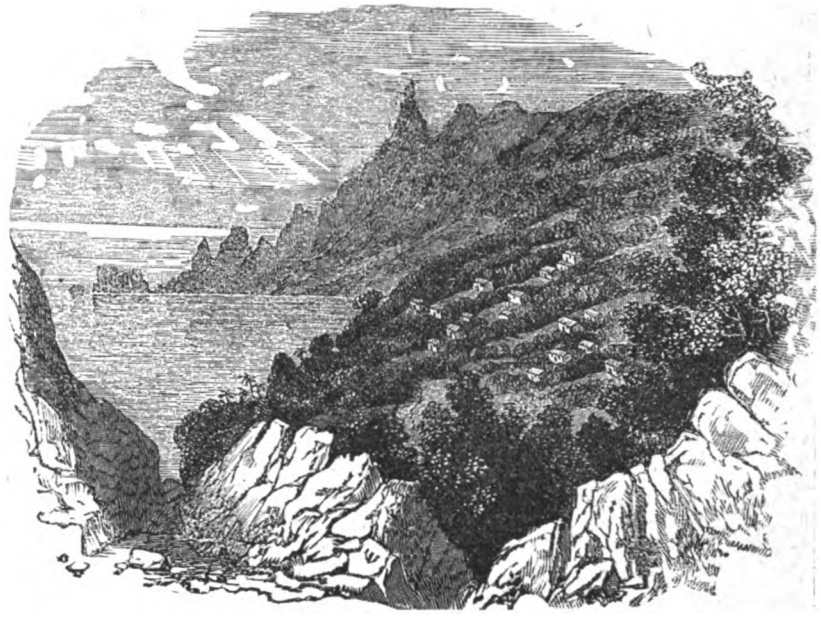
From this little landing a pathway leads up the side of the steep cliff to a gently sloping valley, which lies about 400 feet above the sea. Here a scene of beauty greets the eye of the visitor. Charming indeed was the scene to the missionary company who, after having seen naught but sea and sky for thirty-two days, landed at Bounty Bay on the 19th day of February, and made their way up to this beautiful valley, some leaning on staves, some assisted by the islanders. One young lady, who had become much reduced from seasickness during the voyage, was carried up a portion of the ascent in the arms of one of the native young women.

Arriving at the summit of the pathway, we found ourselves at the entrance of the village. There are no streets or roads in this village, footpaths only being required, as there is not a beast of burden nor a vehicle, except wheelbarrows, of any kind on the island. The quaint cottages, nestled among beautiful groves of tropical fruit and forest trees, are built of boards and have thatched roofs. All the cottages have doors and floors of wood, but, with the exception of the governor's house, none of them have glass windows, wooden shutters taking the place of glazed sash.

The northern end of the valley opens directly to the ocean, along which it fronts for half a mile, then gradually ascends for a half mile toward the interior, with a varying elevation of from 500 to 700 feet. Its easterly, southerly, and westerly sides are walled in by a rocky ridge 700 to 1100 feet in elevation. The rocky cliffs which rim this basin break off abruptly into the sea. There are no pools or streams of fresh water, and only three springs on the entire island, none of which are convenient to the village, one being at the foot of the hill, near the landing, while the other two are over the ridge. All the water required for domestic use, while we were there, had to be brought up a steep ascent of nearly 400 feet to the top of the above-mentioned ridge, on the shoulders of the men and women, the men usually carrying a ten-gallon can each, and the women five gallons. From the top of the ridge it is nearly a mile to the village, the descent being nearly 400 feet. Wheelbarrows are used for this part of the trip, each man or woman wheeling twenty gallons at a load.

All the produce of the island, and all that is sold to passing vessels or purchased from them, and all the material used for building purposes, has to be packed on the shoulders of the people, and so carried to its destination. Their lumber is sawed by hand with pit saws.

When I was ready to go down to the landing, as I came away, I called for a young man to carry one of my boxes. No young man being at hand, the oldest man on the island, October Thursday Christian, 75 years of age, came forward and picked up the box, walking off with it with a firm, elastic step, and at a speed which I found it difficult to follow. When I remonstrated, insisting that I had called for one of the boys, he replied that he considered himself boy enough for that.



BOUNTY BAY.

The island has a climate that cannot be excelled. The temperature seldom rises above 80° F., or falls below 70° F. The rainfall is seldom excessive, being frequently too little. Malaria is unknown.

The people inhabiting Pitcairn Island, now numbering 140 persons, are a strong, hardy race; sickness is seldom known among them. The men are tall

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and straight, averaging five feet nine inches and a half in height. The women are shorter and thicker set, in proportion to their height than the men. Only twenty deaths have occurred on the island in thirty-five years. Three were under one month old, four were between sixty and seventy years old, and one was ninety-eight years of age. Few places can show a better average length of life; statistics gathered in California show a much shorter average. Of these twenty deaths, eight were accidental, three died under one month old, leaving only nine who died of disease.

The domestic habits of the islanders are very simple, their principal diet consisting of fruits and vegetables, of which sweet potatoes form a large portion. The grains in common use in the United States are seldom used here, as none of them are raised on the island. Watermelons, squashes, beans, and Irish potatoes are grown, however. Goat meat, chicken, and fish are used to some extent, also a small amount of corned beef, the latter being obtained from passing vessels in exchange for fresh fruit. Rice is obtained in small quantities in the same manner. The magistrate of the island informed me that the entire income to the island from all sources was less than $1000 per annum, and that from this sum 140 persons have to be clothed, and all their foreign bread foods purchased.



WOMEN GATHERING COCOANUTS ON PITCAIRN.

With this state of things I could not advise this people at once to adopt a strictly vegetarian diet, as their native foods are mostly carbonaceous; but I took the opportunity to teach them the principles of Christian temperance.

I sat down to meals with this people several times when *pilhi*, described in previous articles, and rice, or *pilhi* and fish, or *pilhi* and rice with chicken, was the only food except oranges or bananas. Green bananas, bread fruit, and yams are all made into *pilhi*, and cooked in a manner similar to the sweet potato *pilhi*. Sometimes two or more of these articles are mixed and made into *pilhi*. Soups of various kinds are made from the same articles. I considered the bread fruit soup equal to any soup I ever tasted. The favorite method of cooking bread fruit was by roasting it over live coals while they were cooking fish. The fish are cooked by rolling it up in the green leaves of the banana, and placing it in the oven to bake, or on sheet-iron plates to be broiled over the coals. The fish was served with a sauce made of cocoanut milk mixed with lime juice.

Cocoanut butter is made from cocoanut milk. The milk is set over night for the cream to rise, which is then skimmed off, and beaten or stirred with the fingers for a few minutes, when the butter separates from the water. A little salt added gives it quite a resemblance in taste to our butter, hence its name. This butter will not keep long, however.

Cocoanut oil is made by thoroughly cooking the butter, and then letting it separate into oil and water, after which the oil is poured off. The oil is again cooked, and is then bottled or canned, and hermetically sealed while hot. Thus prepared, it will keep for any length of time. The cocoanut oil of commerce is always rancid, being prepared from copea, or dried cocoanut, which becomes rancid while drying in the sun.

The people of Pitcairn eat but two meals a day. They rise between 4 and 5 A. M., spend a half hour in

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reading the Bible, singing, and prayer, then go to their morning work in the vegetable garden, usually a half mile distant, or to the spring over the ridge for water. At 10 A. M. they take their breakfast, then spend a few hours in rest or in light work about the house, after which they walk as occasion may require until evening. At dark they take their supper, or dinner, and after family worship, with singing and reading of the Bible, they retire to rest.

I had the privilege of addressing the islanders twenty-eight times during my stay, fifteen of the discourses being on health and temperance topics, based on the word of God. The remaining discourses were practical sermons, in which I endeavored to lift up the character of Christ, and show the object of his mission to earth, the importance of a living connection with him, and of an entire consecration to him, if we would be co-laborers together with him. Elders Cady, Cole, and Chapman also gave practical discourses, all of which were listened to with deep interest.

I was able to render some assistance to several people in a medical way, prescribing for a few who had slight ailments, opening several abscesses, sewing up a boy's scalp, setting a broken leg, and extracting sixteen teeth. The patient with the broken leg was a girl eight years old, quite large for her age, who, after the accident, had been carried up the hill in the arms of one of the native young women, then one mile down to her home.

The people on Pitcairn Island have made noble progress in Christianity, considering the many disadvantages under which they labor, but there is much for them yet to learn of Christ. While some have a just sense of their weakness and dependence on a Saviour, there are others who need to learn the first principles of Christianity. Not all comprehend that it is their privilege to be saved from the power of sin. We must plead earnestly with God to make the character of Christ our own. This he will do, if we only resign our will to him, allowing him to work in us as he shall see fit. May the Lord help us, and preserve us blameless unto his coming.

We soon leave Tahiti for a month's cruise in the Tubal Islands, 400 miles south of here, and then expect to return in time for the next mail.

SAYS the *Missionary Link:* It was a wise word spoken by a veteran missionary to a new recruit: "Do n't work for the Japanese; work, work for Christ." This is the nerve of missions.

NORDLAND.

BY ELD. KNUD BRORSEN.

IT may be interesting to the readers of the MEDICAL MISSIONARY to learn something more about this northern part of Norway. Until recently this part of our world has not received so much attention from travelers; but it has come to rival even Switzerland as a resort for tourists, and thousands of them from many countries visit the Nordland every summer. Even Emperor Wilhelm has been up through there twice. It is considered by many the pleasantest trip that can be taken during the warmer months of the year, to go by steamer from Bergen along the coast to North Cape, the most northern point of our world which is inhabited. Many have said that they liked the scenery on this voyage better than any in Southern Europe. With the exception of a few short distances, steamers can go in smooth waters under the lee of islands all along the coast.

The islands consist mostly of high rocky mountains separated by deep bays from the mainland. Some of these bays cut through the mountain range of the coast for many miles into the country, so that by following these indentations the traveler can obtain quite an idea of Norway a good ways inland. Here the rocks are mostly covered with earth, which is fertile and produces a fair vegetation. The peculiar forms of the rocks, the midnight sun, and the playing fish and birds, present an unusual and interesting picture.

Hammerfest is situated on the coast, about fifty miles south of North Cape, and is said to be the nearest town to the North Pole. It has about 3000 inhabitants. It has a good natural harbor, being situated on a bay, around which it is built on a hill rising from the water. The houses are small, and built mostly of wood, with narrow streets between. Two years ago most of the town was destroyed by a conflagration, but has since been rebuilt.

It was about this time that the writer was in Hammerfest, in the month of October, and the harbor was to a great extent occupied with vessels, which in the summer had been out on the Arctic Ocean, hunting whales and seals and walrus. The melting of the blubber afforded business to several establishments in town, and the air was filled with the foul smell. Add to this the noise of polar bears on board some of the vessels, and the reader can imagine that at times it was nearly impossible for people to get any sleep in the night. The poor bears could hardly be blamed for groaning, imprisoned in the foul air, and longing for their freedom among their former comrades left behind in the Arctic waters.

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As many of the people were living in small houses, and seemed to be poor, having very primitive ideas of cleanliness and housekeeping, there was apparently needed a gospel that would bring help in these directions as well as a message that could cleanse the heart. I found also that many were sickly, which, considering their circumstances, could not be wondered at. Being so far north, nothing would grow except a little grass. No trees grow, nor can vegetables of any kind be raised. All such necessaries are imported, and consequently, are very costly, so the poorer class get but little of them.

If some of our friends, who now at times are dissatisfied with a vegetable diet, could be transferred to Hammerfest to live on fish, as many there are doing, they might change their opinion, and come to long for vegetable foods. It seems to be self-evident, from the appearance of these people, living almost exclusively on animal foods, that the system undergoes a very undesirable change on such a diet. I think that those who argue that fish is the best brain producing food, would change their opinion if they should investigate the matter in Hammerfest.

In the middle of the day goats, sheep, and cows could be seen down on the sea-shore eating the slimy sea grass. In the morning and evening they were fed with a little hay moistened or boiled in water, together with some remains of fish heads, etc. This gave their milk a very unpleasant odor, and an animal taste. The two best articles supplied by nature there to keep us alive, were the nice spring water and good air from the ocean, but these could only be had in their purest state outside of town. There I saw the most beautiful sunset and aurora borealis I have ever witnessed.

The Catholics have a church, a school, and a hospital in Hammerfest. The sisters at that hospital worked hard to get people interested in their Catholic doctrines, and to do them good by going about from house to house, helping the women with instruction in regard to child-training, sewing, cleaning house, etc. They kept a number of small children at the hospital and some older ones at their school.

These Catholics seemed to understand how to remove prejudice against themselves by doing what in this paper is termed medical missionary work. This is not without effect for the promotion of their cause

This medical missionary work is evidently needed everywhere. So it was at the time of Christ's first advent. He has given instruction and his example to us, that we may know how we should go to work. This is found all through the Bible. On page 403 of "Gospel Workers" we read thus: —

"During the life of Christ, the sick and afflicted were objects of his special care. When he sent out his disciples, he commissioned them to heal the sick as well as to preach the gospel. When he sent forth the seventy, he commanded them to heal the sick, and *next*, to preach that the kingdom of God had come nigh unto them. Their physical health was *to be first cared for*, in order to prepare the way for their minds to be reached by those truths which the apostles were to preach."

"The Saviour of the world devoted more time and labor to healing the afflicted of their maladies than to preaching. This last injunction to his apostles, *his representatives upon the earth*, was to lay hands on the sick that they might recover."

"The tender sympathies of our Saviour were aroused for fallen and suffering humanity. If you would be his followers, you must cultivate compassion and sympathy. Indifference to human woes must give place to lively interest in the sufferings of others. The widow, the orphan, the sick and dying will always need help.

"Here is an opportunity to proclaim the gospel, to hold up Jesus, the hope and consolation of all men. When the suffering body has been relieved, and you have shown a lively interest in the afflicted, the heart is opened, and you can pour in heavenly balm. If you are looking to Jesus and drawing from him knowledge and strength and grace, you can impart his consolation to others, because the comforter is with you."

These statements from the Spirit of God show plainly in what esteem the medical missionary work should be held. The Lord has put it at the very front of the message of mercy.

There is a blessing in holding it in this position, which others have experienced, and which the work the Lord has mercifully placed in our hands needs very much.

There is a blessing in letting the Lord have everything according to his own will, which cannot fully be realized unless it is done in his own appointed way.

Although these Catholic women had education and refinement, and had come from the warm climate of southern Europe, they were hard at work, and said they enjoyed their labors among strangers with a foreign language in that cold, remotest North. They gained friends, both among parents and youth, who became attached to them in spite of prejudice, opposition, and custom.

I have thought since, if faith in the Catholic religion will lead to the performance of such a noble work

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in self-denial and sacrifice, and they be blessed in it, although we know they disregard much of the Bible doctrine, what will not God do for us and his cause, if we go to work according to his example?

Our mission in Nordland, as well as everywhere in Scandinavia, needs, most of all, medical missionary workers. Who will now prepare themselves to help us?"

MISSIONARY WORK IN ALASKA.

By Rev. S. H. King.

Abstract of a lecture at the Sanitarium, reported by Helen L. Manning.

Rev. S. H. King, pastor of the only white congregation in Alaska, spent a few days at the Sanitarium, and during the time gave two very entertaining and instructive talks upon this interesting and remote corner of our country. He has been in the work there for the past three years, and is merely taking a vacation now. He left his station at Juneau in February, and expects soon to return. He was the Alaskan delegate to the Presbyterian General Assembly, recently held in Washington, and besides attending its sessions, he has been lecturing and awakening interest in the Alaskan work and its benefits and needs. Mrs. King and their two bright little boys accompany him, and the splendid health which they all enjoy, shows that the climate can be endured, with proper care, if it does rain two hundred days out of the year. Mr. King became interested in the Battle Creek Sanitarium through some copies of *Good Health* which a lady brought there from St. Helena, California. Its vegetarian and health reform principles appealed to him as coinciding with his own views.

The journey from Alaska to the States occupies about two weeks. "Uncle Sam" generously makes the postal rates the same in all the territory over which our flag floats, and so a two-cent stamp will carry a letter from St. Augustine, Florida, to Point Barrow in Alaska. The missionaries are the postmasters in Alaska.

Alaska is two and a half times the size of Texas, and what its future subdivisions may be is still a problem. It was purchased by the United States twenty-five years ago for $7,200,000. It was then derided as "Seward's folly," but he believed in the wisdom of the move, and when asked what he considered the greatest act of his administration, replied, "The purchase of Alaska. If this generation does not so recognize it, the next will." His wisdom and foresight are now amply justified, for the seal industry alone has already more than brought in the sum paid, and a San Francisco firm has a contract for twenty years from 1889, at a rate which will bring in a revenue of nearly a million dollars a year to the government.

Alaska has besides, two other great industries, gold mining and fisheries. The placer gold mines depend upon the debris from rocks pulverized by the movement of the glaciers, and are fickle and uncertain. A fortune may be found in some rich "pocket," and again, a man may work for years with small reward. The gold bearing quartz, on the contrary, is rich and practically inexhaustible. The Treadwell quartz mill operated there is the largest in the world. Mr. King's labors are among the miners and their families in Juneau, a place of about two thousand inhabitants. He says the miners are the finest specimens of Americans, physically, that he has ever seen. They are tall, strong fibered men, who are able to stand with their rubber boots on in ice water for twenty hours out of the twenty-four during the summer season, for they must work while the sun shines, since in the long winter they must lie idle. These placer miners hold the "pan" in their bare hands and stir the ice-cold water for the precious metal for hours together. One would think they must freeze, but they have acquired endurance by nerving themselves to exposure. Mr. King had with him a "pan" which had belonged to the father of two of his Sunday-school boys. The "dirt" was in it to the value of about $1.50, which Mr. King paid when he got possession of the "pan" as a souvenir of his trip. Mr. King was in the Treadwell quartz mill one day when they were cleaning up from a month's work. They had produced three gold bricks, each worth $20,000. He was told that this was his chance to get rich, for he could have the three bricks if he could lift them as they lay together on the floor!

There are seventy-six varieties of fish found in the waters in and around Alaska, ranging in size from the tiny speckled mountain trout to the largest halibut and whale. The herring, the cod, and the salmon, are found in every bay, inlet, fiord, and stream. Seventeen canning factories are doing a flourishing business. The majority of the salmon used in the United States are put up in Alaska, despite the "Columbia River" labels.

The methods used by the missionaries are much the same as elsewhere. For those who work among the Indians, the English language comes first. At Point Barrow there is a Presbyterian school of 150, presided over by Dr. Beaupre, a graduate of the Michigan University. He may be said to have the hardest work and the brightest prospects of any man in the world. In the winter time, everybody in the

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town goes to school — the fathers and mothers with their children. The government has provided the teacher with a great deal of coal for heating purposes, and luxuries in the way of sea biscuits as inducements to the natives to come to school. The Tchutces occupy this extreme northern region. They dress in furs throughout the year, and live on whale blubber and seal fat. Mr. King had two suits of reindeer fur garments in which two boys were dressed, to show the appearance of the natives. The Tchutces were formerly whalers, but their little boats covered with walrus skins, were not able to compete with the steel-ribbed steamers of the Yankee, the Canadian, and the English, and so their population has dwindled down to 300, and they would soon have become entirely extinct but for the noble efforts of the missionaries. The three hundred Tchutces are now the beneficiaries of the reindeer scheme which was introduced by Rev. Sheldon Jackson, formerly of Denver, Col. He drew the attention of the government to the wretched condition of this fast perishing tribe, and proposed that the government purchase and deport reindeer for them from Siberia, and let the people become herders instead of sailors. The reindeer have since become to the Tchutces what the buffalo was to the North American Indians when the country was first discovered. The reindeer paw in the snow for a moss which will give them their own sustenance, their meat furnishes food, their skins make harnesses, and their bones are used for sledges The skins of the animals are further used for fur garments, their tendons for thread, and the small bones for needles. One reindeer is worth more than six Eskimo dogs for actual work, and then it costs so much to feed the dogs that the natives cannot afford to keep many of them.

The Thlingkets occupy the coast settlements of south-eastern Alaska from Mt. St. Elias (19,000 feet high) to the Metlakahta Island. The Thlingkets comprise the Simpseans, Chilcats, Sithans, Hoonahs, and Auks. The natives, who are allied in their origin to the Aztecs of Mexico, and also to the Japanese, are wonderful mimics, and are quick to learn the good ways and the bad ways of the "Boston" man. All the white people in Alaska are popularly supposed to hail from the "Hub." The Thlingkets attend school and are showing very reasonable progress, considering the fact that they have been in heathen darkness and under Greek Catholic superstition for centuries. The Thlingkets are almond-eyed, with straight black hair like the Japanese, and their style of decoration, though crude, is also like the Japanese, and many believe that their ancestors drifted over to Alaska from the Sunrise Kingdom. Mr. King showed a pack of wooden cards, resembling dominoes, which a member of this tribe gave him after he was converted from gambling to Christianity. They had been in his family for generations, and were made of a species of wood which does not grow in Alaska. Their canoes resemble those of the Japanese, and are made from a single log, sometimes large enough to hold as many as thirty people.

These tribes are under the dominion of Shaumin, who resemble the Medicine Men of the American Indians. Their orgies are enough to frighten a sick man to death, and when a victim dies, as frequently happens, the Shaumin calmly says, "I died him; if I had not been called, he never would have died." It was the former custom to claim a human bone from each corpse, and these were made into a ghastly amulet which the Shaumin wore around his neck. His charm is now made of pointed sticks of wood. Mr. King says that in 1890 he witnessed the funeral of a man whose children were in the missionary schools. The old man was quite favorably inclined to the new religion, but as he was dying, his old neighbors gathered about him, and received from him a sign that he would prefer to be burned upon a funeral pyre as his fathers had been, and accordingly this was done, with all accompanying heathen ceremonies. The corpse must not be taken through the door or through a window, on account of superstitious significance, but hoisted in a sitting posture through the roof of the house. This incident shows how closely the old and the new in religious and social customs are together at present.

Fish is not only the staple article of food of the Thlingkets, but they saturate with fish oil every other article of food which they use. For instance, they will go to the baker's and get a loaf of bread, break it open, and fill it full of fish oil before they eat it; and on the sides of the mountains, they gather nice large salmon berries, which they preserve in fish oil. Their huts are full of fish in various processes of curing, and their bodies and their clothes are always rank with the smell of it. Imagine, if you will, a church filled with such a congregation, where, the temperature demands closed doors! The schools of course, are the same. Yet the pupils make such progress that it repays effort and endurance. The children must stay at least five years in the schools, and the parents have to sign a paper to this effect before their children are admitted.

Mr. King related an incident of a girl nicknamed "Boots," as illustrative of the influence of the school and their Christian teachers. "Boots" was a little

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waif so designated because she went about in a pair of miner's rubber boots much too large for her. The men laughed and hooted at her, and she in return threw stones at them, and finally she got into jail. The missionaries heard of the case, went to the jail, secured her release, and took her into one of the schools. She is now a young woman seventeen years of age, bright and good, and a member of the church. The men who jeered at the child did not see the jewel which could be taken out of those big boots and polished by the influence of Christian teachers into an ornament for the Redeemer's kingdom.

Besides the Thlingkets and the Tchutces there is another considerable tribe in Alaska called the Aleuts. The Aleuts inhabit the Alaskan peninsula and the long chain of islands which extend southwestward into the Pacific Ocean to within a few hundred miles of the coast of Asia. The islands of the Alaskan coast number over twelve hundred, and form such a breakwater that between the main land and these islands is left a passageway of inland sea which might be called the Great Salt River. In going from Port Townsend to Junuea, for over a thousand miles of the way, one is led to think that the voyage is made on a beautiful and smooth lake instead of on the Pacific Ocean. Possibly seasickness will be experienced very slightly at Millmank Sound and Dixon's Entrance, two stretches of the open ocean of about fifty miles in length, each. The Aleuts live on the seal industries. They have charge of several rookeries or breeding rocks. The two islands of St. Paul and St. George comprise the Pribyloff Group, and are situated in the Behring Sea, one hundred and eight miles north of Ooalosha, the United States customs port of the Aleutian Islands. Part of the year they dress in seal skins and the rest of the time in "store clothes" obtained from the traders.

It is fourteen years since the missionaries of the Presbyterian Church started in as the pioneers in the Alaskan field, in defiance of the Greek Church. They now have several missions among the Thlingkets, while the Moravians, Methodists, Episcopalians, and Congregationalists are at work among the Aleuts and the tribes on the Yukon River.

LIKE all knowledge, missionary knowledge must be the fruit of labor; he that has nothing can give nothing, and he that labors not has nothing.—*Sel.*

A SMALL and weak church is the very one which cannot afford to withhold contributions for the extension of Christ's kingdom in all the world.

A MORNING WITH A DISTRICT NURSE.

BY E. H. WHITNEY.

"IF I may, I'll come down and make your rounds with you to-morrow," I said to one of the visiting nurses at the Chicago mission, a few weeks ago. The hour and place of meeting were appointed, and nine o'clock the following morning found us ready to set out. The nurse had already been out to attend to some matters connected with her work, and was ready for a fresh start. A walk of a few blocks sufficed for us to lose ourselves in a narrow alley, where we picked our way between ash barrels and garbage boxes molding in dark corners or festering in the hot sun.

Suddenly the nurse turned, and with a kindly greeting to a row of children who stood regarding us with keen eyes from under their matted locks, disappeared abruptly through an opening in the wall. It proved to be a doorway through which she was wont to find her way to the place we were seeking, and descending by a short flight of narrow, crooked stairs, we found ourselves in a sort of cellar stable. Wending our way through, we emerged into a court, from which another crooked flight took us to a higher level again. Opening onto a platform which served to catch the overflow of housekeeping utensils from the various rooms within, we found two little rooms scantily furnished but fairly tidy, where a mother sat with her two children. A pale-faced little fellow was playing on the floor, and a sickly baby was in the mother's arms. The little thing was evidently suffering; the mother told of symptoms of some digestive disorder, and was greatly troubled, as she had good reason to be. She, poor woman, was suffering from diseased eyes, and was nearly blind for the time. Fortunately the father had work, and the mother was receiving treatment for her eyes. Nurse gave some suggestions about the baby's care, left a remedy for it, made some sympathetic inquiries concerning the family and the neighbors, and we threaded our way back by the underground route.

At our next stopping place an old lady broken down by hard work was sitting with her household goods gathered round her. She was preparing to leave her room, and received the nurse's information that she had arranged for her to enter an old ladies' home with a half pleased, half querulous comment.

Passing an open door on our way to the next call, nurse stopped to give a word of cheer to a woman who was suffering from a large tumor. Her son, thrown out of work a few days before, sat near the door the very picture of discouragement, which the

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mother's face reflected. The woman brightened up at the nurse's greeting, and as we passed on, the latter told a pitiful story of crime and sorrow that with a little variation was repeated several times during the morning.

At the foot of the stairs we were about to climb was a group of bright-eyed, dirty-faced, and frowsly-headed children. Three of them, including a baby that would have delighted any mother's heart if it had been clean, occupied the lower stair of the steep, narrow flight. None of them made a move, but sat staring at us with open-eyed wonder. Nurse stepped over the baby, and I prepared to follow before the group awakened to the proprieties of the moment, and as we mounted we were followed by the wails of the younger children as the older ones by cuffs and energetic words tardily attempted to clear the stairway.

Once up, a different scene awaited us. The little French baby whom we had seen at the dispensary the day before, and his father, a bright faced, intelligent young man, prematurely discharged from a city hospital, were keeping house, while the young mother was out at work. The father courteously offered me the easiest chair in the room, the one in which he had been sitting, with a broken bottom, and cushioned with an old shawl, but the pale-faced baby silently clung to the window-sill, where the sun shone in over the high wall opposite for a little while in the morning, looking for all the world like a pale plant in a dark room reaching after the light. How my heart ached to take the frail little fellow out into the genuine country sunshine, and give him something better to look at than the bare wall opposite, skirted with debris of all sorts. At least the baby was not wanting in tender affection from the father, and that was better than the lot of some of the babies we met. I longed, too, to set the tiny room to rights, for it sadly missed the house-mother's care, but to-day there was time only for a few kindly words, and the prescription that the nurse had brought for the father, and we clambered down the narrow stairs again, and made for wider streets, and houses presenting a better aspect exteriorly,—exteriorly only, however.

These were tenement houses, swarming with Syrians of all ranks, crooked and worn stairs leading up from narrow halls to passages still more narrow, dark, and dirty; household utensils, children and dogs overflowing from the crowded rooms and almost tripping one up as we turned sudden corners; doors all open that sultry morning, either for air or companionship or both, and neighbors with babies in their arms running back and forth most sociably. Here were families where nurse had ministered; some of them comparatively comfortable, according to their own ideas, and as contented in their close quarters as the residents on the avenue a few blocks away. But in the rear rooms, where the bare lath grinned through larger holes in the plaster, and twilight reigned at high noon, it was another thing. We found one family in a tiny room looking out through one window on a dingy court filled with unsightly debris that befouled the air till one fairly choked. The beds on one side of the room,— bare dirty mattresses,—and a tiny stove and bench on the other, under the window, left but a passage between. The room could not have been more than eight feet square. The father, a handsome, swarthy Syrian, his sweet-faced wife, and two bright children were huddled in the room, and when the mother in broken French, which she had learned in the school at home, told us of the recent loss of another child, I could only wonder that there were *any* left. They were not starving and were not sick that morning, and we did not linger. Nurse had visited them in time of trouble, and our call was appreciated, and not resented. The next room was piled high with more of the indescribably filthy mattresses on which the lodgers huddle together. The air was bad enough with doors and windows open all through the house that summer morning, and I shuddered to think of what it must be on winter nights, when the sleepers crowd in for shelter and warmth. And these were not the worst places which the nurses visit.

Through one of the open doors, as I approached, I espied a mother with her baby's head tucked under her arm, washing the little body in a large pan. The involuntary exclamation which escaped me, as other possible uses of the same pan occurred to me, was checked by a look of suppressed amusement on the nurse's face as she hurried forward to see that the water was of the right temperature, so delighted that the baby was getting a bath at all that she did not stop to question the modus operandi. Discrimination in the uses of the pan might come later in the mother's education. The latter looked greatly pleased at the nurse's approval of her work.

But O, the babies, the babies! Poor little scraps of humanity struggling for life against such fearful odds. Born in such dens as many that we visited, scantily fed, herded together like sheep, the only wonder is that there is the faintest sense of right left as they grow up. Yet the mothers love them as do more fortunate ones; and those whose children were sick gathered around the nurse with anxious faces to

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see what could be done for them, listening with an intensity that was almost painful at times, lest they might let some detail of instruction slip. In one small room, where a pile of mattresses occupied half the room, and the small stove with a wash boiler on it, a tub on the floor, and the dirty clothes nearly filled the rest, a group of women, each with a sick baby gathered to her bosom, crowded in to show them to the nurse. The visitor was given the only available chair in the room, and the women squatted near the door. Others outside were looking on, with children's heads thrust in between, while nurse gave one woman instruction how to dress the sores that covered her baby's little body, bound up the raw feet and ankles of another baby, helped to adjust the splints on the legs of an older child, and discussed the question of food with the mother of another. As we passed out, followed by the thanks of the mothers in mingled Syriac and English, we were met at the corner by a bevy of children who ran after us to beg nurse to "bring a flower next time."

But I cannot tell of all we saw,—the pale little boy in another tenement with a broken leg to whom nurse would take a picture book next visit; the baby for whose head, half covered with sickening sores, the nurse prepared and applied dressings; the attempts of the mother with glowing face to gesticulate her thanks as she called upon "Allah" to bless the nurse; the colored woman who had narrowly escaped death by burning, and whose terribly scarred face and arms nurse had dressed for weeks, and other cases too sad with sorrow and vice to dwell upon.

Up and down stairs we went, through filth of all grades, with the jargon of voices all around us, talking in all the languages of the East and West combined. Now and then a clean room like an oasis in the desert, now and then a sweet, refined, or hopeful face amid the crowds of weary or vicious ones, and above all the swarming child life! "How many children do you suppose there are in this house?" we asked of one woman who was toiling up stairs with a pail. Her surprise banished for a moment the weary look, but it came back as she answered, "O, I do n't know, I have nine."

It was past noon when we stopped for dinner, footsore and heartsick, yet thankful that some rays of light and help might penetrate the mass. The nurse quietly jotted down the record of her morning's work as she waited for dinner, and only regretted that time and strength would not permit us to accompany her to the other side of the city, where, as she said, some of her most interesting "cases" were to be found.

NOBODY'S DARLINGS.

Out in the cold, the pitiless cold,
And far away from the Shepherd's fold,
Nobody's darlings stray:
The whole long day in the lonely street
With shivering forms and naked feet,
They tramp their weary way.

No warm, soft bed when the nightfall comes;
Only "the stairs" in the wretched slums,
Or "doorstep" cold and drear;
For homeless wandering waifs to sleep,
Where nobody's darlings wake to weep,
No loving mother near.

The bright birds fly to their downy nest,
Or soar away o'er the ocean's crest
To seek a fairer land;
But nobody's darlings stand and wait
With pleading gaze through the opening gate,
Where dwell sweet Mercy's band.

O, blessed homes, where children find
A refuge safe and a welcome kind,
And hearts of tender love;
Where "nobody's darlings" sleep at night,
In their snow-white cots so clean and bright,
Sheltered like weary dove.

Ye men of wealth, with a helping hand,
Come to the aid of the noble band
Who seek lost gems to win,
The children's angels are yearning o'er
Fair childhood blighted on life's black shore,
'Mid earth's dark scenes and din.

Nobody's darlings! gather them in:
Poor little outcasts of want and sin,
Bring them into the fold;
And tell them of God's bright home above,
Of its gates of pearl, its light, its love,
And streets of shining gold.

—*Sel.*

A SONNET ON BATTLE CREEK.

Hon. Wm. E. A. Axon, Secretary of the Vegetarian Society of England, while in this country to attend the Columbian Exposition and the Vegetarian Congress held in connection with it, spent a few days at the Sanitarium with Mrs. Axon. Mr. Axon puts the impression of his visit in the verses which we give below: —

Here where of yore the savage Indian fought,
Where death and slaughter had their bloody parts,
Now reigneth peace and all those healing arts
By which the good of man alone is sought.
A wondrous change from war to Sabbath peace;
The sun is gleaming 'mid the leaves of green,
And skies of blue and happy birds are seen,—
A trance of harmony without surcease.

Yet is the name well chosen — Battle Creek,
For here they push the battle to the gate
Against disease and death and vice and sin.
To help mankind with steadfast aim they seek,
And strive to give man health and happy fate,
Soon may they conquer and the victory win!

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EDITORIAL. . . .

A NEW HOSPITAL IN SHANGHAI, CHINA.

OUR Seventh-day Baptist friends, who have for more than forty years maintained a medical mission in Shanghai, China, have recently erected a hospital in that city. Dr. Swinney, who is superintendent of the hospital, in a personal note to the editor, speaks of the opening of the hospital and of the need of funds to carry on the work which has been begun. At the time the letter was written, January last, only one bed had been endowed. Dr. Swinney states that $25 will pay for a bed for one year. Here is a noble opportunity to do good. The actual cost of a bed in the Sanitarium Hospital, aside from all other expenses, is $200 per year, while other expenses amount to probably double that sum, making the actual expense of maintaining a hospital bed in this country from $500 to $600 per year. The cost of living is very much less in China than here. A day laborer receives but ten cents per day for his services. Rice, the principal food, sells for one and one half cents per pound. Twenty or more sick persons can be cared for in a hospital in Shanghai for the same expense as is required to care for one person in this country. Here is a good opportunity for any one who wishes to make his money go as far as possible in doing good. Dr. Swinney will perhaps pardon us for quoting a few paragraphs from her interesting letter, which will give something of an idea of the work in which she is engaged.

"The destitute and suffering occupied my attention often in the home land, but never such extreme cases came to me there as I meet in this country. To do good to the least of His creatures is a pleasure, if we do it as unto the Lord; and to work both for their bodies and souls, is an increased happiness, where we find the darkness so intense.

"I was out last night to see the wife of one of the officials at the camp, and could I sit down and talk an hour with you, I could not tell you fully all the strange things that occurred then and at other times in that family which I have seen, and the amount of superstition that holds its sway or power over them.

"I like the wife very much, she is a young and bright little woman, and at times has been very much interested in the gospel.

"To-day I was asked to take into the hospital a poor old lady. I go to-morrow to see if her case is curable, and if so, hope to have her immediately here. Two of our inmates returned home yesterday, a mother and her child about ten months old. The little fellow was so bright I asked the mother for his photograph, desiring to give you an opportunity to see his face and his wadded clothing, but she had none.

"We had the formal opening of the hospital last Wednesday, the 28th of December. Very many friends attended, both foreign and Chinese. I will enclose one of our invitations, and send a Chinese one on red paper which we used in inviting our native friends; will enclose it in one of our daily papers, also will enclose the hymns we used on the occasion. The exercises were mostly in Chinese, and after the refreshments, opportunity was given for the friends to go over the hospital. Since that time we have considered ourselves quite ready to take in patients.

"One branch of my work that I liked very much was visiting stations in the country, being away generally about three days, and returning early Monday morning. We could thus spend two days in treating the sick, and have the Sabbath to talk to the women. I regret to say that now I shall be able to do very little country work, as my time will be needed here in this place more than formerly. The hospital and the dispensary here, and the one in the native city, will engage all my time and heart."

Dr. Swinney is now in this country on a short visit. Her visit here will doubtless greatly increase the interest in the important work of which she has charge. We hope some of our readers will have the pleasure of hearing her before she returns to China, a few weeks hence.

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DEATH OF ELDER BRORSEN.

IT is not yet three months, as we write, since we held a meeting in the hospital parlor to bid farewell to our Scandinavian missionaries, some of whom were to sail May 13, and others a little later. Eld. Knud Brorsen was present on that occasion, and his remarks concerning his previous work in the "Nordland" were so full of interest that he was asked to write of his experience there for our columns. He kindly consented, and left with us, before he sailed, the article which appears in this issue, the first, we hoped, of an interesting series. But a providence as mysterious as it is sad, changed all within a few weeks after his arrival in Europe. Letters from those associated with him at the campmeetings tell of his brief illness and peaceful death at the campmeeting at Carlstadt, Sweden, June 28. He was taken with hemorrhages, severe from the first attack. Most earnest prayer was offered for him, and everything that skill and care could do was done, but the hemorrhages continued, each leaving him weaker, till he passed away two days after the first attack. He suffered very little, except from the repeated attacks of hemorrhage, and was full of peace and resignation to the will of the Lord. Sister Johnson, writing during his illness to friends here, says: "It does not seem possible that the Lord should let him die now, when he is so much needed. Surely he will heal him," but before the letter was mailed, the end had come, and the postscript which was hastily added says: "We can hardly express the sorrow which has fallen upon our hearts. Brother Brorsen died at three this afternoon. All the meetings were for the time suspended."

Elder Brorsen had labored much in the Scandinavian countries, and everywhere was greatly beloved for his genial, kindly spirit, his sweet humility, and devotion to the Master's work. He had long been interested in the lines of education carried on at the Sanitarium, and feeling that his usefulness would be greatly increased by a short course here, he came over at the request of the General Conference, and spent the winter in study as a member of the health missionary class. He took an active interest in the Christian Help work, which was organized during his stay. He left in excellent health and of good courage, looking forward eagerly to active and more efficient service in the Master's cause. His help was counted on in many ways, and his sudden and unexpected death is a blow most keenly felt. But "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." E. H. W.

IS IT A MISSION FIELD?

THE field which city mission work in this country presents seems a half-way step, at least, toward foreign mission work. Except the surroundings, which are American, we find all the other elements which enter into foreign work. Foreign languages, just as much of foreign habits of life and even of dress as they can bring with them and keep up on our shores, we find among the population of our large cities. The population of Chicago is classified by a contemporary as follows: —

American	292,463	Hungarians	4,827
German	384,958	Swiss	2,735
Irish	215,534	Roumanians	4,350
Bohemian	54,209	Canadians	6,989
Polish	52,756	Belgians	682
Swedish	45,877	Greeks	698
Norwegian	44,615	Spanish	297
English	33,785	Portuguese	34
French	12,963	East Indians	28
Scotch	11,927	West Indians	37
Welsh	2,966	Sandwich Islanders	31
Danes	9,891	Mongolians	1,217
Italians	9,921	Hollanders	4,912

This classification makes no mention of Syrians, negroes, and others whom the Exposition has attracted to the city, not as visitors, frequenting the hotels, but as more or less permanent residents, swarming in the poorer quarters of the city, and swelling its population greatly above the figures given.

If any one wishes to test his fitness for, and consecration to, foreign missionary work without a long and expensive journey, a few months' experience in such a city would help him to decide whether it would be profitable either to him to go or for the mission board to send him; and he would have opportunity also to choose his field among the different nationalities.

What a responsibility, too, lies in the fact that representatives of the different nationalities have come to our doors, where they are more accessible, not only because they are nearer, but because of the changes in their surroundings. If we cannot break to them the bread of life amid the favorable environments of our own civilization, what could we expect to accomplish if they were intrenched in their own citadels of heathenism, whose blighting influence oppresses even those who go there to labor for Christ and humanity? If the conditions are too hard for us here, what would they be in the foreign field? Looking over the reports of our visiting nurses and of the Chicago Dispensary, we find that as to religious beliefs, our workers come in contact with Jews,

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Greek and Roman Catholics, Buddhists, Armenians, and infidels; and as to nationalities, with people from all the countries of Europe and many of Asia and Africa. E. H. W.

VISITING NURSES.— We are glad to note that the noble work of the visiting nurses is coming to be widely appreciated, and that associations are being formed in various cities and in various parts of the world for the purpose of carrying forward this most useful form of philanthropic work. In England there has been recently organized what is known as the "Rural District Nursing Association." After a two years' course of training, at an expense of $250, these nurses are sent out, each into a district including two or three thousand inhabitants. The poor at home are visited by means of a pony and donkey cart. The salary received by the nurses is barely sufficient for their maintenance, usually from $125 to $150 a year, including board and lodging.

MISS EMMA O. AMBROSE.

WE were shocked and pained some weeks since to learn of the death of Miss Emma Ambrose, whom our readers will remember as an occasional contributor to the MEDICAL MISSIONARY. In 1878 Miss Ambrose went to Burmah as a missionary of the Baptist Missionary Union. Her work has been among the Bghai Karens, in the vicinity of Toungoo, a wild but interesting people, of whom we have had some graphic and touching pictures from her pen. She labored among them for eight years, when broken health compelled her to return to this country, where she remained two years. Considerable of this time was spent at the Sanitarium. She experienced great benefit from her stay, and was an enthusiastic advocate of the diet and methods of treatment with which she here became acquainted.

She returned to her field about three years ago, with health quite fully renewed. Frequent communications from her, some of which have been shared with our readers, have told of the great benefit derived from the lessons learned at the Sanitarium, and of the success she met with in her efforts to put them in practice in her distant field of labor.

We learn from a communication to the editor of the MEDICAL MISSIONARY from her friend and fellow-laborer, Miss Anderson, that she had become greatly exhausted in caring for the sick during an epidemic [illegible] an easy prey to the same disease in her [illegible] was taken sick July 8, and fell asleep July 20, "as the light of dawn broke over through the eastern clouds."

Even in her delirium her mind turned instinctively to prayer and the word. She had often expressed the wish that she might die in the work, and her desire was literally granted. On the morning of the 21st she was "reverently borne to the cemetery at Toungoo by those for whom she had prayed and labored."

Next to Dr. Bunker, who sailed from Boston on his return to that field July 22, Miss Ambrose had seen the longest service of any one connected with the Toungoo Bghai Karen Mission. Her loss is deeply felt by the mission as well as her more immediate circle of friends. Our sincere sympathies, and those of many friends at the Sanitarium, are extended to the stricken band in that far-away field.

E. H. W.

INDIFFERENCE TO MISSIONARY WORK.

PROBABLY one reason why Christian people take so little interest in missionary work among the heathen is because of the general contempt with which the civilized human being looks down upon the savage. A closer acquaintance with uncivilized people, however, always serves to lessen this contemptuous spirit,— at least this is the case with persons of intelligence. This is but the natural result of the discovery of the fact that however many disadvantages the savage may be laboring under, no matter what his color nor how great the depth of his ignorance of civilization, arts, and manners, he nevertheless invariably presents some points of superiority, some special aptitudes, special talents, inherited or acquired, or special knowledge, valuable, even from the standpoint of the civilized man. It not infrequently happens even that the untutored savage who is commonly regarded by the civilized man as lost in unfathomable depths of moral depravity, presents some points of moral superiority; for example, the disciple of Buddha who might regard lying and stealing as not particularly sinful,— unless found out,— looks with horror upon the carnivorous habits of the English missionary, and upbraids him for taking the lives of innocent cows and sheep, and raises his hands in horror at the thought of a human being descending so low as to consume the flesh of a hog.

The North American Indian is certainly possessed of many of the most undesirable traits, but in one respect at least, he sets a good example to the whole civilized world,— he is never guilty of irreverence.

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The Deity is always referred to in terms of great solemnity and respect. He will not even laugh at the missionary, God's representative, notwithstanding he may make the most ludicrous blunders in his first attempts to speak to the Indian in his native tongue. Profanity is practically unknown among the Indians, at least in their own tongue, for such a thing as an oath is not to be found in the Indian tongue. What a lesson is this for so-called Christian civilization!

PENNY DINNERS.

THE great destitution in Chicago among the thousands of unemployed, presents a wide contrast with the wealth and extravagance displayed at the World's Fair, the interest in which seems so completely to occupy the attention of the public that the starving poor are forgotten. Since the first day of its opening, our Medical Mission in Chicago has been thronged with hungry men begging for a few cents with which to buy food. The workers connected with the Mission emptied their pocket books in the attempt to meet the great distress which constantly confronted them, but without avail, as the hungry crowd begging for bread daily grew larger. The eagerness with which the plain bean soup and zwieback (toasted Graham bread), served every Sunday, was devoured by the scores of hungry persons always on hand at the appointed hour, was evidence enough that the demand for food was a genuine one, and not simply a pretense to obtain money to spend for drink. After due consideration, we decided to add another department to our Mission,—what might be termed a Missionary Restaurant, at which a simple meal might be obtained for one cent. This enterprise, like other branches of our medical missionary work, has been a complete success from the first. Any hungry man in Chicago can now obtain a dinner for one cent. $1 pays for 100 dinners. Next month we will give a further account of this new departure.

HE that has gathered with unfaltering greed until he holds the destiny of thousands in his hands, may be fair in profession, honest in dealing as the law defines honesty; but he has hardened his heart, shut his eyes to his fellow's welfare, and gone back to Cain's silly plea, "Am I my brother's keeper?" He is his brother's keeper. Every soul is responsible for the good it might have done, for the sin resulting from temptation it might have removed, for the justice it might have granted or secured and did not.—*Sel.*

HOME NOTES.

WE have had several arrivals this month. A little brother and sister are added to the nursery and kindergarten. Then two sweet little baby girls came less than two weeks apart. Both of them are under two years old, and both of them spoken for long ago by those who will give them good homes, if we will spare them; then an older girl, tired and homesick when she came, but already bright and happy now, and full of affection toward the good mother she has found at the home. The last arrival is a dear little fellow, born over the seas, who is learning English marvelously fast. It is to be feared that his three short years have not given him a hold upon his mother tongue that he can keep.

"WHERE do we put them all?" Well, it is hard to tell, but the appropriation of the schoolroom for dormitory purposes during vacation helped us out wonderfully. The large tent has to go to campmeeting, which sends our boys who have slept there into the house. We would soon have had to move them, however, on account of cool nights. We can get along patiently now, for hope grows bright as the new building is finished room by room. "If only the boilers are in time," is our cry now, as we watch the movements toward completion.

THE nursery babies and mothers are spending days occasionally at the lake as a relief from the bustle of the crowded nursery. And when they cannot do that, the fine weather has permitted them to spend most of the daylight hours on the lawn at home. The older children have also been living out of doors as much as possible, spending hours at a time in the grove the past week or two.

A FRIEND of the children sends his carriage and a driver once a week, and takes all the children who are old enough to enjoy it, out for a drive of an hour or more. The weather has been so fine this summer that no drives have thus far been missed on account of the rain.

A SISTER from the Pacific coast writes: "When the MEDICAL MISSIONARY makes its monthly visit, how eagerly I scan its interesting pages for news of 'our orphans' as we have learned to call them, and since our little folks have added their mite toward their maintenance they feel as the little boy did who gave ten cents toward the ship, as though it belonged to him.

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"I have charge of the primary department of the Sabbath-school, and the inclosed amount is from the children with one exception. The money they earned themselves in ways too numerous to mention, but it showed they were anxious to help those more helpless than themselves. One little girl handed me fifty cents the other day which she earned delivering milk. The youth of the Sabbath-school have formed a society called 'The Orphan's Helpers,' and soon you will get a box of things which they have made for the children."

THREE sweet child faces peep at us from a card tacked onto a quilt designed for the James White Home, and three names belonging to other faces are marked on the corners of other quilts. We all thank you, dear girls, for your gifts, and may the efforts to do for others more needy than yourselves warm your own hearts.

A GOOD brother and sister whose own children "are no longer little ones," long to gather the unsheltered ones into their hearts, and this is the very practical expression of their feelings: "We can give three children a pleasant, comfortable home. One grown daughter wishes to take two, and a good sister, who has only a little boy, wishes to take a little girl."

If all those who have good homes that might be shared with the homeless, would open their hearts and doors as widely, there would be less need of the special efforts that are needed now.

Two little girls, eight and nine years old, have been earning money by selling little books of texts for daily use. A few eggs also helped to swell the sum which they now send to the Home. Their mother has been out of health for a long time, and it has seemed at times as though they might soon be left motherless. Perhaps this has increased their interest in the Home and its family. Their good mother is spared to them, however, and we all rejoice with them for this.

AMONG the gifts that were received during the winter was a quilt which "was pieced, tied, and finished by five children, a little boy and four girls." Bless their dear little hearts! How we would like to have seen them at work at it. We hope they enjoyed the work as much as we did to hear of it.

About the same time came a message in a package, saying, "The blocks in this quilt were pieced by my mother, eighty-one years of age."

And this reminds us of another package in which some of the work was done by an aged, feeble sister, whose life may have gone out before these lines reach our readers. How many loving thoughts are stitched into the articles sent by little fingers which can scarcely guide the needle for inexperience, or by feeble ones which are taking their last stitches, besides all those set by strong and skillful hands.

AN apron comes for "some little Home child" from two little sisters eight and six years old. They used their "candy money" for this purpose. And here is another, little Ruth, who also sends money that was given her to buy candy, for food for the children of the Home, and a little dress, like one of her own, for one of the babies. Let us hope that the consciousness of helping some one else will be sweeter than the candy they would have bought. That which their money has purchased surely will not make any one sick, as the candy might have done. E. H. W.

THE JAMES WHITE MEMORIAL HOME BUILDING FUND.

AT the S. D. A. General Conference held at Battle Creek, Mich., in March 1891, a committee was appointed charged with the duty of raising funds for an institution to be known as the James White Memorial Home for orphans and friendless aged persons, to select a site and to erect suitable buildings for the same, acting in conjunction with the General Conference committee. At the S. D. A. General Conference at Battle Creek, Mich., in February, 1893, an association was organized for the purpose of taking charge of this and other similar work, to be known as the S. D. A. Medical Missionary and Benevolent Association. The persons named below are the trustees and officers of the association. A site has been purchased, but not less than $35,000 will be required for the erection of necessary buildings and their equipment with heating apparatus, and other necessary apparatus and furnishings. The building erected by Mrs. Haskell for the accommodation of orphan children is nearing completion; but as yet no provision whatever has been made for the accommodation of friendless aged persons, the few who have already been received here being cared for in a building which has been gratuitously loaned for the purpose. The need of further contributions to the erection fund of the James White Memorial Home is very urgent. Several thousand dollars must be contributed before the trustees will be justified in undertaking the work of building.

In order to give those who contribute largely to this and similar enterprises a leading voice in their management, the association has been so organized that all those who contribute one thousand dollars or upwards will be known as founders and will become permanent members of the association. Sums of any amount may be contributed to this worthy enterprise and will be gratefully appreciated. On another page will be found convenient forms of bequest. The amount received to date is $41,128.80.

O. A. OLSEN,
A. R. HENRY,
W. C. WHITE,
S. N. HASKELL,
J. N. LOUGHBOROUGH,
G. E. TYSCKIEWICZ,
L. MCCOY, *Sec. and Treas.*
J. FARGO,
J. H. KELLOGG, *Pres.*
} *Trustees.*

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Walter Harper.....$100

UNDER ONE HUNDRED DOLLARS.—F. J. Hartman, $50; Vicks Leary, $9.74. Total $59.74.

MAINTENANCE FUND FOR HASKELL ORPHANS' HOME AND HOME FOR AGED PERSONS.—L. Austin, 10c; R. W. Adams, 10c; Elsie Adams, 25c; Fannie Burgess, 10c; Mrs. Isabella Bunch, 10c; Kewill Claus, 40c; Emma Cole, 25c; Mary Copple, $5; R. Duffinbucker, $1; Mrs. R. K. Divine, 10c; Emporia S. S., 20c; Chas. French, 20c; Mrs. R. Ferguson, 10c; Mrs. M. O. Halleck, 10c; H. A. Harris, 10c; Mrs. Lynds Jones, 10c; C. G. Kelsea, $5; Artie Kinney, $1.60; Ethel Vicks Leary, $12.17; Angie and Maud Luey, $11.10; Mrs. McWood, 10c; Lansing Tract Society, $3.60; John F. Morse, $10; Calista and Anna Nelson, $10; T. A. Owen, $1; Osawkee S. S., $2.80; L. Olsen, $2; A. F. Pinkerton, 10c; Ruthven Tract Society, 60c; Lillie Scott, 10c; Mrs. H. J. Tiesdale, $2.45; Topeka S. S., $1.50; Mrs. Ida Richart, $40; Winterset Tract Society, $1; Switzerland, 40c; Alice Wood, 10c; Mr. Williams, 10c. Total, $113.82.

Mrs. Martha Chipman, package of stockings for Haskell and James White Homes; Mrs. Alma E. Chipman, quilt; Mrs. Suerdfiger, quilt.

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION GENERAL FUND.

THE development of medical missionary enterprises in various parts of the world requires a general fund which may be used for other than purposes specifically indicated by the donors. An almost unlimited amount of means might be advantageously used in various directions in which assistance in the work of this Association is loudly called for. It is hoped that persons of means will remember this Association and its work in the distribution of their gifts, and that this beneficent work will also be well remembered in the preparation of wills and legacies.

Mr. & Mrs. Gobeille.....$3,200.00
Miss Eva Gobeille..... 300.00
Miss Virginie Gobeille..... 605.00

CHICAGO MEDICAL MISSION FUND.

THE foundation for the Chicago Medical Mission was laid by the donation of $40,000 by Brethren Francis H. and Henry S. P. Wessels. It is understood, however, that this sum is not to be expended, but to be invested in permanent buildings and appliances. From $50 to $100 a week will be required to keep this mission in operation. Donations are solicited. Each number of the MEDICAL MISSIONARY will contain a report of the work done. We know of no place where any sum of money, great or small, is more needed or will be more appreciated than in this enterprise.

Contributions of second-hand clothing for men, women, or children, as well as cash, will be acceptable. Before sending clothing, however, please note suggestions in Relief Department in relation to contributions of this sort.

Chas. S. Baker.....$50.00
J. H. Kellogg..... 25.00
Mrs. J. H. Kellogg..... 25.00
A friend..... 10.00

ONE hundred dollar fund for the education of ten native Hindoo boys one year:—

J. H. Kellogg..... $20.00
A friend..... 10.00

DONATIONS TO THE SOUTH AFRICAN SANITARIUM.

AT the earnest solicitation of the Brethren Wessels, and others engaged in work in South Africa, steps have been taken for the organization of an Auxiliary Medical Missionary and Benevolent Association in South Africa and the erection of a Sanitarium in that country. The following donations have already been made to this enterprise. It is believed that the remainder of the $50,000 needed for the organization of this enterprise will speedily be contributed by the friends of the work in South Africa.

John J. Wessels..... £2,000
Francis H. Wessels..... 2,000
Peter J. D. Wessels..... 1,000
G. D. J. Scholtz..... 500

Forms of Bequests of Real Estate and Personal Property to the

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

FOR PERSONAL PROPERTY.—I give and bequeath to the Seventh-day Adventist Medical Missionary and Benevolent Association, of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, ... dollars, to be paid in ..... days after my decease to the Treasurer of said Association, to be applied to the general uses and purposes of said Association. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Association, may be named if it is desired that the sum bequeathed should be devoted to some special purpose.)

FOR REAL ESTATE.—I give and devise to the Seventh-day Adventist Medical Missionary and Benevolent Association of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, to its successors and assigns forever, all that certain (here insert description of the real estate), with the appurtenances, to be applied to the general uses and purposes of said corporation. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Seventh-day Adventist Medical Missionary and Benevolent Association, may be named, if it is desired that the property bequeathed should be devoted to a special object.)

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THE SANITARIUM MEDICAL MISSION.

SANITARIUM HOSPITAL.

ENDOWED BEDS.

The Iowa Health and Temperance Bed.— Miss —— has continued to improve steadily. She is in a much better condition than when she came, and with reasonably favorable surroundings after she leaves here will be likely to continue to gain till health is well established. She will be able to leave soon.

The Indiana Bed was occupied but a short time during the month, the patient returning home to follow the treatment marked out for her.

The Minnesota Bed.— The occupant of this bed has had another surgical operation recently.

The Nebraska Bed No. 1.— Mrs. ——, who was making a steady recovery at last report, was able to go home as expected, and left us at the beginning of the new month.

The New England Bed.— Mrs. —— is still gaining in strength, and is fast losing the traces of her ill health. She is enthusiastic to learn all she can while here that will not only be of personal benefit, but will increase her usefulness with others. She is the only one now accredited to this bed.

The South Dakota Bed.— The patient in this bed was in a condition which made a surgical operation necessary. She is already walking about again.

The Mrs. Gotzian Bed.— The feeble patient who was reported last month is gaining slowly; but her condition was such when she came that even a slight gain is encouraging.

The Mr. and Mrs. Tysckiewicz Bed.— Miss ——, reported last month, has recently gone away so happy and grateful that she could not sufficiently express her joy. She was able to get about quite independently when she left, and hopes to gain steadily in health and strength. She is anxious to become strong that she may use her strength in the Master's service.

The Mrs. E. E. Kellogg Bed.— The patient in this bed is still gaining, though not yet quite ready to leave.

The Mrs. E. G. White Bed.— This patient, of whom we have previously spoken as having had an immense tumor of eighteen years' growth removed, is still in the ward, though her improvement is steady, and has been from the first. So severe an operation and one involving so much, naturally leaves a wound which takes time to heal. The patient is full of hope and courage and gratitude, and talks of the restoration of her health to which she is looking forward, with an intense satisfaction which it is pleasant to witness.

The Iowa Conference Bed has a patient since last report. She has had a surgical operation which has already relieved her from the pain she had previously suffered.

The Wisconsin Bed.— The patient in this bed has recently had a surgical operation from which she seems to be making a good recovery.

The Illinois Bed is quite recently occupied. We shall be able to speak more fully of this case later.

E. H. W.

FREE SURGICAL WORK.

WE have to report about sixty operations during the month, of which nearly half were free, though some of them were very critical ones.

One of these was a lady who had been an invalid for some time, and had not walked for several months. She is gaining in strength and begins to walk again, and is rejoiced to find that she can do so without suffering.

Another lady who had a very critical operation, recovered so that she was able to go home again in three weeks. She was the wife of a minister. She appreciated very highly the benefits received, and felt that this was the place of all others to which she should have come, and to which she should send others.

Miss ——, the daughter of another minister, had a severe operation. She had suffered extremely from nervousness, as well as in other respects, but is improving.

E. H. W.

WORDS FROM OLD PATIENTS.

THE lady who occupied the Nebraska bed No. 2, writes to a friend: "I am a living curiosity to all the people here. It is such a source of wonder to

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see me walking about, when they were all looking for me to come home in my coffin. Yes, I have suffered enough these last three years for several persons. I am very thankful that I went to the Hospital, and O, so grateful for all that was done for me there. Of course I am weak yet, but I can walk about and direct my work."

Of another former patient a friend writes: "I recently visited Sister ——, who occupied the Mrs. E. E. Kellogg bed at the hospital last summer, and underwent a serious operation; and as I saw the great change that had been wrought for her, I could only exclaim, 'Praise the Lord, O my soul!' From a bedridden invalid for many years, she is able to do her own housework and has two boarders besides. As I saw her, I said to myself, What hath God wrought! Our people are arousing along medical missionary lines everywhere, and many questions are asked about the work."

Here is a letter from a lady who occupied one of the Iowa beds for some months: "Find inclosed fifty cents, for which please send me the worth in the July number of MEDICAL MISSIONARY for distribution. I find those who are interested in them, and all the more so on account of being so much benefited at the Sanitarium last winter. It still seems strange to people to come here and see me working about the house and in the garden, after having to lie in bed so many years. I have to use my wheel chair now only when I go farther than a block away from home, and am gaining in strength all the time. People keep telling me how well I look. I still live on two meals a day, and eat Sanitarium food, with fruit and vegetables. I keep the health foods for sale, and the number of my customers is increasing quite rapidly of late. I received over two hundred pounds the last week, and it is nearly gone now; I shall have to send again this week. My customers do the advertising for me. Each one who buys tells her neighbors how nice it is, and then they want some too. One lady who had just heard of my having the infant's food for sale, came late last Thursday evening to get some for the baby, who had been sick quite a while. Last evening, only three days later, she brought her baby to show me how well she was looking. She had never seen a child improve so fast before.

"I failed to receive my May number of the MEDICAL MISSIONARY. I should like very much to have one if you still have them to spare. They are so interesting that I do not like to miss a number.

"I cannot tell you how thankful I am for the endowed beds at the Sanitarium, and that I had the privilege of occupying one of them. I am sure I had just as good care as though I had been paying full price for my treatment. They are certainly doing a great amount of good.

"I am so thankful for what the medical mission in Chicago is doing." E. H. W.

MEDICAL MISSIONARY SCHOOL.

FROM CALIFORNIA.

MRS. S. K. SCHRAM, who was a member of the health missionary class a year ago, writes from Los Angeles, Cal.: —

"My health is improving all the while, my strength is returning slowly. The Lord is very good to me, so merciful, so tender, so loving, and patient with me. . . . I have given some ten talks on healthful living and scientific cooking. All who attended became much interested in the subjects. The gentlemen usually outnumbered the ladies, and some of the children would cry if obliged to stay at home. We are in hopes a sister from the northern part of the State will come and hold a regular school. I had not facilities for giving practice lessons. I could only give them object lessons as I went along with the subjects. I sold quite a number of copies of 'Science in the Kitchen.' An agent for the book has since come here."

FROM SCANDINAVIA.

GOOD words come from the Scandinavian countries concerning the outlook for the work there. Elder Haskell, writing from Denmark, says: "I am more and more interested in medical missionary work. . . . God has arisen to vindicate it. . . . In each of our meetings the question has been thoroughly discussed, and I think advance steps have been taken. There is quite a general desire to go to the Sanitarium to learn how to live and cook. It has been decided to call for some medical missionaries to come to Denmark. I think Brother Otteson is doing good work here, and he appears to be all enthusiasm. He sustained all we had to say from the Bible, by scientific arguments. There is now quite a sentiment in favor of health principles."

Letters from our missionary nurses also speak of a growing interest in health principles and better ways of living. The field before them is a wide one. Their work at the campmeeting was much appreciated, and they themselves were spiritually re-

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freshed as they united with their own countrymen in seeking the Lord. Sister Johnson, who writes for herself and Sister Nelson, says: "I am so glad the Lord is willing to meet with his people, and pour out his blessing upon them. I am so thankful for what he has done for me. I long to be full of his Spirit, so that I can bring a greater blessing with me to my work. My heart goes back to the Sanitarium often, and I long to see you all once more."

From the Moss campmeeting the missionaries went to Carlstadt, where they were also most cordially welcomed. Sister Nelson has been teaching a Finnish girl treatments, massage, etc., and educating her for a help in the work. Both Sisters Nelson and Johnson are as well as usual. E. H. W.

MISS BUCKNUM'S WORK.

We are again allowed to present some things from a private letter with reference to Miss Bucknum's work in Detroit. She says: —

"The cooking classes at the Young Woman's Home closed with an enthusiastic interest, though they continued later than usual, as they began later in the fall. Nearly all, even of those who have taken two courses, want to take again next year, if we are there. My plan had been to begin calling on people at their homes as soon as the classes closed, bnt 'man's heart deviseth his way, but the Lord directeth his steps.' I was called by a telegram to meet my sister, and my stay here has been richly blessed. There has been no lack of opportunity for Christian help work all about here. I was invited to give a cooking lesson at a church social. I gave them graham gems, caramel coffee, eggnogg, and angel cake. There was a special reason for each subject. For instance, the people about here are in the habit of using liquor in making eggnogg, and their interest has been aroused in our way of doing it, by what had been said in the Detroit papers."

In the last that we published from Miss Bucknum, she spoke of how wonderfully she had been provided for in all her needs, though she went out much as the disciples did, with "no scrip, no bread, no money in their purse," nothing "save a staff only," and that staff faith in the unfailing promises of God. In this letter she speaks more fully of the wonderful care which the loving Father has had for all her wants, even in the smallest things, clothing as she needed, in instance after instance, and even sewing and mending, when she felt that she must give her time to others. After telling how abundantly God had supplied all her need, she adds: —

"These are only a few of the daily occurrences of my life. I have written them to show how miraculously the Lord works, doing the most unexpected things, though of course I am not surprised at anything he does.

"My plans are subject to the great Leader; but if it is his will I shall go back to Detroit after the campmeeting, and do arranging for me to do." E. H. W.

GOOD WORDS FROM THE CHICAGO MISSION.

We have received very interesting reports from the mission this month. Brother Kress, who has been at the dispensary for several weeks, writes: —

"I have never engaged in any work that I liked better than the present, and I am thankful that I have had the privilege of spending a short time here. I would gladly spend all my life in this work. We have encouraging reports nearly every day from some one whom we have been instrumental in helping.

"A few weeks ago we cared for a man who had been drinking heavily. He straightened up, but could not get work. We gave him money to pay his fare to ——. To-day he returned, and called on us. He took me one side, and said he had some good news for me. 'The best of all,' he said, 'is that I have found Christ. The next best is that I have obtained a situation in one of the schools at W — as assistant superintendent, at a salary of sixty-five dollars a month to begin with.' He looked like a different man. He made some inquiries about our work, asked for reading, and said he was anxious to learn more of us. I told him that I expected to leave Chicago in a short time. Tears filled his eyes, and he said, 'No, you cannot go.'

"This man, I think, told me he had not seen a sober day for three years. He was certainly a most hopeless case from a human standpoint. Dr. Place, I think, will remember him, for he was here at the time. I sent him to the ——, a home for inebriates who are anxious to reform, but they sent him back, saying he was one of the lowest types of drunkards; they regarded him as past all hope. But God chooses the things that are not, to bring to naught things that are. He has given up not only drink, but tobacco. The Lord has opened the way for him to get work; for three weeks he has lived a Christian life. He says he has new aspirations, and he does not look like the same man now. I should like to have a picture of him as he appeared when I first met him. I love this man as I do my own brother. He is now reading 'Steps to Christ.' This will be a help to him.

"I have not entered this work for the money there is in it. Sometimes matters will arise which perplex me a little, but they turn out to be my best experiences and victories. I know the Lord is trying to develop his virtues in me, and for this purpose suffers me to be tried in various ways. I long to be like Jesus, so that God's love, compassion, and pity can flow through me to the hearts of others. This is a place where one will become more tender-hearted and compassionate or become more hard-hearted. One is forced to go one way or the other. He meets so many objects of pity, if he tries to do as little as he can for them, or does the work perfunctorily, he will soon lose all interest in these people in whom the Saviour was so much interested."

Ten days later brother Rand writes: —

"Our work keeps gradually increasing. We have had some good reports this week. One case is that of a man whom we took in five weeks ago with delirium tremens. He is now a *man*, well dressed, and living a different life. He has gone back to his family in the city, and is going to work.

"Another who had fever came and returned to us his car fare, and thanked us for our care of him.

"A man came to see our work; I showed him through the rooms. We were very busy at the time, had twenty or thirty

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poor men stripped and sweating over the laundry tubs. I explained the work to him, and gave him a few of the good results we had seen. He put his hand in his pocket, and took out five dollars which he gave me. He could not have given better proof that his heart was touched.

"We have another very promising case of a drunkard. He is a lawyer by profession, and I know if he keeps on as he has started, we will have as good a case as that of Mr.—— [the one mentioned by Bro. Kress], and he is as solid as a rock so far.

"We are all well, and of good courage in the Lord."

And why should they not be, when they see souls plucked as brands from the burning, sitting at the feet of Jesus, clothed, and in their right mind! It means hard work, earnest prayer, aching hearts, and weary frames. And then the patient, anxious watching, and nursing back to life the tiny spark of manhood that had so near gone out that only Infinite Love could preceive it. But O, the joy that is shared with the angels, over "one sinner that repenteth."

E. H. W.

REPORT OF CHINESE SCHOOL.

THIS report is also for the month of August. The students being adults, most of whom are in business, it will be readily seen that the attendance must be irregular, that of Sunday being double, or sometimes more than double, that of any other day in the week. We give the report by weeks.

	1st.	2nd.	3rd.	4th.
Whole No. students	76	77	63	115
No. Sunday evenings	39	67	55	53
" New students each week	6	10	8	10
" Teachers Sunday	29	30	32	32
" " other days	7	8	9	9

Number of visits to pupils at homes	77
Collections	$7.94

REPORT OF CHRISTIAN HELP WORK.

THE report for August of the work done by the several bands at the Sanitarium is as follows:—

Band No.	3	116	Visits.	Band No.	11	5	Visits.
" "	5	5	"	" "	12	16	"
" "	6	31	"	" "	13	16	"
" "	8	23	"	" "	17	37	"
" "	9	38	"				
" "	10	16	"	Total		301	

Hours of work	203
Cases given medical care	25
Gospel conversations	115
Baskets of food	11
Cases brought to dispensary	9
Pages reading matter distributed	2948
Special cases under attention	40
Children looked after	30
Pieces of clothing given away	5
Periodicals distributed	39
Boquets of flowers distributed	56

From Band No. 18, Boulder, Colo., comes the following report for the month of August:—

Visits made	68
Hours of work	142
Persons given medical care	6
" supplied food	11
" given other assistance	4
Gospel conversations	25
New cases visited during month	11
Total number under observation	9
Children under observation	7
Pages of reading matter distributed	3716
Cash donations	$3 10

Besides the money the band has quite a quantity of vegetables on hand which have been donated for the work.

This band has recently been organized, and this is its first report; through misunderstanding not all the members reported this time, so the work is not fully represented. The leader says, "We have very earnest work in our band, and the Lord is blessing us."

REPORT OF THE CHICAGO MEDICAL MISSION.

The following report is of the work done in the month of August:—

Baths given	992
Other treatments	1025
Dressings applied	385
Prescriptions filled	119
Packages of food supplied	23
Lunches given	260
No. of persons using laundry	1057
" " " given baths	985
" " " given treatment	850
" " " prescribed for at dispensary	148
Calls made by visiting nurses	262
New visitors to laundry	750
New persons given baths	680
New persons treated	573
New persons prescribed for	286
Garments given away	45
Tracts given away	500
Testaments given away	15
Gospel conversations	2100
Cash donations	$5.00

As will be seen, the work is steadily increasing. It has been decided, in view of the hard times and the distress that inevitably follows among the poor, to provide penny dinners of simple but wholesome and nourishing food, and lodgings for a few of the most needy cases. We will speak more fully of this in another number.

E. H. W.

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RELIEF DEPARTMENT.

[THIS department has been organized in the interest of two classes: —

1. Young orphan children.
2. The worthy sick poor.

The purposes of this department, as regards these two classes, are as follows: —

1. To obtain intelligence respecting young and friendless orphan children, and to find suitable homes for them.

2. To obtain information respecting persons in indigent or very limited circumstances who are suffering from serious, though curable, maladies, but are unable to obtain the skilled medical attention which their cases may require, and to secure for them an opportunity to obtain relief by visiting the Sanitarium Hospital. The generous policy of the managers of the Medical and Surgical Sanitarium has provided in the Hospital connected with this institution a number of beds, in which suitable cases are treated without charge for the medical services rendered. Hundreds have already enjoyed the advantages of this beneficent work, and it is hoped that many thousands more may participate in these advantages. Cases belonging to either class may be reported in writing to the editor of this journal.

The following list contains the names and addresses of persons who have kindly consented to act as agents for us in this work, and who have been duly authorized to do so. Facts communicated to any of our local agents in person will be duly forwarded to us.

It should be plainly stated and clearly understood that neither orphan children nor sick persons should be sent to the Sanitarium or to Battle Creek with the expectation of being received by us, unless previous arrangement has been made by correspondence or otherwise; as it is not infrequently the case that our accommodations are filled to their utmost capacity, and hence additional cases cannot be received until special provision has been made.

Persons desiring further information concerning cases mentioned in this department, or wishing to present cases for notice in these columns, should address their communications to the editor, Dr. J. H. Kellogg, Battle Creek, Mich.]

THE names of our local agents are omitted this month so as to give more space for the presentation of cases needing immediate attention. We find that this part of the work is developing much more rapidly than we had anticipated. Homes have been offered for nearly all the little ones whose names have been mentioned in these columns, and the interest which has been aroused in the work that we have undertaken has been far beyond our expectation. For this reason we shall not be able to publish the list of agents regularly, but will do so now and then, as space will allow.

TWO MOTHERLESS BOYS (Nos. 115 and 116).— A bereaved father in Pennsylvania asks that a home be found for his two motherless boys, aged five and six years. They are both nice-looking boys, and said to be very intelligent and good. The father expects to give his life to missionary work, and cannot maintain a home for them.

A SAD CASE (No. 118). — A boy aged nine years, living in Michigan, has been bereft of a father's care, and his mother is blind, so he has been "neglected," the letter states, during the past two years. He needs to be under control, and will be a good boy under favorable circumstances. Will not some good missionary take him, and train him up for a good and useful life?

TWO MOTHERLESS BAIRNS (Nos. 119 and 120).— Two of Christ's little ones are in sad need of a home where loving hands will help them and loving hearts defend them. They are four and five years of age, and live in Massachusetts. Both have blue eyes and light brown hair, and are very attractive. For three years they have been given only boarding-house care, and their guardian wants to find a home for them. He would like to have them together if possible.

"INASMUCH."— Here comes a group of four little ones (Nos. 125, 126, 127, and 128). Their father is dead, and their mother's health is failing, so she sees it cannot be long that she can care for them. Who will open the door to them? Their ages are respectively eleven, nine, five, and four. They have dark eyes and brown hair. They have always lived in Kansas with their parents.

A SEVEN-YEAR-OLD (No. 129).— A little boy seven years old, in California, has lost his mother, and the father has given him to some aged people who do not feel able to bring him up right. He is of German parentage, with light hair and good health. Will not some one make a home for him?

TWO BROTHERS (Nos. 131 and 132), from Michigan, are in need of a home. One is five and the other ten years of age. Their mother died some two years ago, and the father is not able to care for them.

TWO MORE BOYS (Nos. 133 and 134) are in need of a home. These also live in Michigan. They are three and five years of age, have good health, with brown hair and eyes. Here is a good opportunity for doing missionary work in bringing up these children to be a blessing to the world. Who will undertake the task?

SAD FACES look out at us from the photograph that has been sent of two little girls (Nos. 139 and 140) about eight and nine years old, living in Michigan, who are just about to be turned away from home. How full the world is of trouble and sorrow! Cannot some one help to lift the sadness from these little faces?

MOTHERLESS. — Another little boy and girl (Nos. 143 and 144), in Kansas, have been left motherless.

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and the father's health is so poor that he is anxious to find homes for his children before he is called away from them. They are good children, well-appearing, and have good health. The little boy is nine and his sister six years old.

DE FOREST (No. 145) is a dear little Michigan baby, six months old, with black eyes, dark hair, and a bright face. He has perfect health, and will doubtless bring sunshine to the home that is opened for him. Who will give him a home soon?

A LITTLE BROTHER AND HIS SISTER.— Here are two little ones from Florida (Nos. 158 and 161) who are in need of a home or homes. The girl is two years and the boy six years old. They both have brown hair and eyes, and are blessed with good health.

No. 160 is a little girl from Ohio, ten years old, whose father is unable to support her since he suffered from the grippe. She has a clear complexion, and that rare combination, light hair and black eyes. With wise, loving care, she will be a happy addition to some family circle.

No. 162 is a little lady only two and one half years old, with fair complexion and a sweet, gentle disposition. Her home is in Michigan at present.

WHO WILL HELP? — Here are two boys (Nos. 163 and 164) from North Carolina, who want homes. The father is dead, and the mother cannot support them. They are bright, intelligent boys, and, as the application says, would make somebody's home brighter. They are eight and eleven years old respectively.

No. 165 is a strong, healthy boy, nine years of age, who needs a home. He is in Michigan.

EDDIE (No. 166) is a bright boy twelve years old, who needs a home. He is of a pleasant disposition, and will be a great help in some home.

BEREFT.— A boy (No. 167) eight years old, has lately been bereft of his mother, and his father cannot care for him, so he asks that a home be found for him, and very soon, so the child may not be neglected. He is living in Michigan.

ANOTHER BOY (No. 168) from Michigan, ten years old, is in sore need of a home. He has lived on a farm, and is rather small for his age, though in good health.

TWO BROTHERS.— From Pennsylvania comes another call for homes for two boys (Nos. 169 and 170), three and eight years old. They both have good health, the younger one has dark hair and eyes, and dark complexion, the older one, dark hair and light brown eyes. They have had good care, till their mother died, and have not been allowed to run on the street, so have good characters to recommend them.

A BROTHER AND SISTER.— These little ones, aged nine and eleven (Nos. 171 and 172) have been five years without a mother, but have lived with their grandparents. The father is a canvasser. They have blue eyes and good health; the boy's hair is dark brown and the girl's light. They live in Iowa.

PERSONS making application for children advertised in this department, are requested to send with their applications the names and addresses of two or more persons as referees. If possible these referees should be known, either personally or by reputation, to some member of the Board of Trustees.

CLOTHING FOR THE POOR.

THE call for clothing of all kinds and the numerous offers to supply assistance of this sort, have led us to organize a Clothes Department to receive and properly distribute new or partly worn garments which can be utilized for the relief of the very poor. In connection with this work it is very important that a few points should be kept in mind and carefully observed: —

1. Clothes that are so badly worn that repairs will cost more in money or labor than the garment is worth, will of course be of no service. Garments that are old, though faded, or which may be easily repaired by sewing up seams, or made presentable by a few stitches judiciously taken in some point in which the fabric is nearly worn through, may be utilized to most excellent advantage. But garments so badly worn that they need extensive patching, or clothes which have become much soiled and grimmy by long use in some dirty occupation, should find their way to the rag bag instead of the missionary box.

2. Freight must always be prepaid. It costs as much to send 25 pounds or any amount less than 100 pounds as to send the full 100 pounds; consequently it would be well for those who think of sending clothes to be used in this department, to put their contributions together in one shipment, so as to get the benefit of the 100-pound rates. *We are obliged to ask that freight should be prepaid as a means of preventing loss to the work in the payment of freight upon useless packages.*

3. Clothes that have been worn by patients suffering from any contagious disease — such as typhoid fever, erysipelas, consumption, and skin disorders of all sorts, as well as scarlet fever, measles, mumps, diphtheria, and smallpox — should not be sent. Infected clothes may be rendered safe by disinfection, but we cannot trust to the proper disinfection of such garments by those sending them, who, in the majority of cases, are quite inexperienced in such work; neither should those who unpack the clothes be exposed to the risk of contamination while preparing them for disinfection at this end of the line. Such clothes should, as a rule, be destroyed. If they are not destroyed, almost infinite pains are required to render their use perfectly safe.

4. All articles received here are carefully assorted and classified, and are then placed as called for where they will do the most good.

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MISSIONARY NOTES.

IT is estimated that there are 8000 Chinese in New York City, of whom 300 are Christians.

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THE armies of Europe number more than 22,000,000 men, to support whom costs $4,000,000,000.

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DR. C. W. MATTER estimates that in China the sum of $130,000,000 is spent annually in burning paper money in ancestral worship.

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THE Maharajah of Bhownagga, an enlightened Indian potentate now in London, is said to have dispensed $5,000,000 in charities.— *Missionary Review.*

***

TWELVE years ago the natives of the Upper Congo had never seen a steamboat. Now there is a fleet of twenty steamers on the upper river.— *Missionary Review.*

***

A LOYAL temperance legion auxiliary to the world's W. C. T. U. has been organized in San Sebastian, Spain. This is the first White Ribbon Society in that country.

***

SEVENTY-SIX persons are reported to have died of cholera in Jeddah on July 1, and 440 in Mecca. The mortality among Mecca pilgrims since early in June exceeds 5000.

***

THE Waldensians have recently opened a new place of worship in Rome on the Via Merulana. During the week, there is a free medical mission held in the hall, one hour each day.

***

THE oldest city in the world, Damascus, with a population of 200,000, has no hospital for its sick. The Edinburgh Medical Missionary Society, which is at work in the city, is anxious to build a hospital for its work.

***

THE church missionary society has twenty medical missions, some of them with branch hospitals and dispensaries. Of these, six are in China, five in India, five in Africa, and one each in Persia, Palestine, and British Columbia.

***

THE first leper hospital at Hangchow, China, is in charge of Dr. Duncan Main, medical missionary of the Church Missionary Society. It has six wards of two beds each. It is for men only, but a building is greatly needed for women also.

***

IT is estimated that there are over 200,000 cases of known leprosy in Japan. Hospitals for these poor creatures are greatly needed; the Japanese consider the disease such a disgrace that the person affected is shut up at once in a little room, which he never leaves till death.

***

PASTOR ROSACOS, the Norwegian missionary in Madagascar, two years ago established a leper colony, which now has forty houses, a ch[illegible]d a hospital. A house is to be built for the childre[illegible]s. Of these there are 200, of whom 139 are ba[illegible]own of mercy" a Norwegian deaconess is e[illegible] is expected.— *Missionary Review.*

THE Countess Dufferin fund now amounts to $410,000, and by means of it, one hundred and three well-qualified women, physicians are kept at work among the women of India. Nearly two hundred more are studying in India, and yet others in England. Some 460,000 afflicted women received treatment last year.— *Missionary Review.*

***

THE A. B. C. F. M. mission to the Zulus has adopted the method of using brass musical instruments to call together their congregation among the Zulu Kraals. They go out playing gospel tunes, and soon gather a large congregation to whom the gospel is preached. Excellent results are said to have followed the meetings thus conducted.

***

REV. E. H. RICHARDS and his wife, of Bishop Taylor's Mission, are on their way to Mashonaland to open a mission there. The Wesleyans of England started a mission in that land in 1891. The Church Missionary Society of England also has a mission there. *The Gospel in all Lands* thinks that Central and Northern Africa are more needy fields.

***

MISS ANNIE R. TAYLOR of the China Inland Mission is added to the list of those who have tried to reach Lhassa, the capital of Thibet. Miss Taylor made an unsuccessful attempt to enter from the Indian side in 1887. Then she tried to get in from China, after living quietly on the border for about a year. She came within three days' journey of the city, when her approach was made known through the treachery of one of her servants, and she was turned back.

***

THE Basel Mission is mourning the loss of one of its small band of medical missionaries, Dr. Alfred Eckhard, who died at Aburi one of the Gold Coast Missions, last April, of hematuric fever Dr. Karl S. Walfridson, of the London Medical Missionary Association, died in May from the same deadly fever, after repeated attacks. The International Medical Missionary Society has lost three of its former students in the Central African field since last November. These also succumbed to the fever.

***

DURING the five years that Commander and Mrs. Ballington Booth have been in the country, the work of the Salvation Army has extended to 500 cities and towns. The "Salvation lassies" who work in the slums of New York City, have visited during the same period 4891 saloons, 662 disorderly houses, and 4500 tenement houses. Their "shelter," which provides a supper bath, bed, and breakfast for 15 cents, has harbored 9000 unfortunates. In the last twelve months 25,287,000 people have heard of Christ through the Salvation Army, and 28,750 have been converted.—*Missionary Review.*

***

THE Belgian Roman Catholics are pushing their work in the Congo Free State. One order has five stations occupied by a dozen priests, extending from the coast beyond the last Baptist station. The bishop of Ghent has a station at Matadi; and sisters of charity occupy three stations on the Lower Congo. A mission steamer of seven tons is being built for use on the river. The Jesuit and Carthusian Friars are also entering the field, and on the eastern coast are found the white fathers of the Congregation of Cardinal Lavigerie. More than one hundred priests and novices, besides sisters of charity, have recently entered or soon will enter that country as missionaries.— *Missionary Review.*

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MEDICAL MISSIONARY WORK IN THE SOUTH SEA ISLANDS. NO. 3.

BY M. G. KELLOGG, M. D.

TAHITI.

THE brigantine "Pitcairn" was fourteen days making the passage from Pitcairn Island to Tahiti, the principal island of the Society group, where we arrived April 6. The French government have obtained possession of Tahiti, and also of the entire Tuamotu group, the Tubuai group, or Austral Islands, and the Marquesas Isles, Tahiti being the seat of government for all these islands. The London Missionary Society formerly made Tahiti the headquarters of their operations in these isles, but when the French obtained control of the islands, this Society abandoned the field to the French Missionary Society. The representative of the work here maintained a strong opposition to our work, laying every possible obstacle in the way. For several months Brother Paul Dean and Brother Reed were prevented from holding public meetings with an assemblage of more than twenty persons. This obstacle was removed just prior to our arrival, yet even now they are restricted to two meetings per week.

The "Pitcairn" was detained at Tahiti thirty-three days, repainting and repairing her rigging, yet for the above reasons it was not deemed advisable to attempt any public labor on shore. The missionaries therefore confined their labors to visiting among the people and meetings on board the ship.

Physicians are not allowed to practice on this island unless they hold a diploma from the French Faculty. Wishing a few chemicals to use in connection with my photographic work, I entered a pharmacy to make the purchase, but as the same chemicals are used as medicines, the pharmacist informed me that he could not let me have them except by direction of a physician. I informed him that I was a physician, and, furthermore, that I was getting the goods for my own use. He then said that I must get the authorization of the government to practice on the island, or he could not sell me the goods. Desiring the articles very much, I asked how I could get the authorization. "O," he said, "zat is not difficult, if you have one diploma from ze French Facultie. Present ze French diploma to ze Board of Health, and zay will give you ze aut'orization."

Here I was in a dilemma. The Board of Health would not recognize American nor English diplomas, I could not ask a physician to prescribe medicine for

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photographic work, and there was nothing in my condition to indicate that I needed medicine of any kind. Although I could not speak French, and the druggist could understand but very few English words, I finally succeeded in making him understand the use I would put the chemicals to, and at last he let me have them.

The French in business here are very jealous lest persons of other nationalities become competitors in the same line of business or occupation. To illustrate: When it was decided that Brother Chapman and his wife should remain here and assist Elder Reed, he took ashore a few cases of Health Foods, which were marked as such. This same druggist



PALM TREE AND COTTAGE IN TAHITI.

from whom I purchased the chemicals was informed by some one after we had left that the "Pitcairn" was doing medical missionary work on the island, and that we had landed twelve cases of medicines, that were to be given away. He at once informed our Brother Stewart, a business man here, that he no longer felt friendly toward our people, as we were running opposition to him. I explained the matter to Brother Stewart on our return, and hope he will be able to set it right.

Although I had no diploma from "ze French Facultie," and therefore did not attempt to get "ze aut'orization" to practice medicine on the island, I took the liberty to ramble around the country some, and found several sick persons whose hearts I cheered by acting toward them the part of the good Samaritan.

One case cheered my own heart exceedingly, and also that of Elder Reed, who was with me. We were visiting a village twelve miles from Papeete (the seat of government and port of entry), and hearing of a sick man, we called to see what we could do for him. Concluding that a course of hot fomentations was all he needed, I gave directions to have hot water and some towels got ready, and I would show his wife how to give the treatment, Brother Reed in the meantime acting as interpreter, as the family were native Tahitians and could not understand English.

While the water was heating, and during the time I was engaged in giving the treatment, which was more than an hour, Brother Reed held the patient, his wife, his aged father and mother, and his young son spellbound, explaining to them in their native tongue the plan of salvation, as illustrated in the picture entitled the "Fall and Redemption of Humanity." These people were Christians, but they were not accustomed to receiving such ministration nor such spiritual food as we brought them. They followed Brother Reed with their Bibles, and it did my heart good to see their faces light up as they saw new beauties in the word of God. I am quite surprised at the progress Elder Reed has made in acquiring the native language.

While circumstances were such that we could not accomplish all that we would have been glad to, yet we do not feel that the thirty-three days spent at Tahiti were lost time. We were able to learn something of the wants of the field here.

There are numerous villages on this island, and there are many islands in the Tuamotu group which are inhabited, also several in the Tubuai group, each of which contain several hundred inhabitants. In all these islands the people speak the Tahitian language, and are Protestants with few exceptions, and what is more, they are desirous of having white missionaries settle among them. They also want teachers.

These islands present a most inviting field of la-

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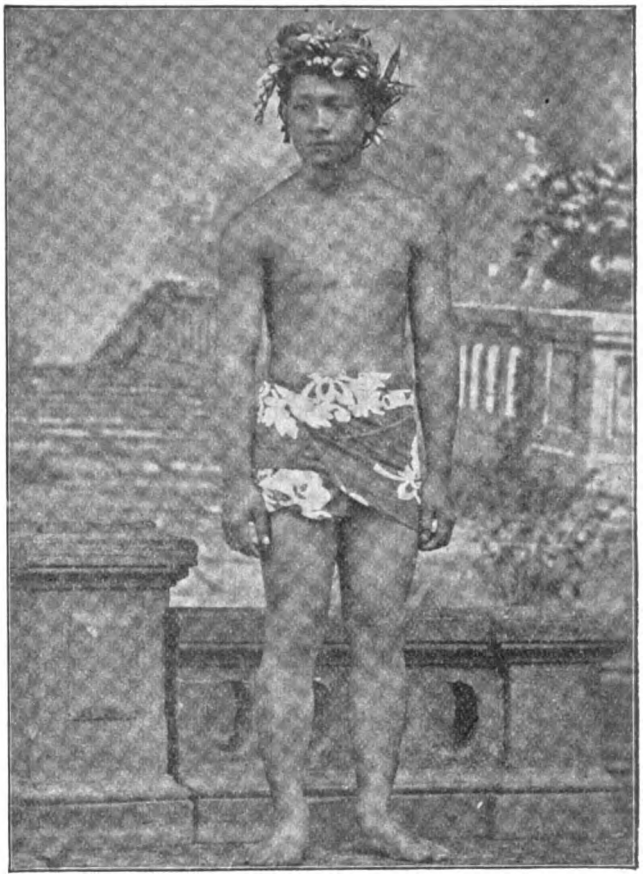
bor. We ought to have at least two good workers in the Tubuai Islands. A medical missionary in the Gambier Islands would be able to do evangelical as well as medical work. The Gambier Isles are the most southeastern of the Tuamotu group. There should also be a trained nurse sent out to the island of Tahiti. She should be able to do everything in the way of teaching house-keeping as well as nursing and Bible work.

While the people are cleanly in their persons, neat and simple in their dress, and very modest in their manners when in public, there are things in the customs and dress of the people in the country and outlying islands, that are not in accord with our ideas of propriety or comfort. For instance, shoes and stockings are seldom worn by either sex of any age. Few houses outside of Papeete have glass windows or contain chair, table, or bedstead. Very few families have knives or forks or plates, using green leaves for plates, and fingers for knives and forks. They make a tablecloth of green leaves, which they spread on the ground, or floor if they have one, then sitting on the ground they eat their simple meals.

Their food, as in most of the islands, consists of baked yams, taro, or bread fruit, *fa hee* (a coarse banana), fish, baked or raw, baked or stewed chicken, oranges and bananas, with orange leaf tea, or tea made from a kind of grass, or from lemon leaves, or the water of green cocoanuts for drink. Only two or three articles of the above list are usually served at any meal. Bread as used by Americans is seldom found among the natives.

As to customs in clothing, one might be shocked to see a young man remove his shirt and pants, as he went about his work, leaving only the *paraue*, worn as a loin cloth, and a palm leaf hat, yet this is not unusual. Many young men, however, retain the shirt while at work, and it is no uncommon thing to see the men go to church on Sunday wearing a starched shirt outside of their pants. The women about Papeete usually wear a Mother Hubbard dress as an outside garment, wearing but two other articles of clothing besides the palm leaf hat,—a chemise of white cotton, and the *paraue*, which is wound around the loins and worn as a skirt, coming just below the knee. This garment, the *paraue*, is made of four yards of figured cotton, cut in two lengths and sewed together so as to be two breadths wide and two yards long, then folded so as to be a simple loin cloth a foot wide, or a full breadth wide, or to come below the knee or to the ankles as may be desired. The *paraue* is made the same for both sexes, and is worn by the women, sometimes next the body, sometimes between the outer and under garment, and sometimes outside of all. It is no uncommon thing for the women to lay aside the outer dress while laboring.

Some of the ideas of morality which prevail among the islanders are exceedingly loose. A young couple will not infrequently live together for awhile before they are legally married. If, after a time, they find themselves agreeable to each other, they marry; if, however, they conclude that they are not suited to each other, they separate and form other alliances as may suit them. There is a law against this custom, the violation of which is punishable by fine, but the payment of the fine condones the offense, and when the fine is paid, the party is restored to good standing.



NATIVE OF TAHITI DRESSED IN A PARAUE.

These people need God-fearing teachers, who shall be to them nursing fathers and mothers; who shall teach the people how to live, how to take care of themselves and their homes. Medical missionaries must not think that if they come to the South Seas

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their work will be all of the poetical, sunshiny kind; for if they walk in the footsteps of the divine Master, and at all times retain and manifest his spirit, they will find much to cause their hearts as well as their limbs to ache. Yet while they see very much to cause sadness, they will daily see fruits of their labor that will make them feel that it is blessed to work for fallen humanity in the name of the Master. But more of this in my next, which will tell of our work in Raiatea and adjacent isles.

Papeete, Tahiti.

CHILD-TRAINING.

(From a lecture delivered before the Missionary Mothers' Class, by J. H. Kellogg, M. D.)

(Concluded.)

ONE of the greatest needs of the present day is missionary mothers. There are a great many women who have no children to train, but there are thousands more children who need mothers to train them; for the great majority of mothers know very little about the proper training of their children. In every large city there are thousands upon thousands of little ones who have no mothers, or if they have, their mothers do not know what the little ones need. Here is work for missionary mothers, to teach these mothers how to train their children to be useful men and women by following a natural course of development.

One of the most effective agencies in this line of work is the kindergarten. Childhood is an age of realism. A little child takes just as much pleasure in her mud pies as though they were genuine. Her lively imagination puts reality into her work. The little boy astride of a cane enjoys his ride almost as much as if he were really mounted on a fiery steed.

Froebel, noticing this trait of childhood, thought to himself, "Why not use this child's play to put knowledge into his brain? Instead of allowing him to play in an aimless way, why not direct his mind so that he will learn something while he is at play? Instead of making his acquisition of knowledge a dull, dry, prosy thing, something to be hammered into him, why not let the child have a good time while he is learning, let him play all the time he is studying, and thus, in his childhood days, put knowledge into his mind through that channel?" So this good man devoted his whole life to the study of child nature, and the results of this study we see in the grand system of the kindergarten.

When you go into a kindergarten, and see the little ones combining play and study in this way, you will understand what it is to play and learn at the same time. I went into our kindergarten one day, and the children were playing a game called the "Caterpillar." The children were arranged in a circle, with a little boy on his knees in the center, to represent the caterpillar. He crept around awhile on the floor, as a caterpillar would crawl on the ground, then began to weave his arms around, spinning a cocoon, the other children meanwhile singing the caterpillar song. Finally the cocoon was finished, and he lay down and went to sleep, representing the chrysalis state of the caterpillar. By and by the cocoon burst open, and out came a beautiful butterfly — the boy was dancing about using his arms as wings, and really entering into the joy of the gay little butterfly. In this simple lesson those little children had learned the whole biological story of the caterpillar.

When knowledge is given to a child in this way, he will never lose it. It would be simply impossible for him to forget the history of that caterpillar, after he had taken so much pains to act out its life history himself. It is never hard to remember things learned in that way. One bit of knowledge after another is thus put into the child's mind, and so the brain is developed naturally. Let a child's mind be filled with good seed in this way, and he is so happy in the possession of good, useful, bright thoughts, and the acquisition of knowledge is such a delight, that there is little room or desire for evil thoughts. Seeds of wrong cannot thrive in such a soil.

The kindergarten work grows gradually from these simple games to higher, more difficult work, and finally to manual training,— paper Sloyd, pasteboard Sloyd, and wood Sloyd. The child learns to use his hands deftly, and to count. Sometimes these little fellows of six or eight years will count better than a child of ten or twelve years who has not had this training. They also become adept in the use of tools. When the use of one tool is mastered, another is given them, and when they have learned to use that aright, another is brought forward, until they have learned to use all the tools of the cabinet-maker. You would be surprised to see the precision with which children of the age of ten years execute their work. It seems almost marvelous.

In this system the moral training should go along with the mental and physical. It is proposed to open here a school for women to learn how to be missionary mothers,— how to train children themselves, and how to show mothers about training their own children. Instead of going at it in the old-fashioned way, trying to "break the child's will," we will teach these mothers how to study child nature, and how

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faults in children may be corrected in a rational way.

There are several ways in which a child may be corrected. Suppose he does not have a proper sense of order. He will come in brim full of enthusiasm over what he has seen, and drop his things right on the spot where he takes them off, because his mind is on something else. Order is not the most prominent faculty of his organization; some other faculty is predominant. He will need to be punished, perhaps several times. In one case of this kind a little boy was made to sit still three hours at a time, which was a very severe punishment, for he was a very lively boy. Still it was the same. He seemed almost a hopeless case. At length another method of punishment was suggested. The next time he came in and threw down his hat and coat, he was made to put them on again, go down stairs and up again, take off his things, and put them away properly. This he repeated twenty times in succession, and the disorderly habit was conquered; it was replaced by a correct habit. By doing the right thing many times over the proper habit was formed, so that the next time he came in it was easy for him to think to hang up his coat and hat the first thing he did.

There is a way to cure every fault a child has, and there is no need of resorting to brute force to do it either. There is an intelligent, rational way to cure the mental and moral diseases of children, as surely as there is a way to cure their physical diseases. The moral faults of the child must be treated as diseases. For example: A boy does not give proper attention. What is the matter with the child? There may be several things the matter with him. May be he has the earache. Perhaps his clothes do not fit him comfortably, and his attention is taken up with them all the while. Or it may be that the child's brain lacks the bump of continuity. A good many of us are troubled in that way. Now the child ought not be to punished for not giving attention until you know what the matter is. If it is a lack of continuity, the child must have his bump of continuity cultivated. One way of doing this is to have him walk on a line or crack in the floor. If the line be raised a little, it is a still better aid to continuity. Another way is by having him repeat a series of figures in arithmetical ratio,— 2, 4, 8, 16, etc. If you merely make the child count, he can do that automatically, and it will be of no mental benefit; but he cannot repeat a series of numbers which increase by a common factor without thinking, for he must multiply. He should say it aloud; for he cannot readily say it aloud without concentrating his mind. Or he may repeat a list of correlated words; words that are related one to another. There are many ways by which this fault may be corrected, and continuity strengthened.

There is a remedy for every moral and physical fault, if it be intelligently applied. The fact is, children are often not treated intelligently. They receive undeserved chastisement; they are whipped when they should be dealt with tenderly. Faculties which should be stimulated and encouraged, are often blunted and dwarfed; while faculties which should be repressed, are allowed to grow up without restraint, and the consequence is, that the child, if he is not completely spoiled, will never be the man he might have been. He is injured.

What is wanted is missionary mothers, who know how to train children in a rational way,— in such a way that God can bless their efforts, and that the children for whom they labor may become useful men and women. There is a great field of usefulness for women of this class. Suppose we had a number of such women ready, and could take them into Chicago; we could have a dozen little schools started there within a week. Right here in our own city it has seemed almost impossible to avoid gathering these little ones into a school. Some of our workers have done it, and one of them has twenty children already. If we had persons trained to do this work, we might have a hundred children in this little town who would come under its influence.

But some say, "I have always felt a burden for foreign mission work." You have probably read about Africa or China, and there has been a sort of glamour over it, because "distance lends enchantment" to the work. But when you get to Africa or China or Japan, you will find that the most useful work, the most promising and hopeful, is that done for the children. It is only now and then that a very old person accepts Christianity. This is because the conscience of the adult has been dwarfed in its development; it has become stunted, seared, and calloused, and is slow to respond to appeals. But the child's mind is like a blank sheet of paper. The child of heathenism is not born a heathen; it is its education which makes it a heathen. The child of civilization is not born civilized; it is civilized by education. You can educate a child born in the wilds of Africa to be civilized, and you can educate a child born in civilized America so that he will grow up a heathen. So heathen children are on the same level with civilized children, with this difference: Dr. Holmes says each of us is an omnibus, in

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which ride all our ancestors. The little heathen child has its omnibus full of heathen, reaching back indefinitely, while the little civilized child has its omnibus full of people more advanced morally and perhaps intellectually than the heathen. Hence the mind of the civilized child is a better soil for the growth and development of good seed, than is that of the heathen child. Both are virgin soils, but the civilized child's mind is the more promising field.

There are thousands of heathen children right here in America,—heathen because they are educated wrongly. I was not surprised to hear a gentleman from Africa say that America needs missionaries more than Africa does. When you come to see the possibilities of America, you will see that more can be accomplished with the same effort. You will find that the little ones of this country, whose parents do not know how to train them, afford a splendid opportunity for missionary work, which we should improve. We do not need to go to the ends of the earth to find missionary work to do; we can begin at home, if we are only prepared. But what we need is a thousand missionary mothers. This is a wonderful work, a noble work. It demands immediate attention.

While in New York, I saw, at the "Five Points," hundreds of little children who had had no proper training. Every little face had a character written on it, but it was a bad character. It was evident from the character written on their faces that one was growing up to be a thief, another a drunkard,—every one was destined to be a criminal of some sort; and this not only from heredity, but from the condition of their lives. The mould in which they were growing up was one of vileness, obscenity, and filth of every description. I have seen children of not more than a dozen years who had been trained in every species of vice; there was not a mean nor a vile thing that they had not learned. I would not dare to tell another person what I know of the vileness and wickedness of children only eight or ten years of age.

These children are all being trained, but instead of training them to evil, why not train them to good? Why not train them in the right way, and thus rescue them from such a terrible life? Is not this just as noble a missionary work as it is to make an unavailing attempt on a man who is hardened in crime, or who, if the attempt be successful, is but partially converted? for the savage heathen, when he is converted, is a long way below the civilized Christian. This is because the mental and moral faculties of the heathen have been dwarfed all through his life, and one cannot expect so much of him. I only speak of this in this way because so many are enlisting in foreign missionary work just now. They are looking too far away to think of engaging in missionary work at home. But right here in the United States is the place to begin. In the large cities of our own country there is room for us to work. It would not require a large capital; this work would be almost self-supporting. If we had one hundred missionaries ready to engage in this work, I could guarantee support for them. There are many openings if we only had the persons trained to do the work.

We have arranged to carry on such a work in connection with the Haskell Home. Mrs. Kellogg and myself first started a kindergarten, at our own cost, for the purpose of working out this idea. Now the time has come when we may go into it on a larger scale, with increased advantages and opportunities, as our Home has been organized, and others are ready to take part in it.

THE BATTLE CREEK SANITARIUM MEDICAL MISSION IN CHICAGO.

BY EDGAR CARO.

THE writer was one of those who were delegated to take part in the work in Chicago soon after it was begun, and although the work was extremely arduous, it was felt indeed to be a privilege to engage in it for the Master. The special blessing of the Lord seems to attend the work in a very remarkable manner.

At no time during the history of the church has there been more pressing need for pure, unselfish Christian charity than at present. The terrible financial crisis through which the country is passing has been felt by all classes. The rich have not entirely escaped, but upon the poor has fallen the worst of the trouble. Farmers look anxious as they talk of dry weather, poor crops, and low wages, and yet they are well-to-do compared with the poorer classes of our large cities. It is there that one finds the most abject poverty and misery, and there, too, the unselfish philanthropist finds a vast field of usefulness. Chicago, thronged as it is now by men and women from every nation under the sun, presents a problem which the wisest are in vain trying to solve. Tourists come and go; the wealthy dwell at ease in their luxurious homes, but what is to be done with the thousands of hungry, poverty-stricken beings who throng the streets in search of employment, that they may earn the barest necessities of life?

With all its splendor, with all its gaiety, Chicago was never in a more pitiable condition than it is now.

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Thieves, murderers, gamblers, and the scum from all parts of the globe have made their way to our great Western city, hoping there to carry on their nefarious work unmolested amid the gaieties of the season. Little do the tourists dream of this awful crime and misery as they visit the Fair, the beautiful parks, and lofty buildings, and ride carelessly along the splendid avenues and boulevards.

Come with me, and let us visit some of the back alleys and dark dens where the poor are compelled to make their homes. The scene is changed indeed. No longer do you see the magnificent hotels, the luxuriant homes, the beautiful gardens, but saloon after saloon and brothel after brothel line the streets, their entire possession disputed only by gambling houses and opium dens, and a few rickety, dirty buildings, which constitute the stores and homes of an astonishing number of the poor of every race. Americans, Arabians, Africans, Assyrians, Hebrews Germans, Poles, and Italians are found here crowded, starved, wretched.

Who can conceive of the terrible crimes hourly perpetrated in these vile dens? Now and then a murder, or perchance a robbery, comes to light, but these are only types of hundreds of others daily committed. No one dare enter these dens unarmed. Far into the night can be heard the sound of revelry and debauchery, as some poor drunkard, robbed even of his clothes, is turned out half-naked into the streets, or some gay sparks of higher life indulge in the vileness of the gambling houses and brothels. But not all are thus. In these unwholesome quarters are thousands of honest men who are anxious to work and earnest in their efforts to rise above the misfortunes which have reduced them to such a condition.

Truly it is time for the followers of Christ to realize that they must follow their Master even into these disreputable places, and carry help to those who need it more than any class on earth. There is no room here for the ease-loving Christian, or for the proselyter, who thinks that his own doctrines and his own specific creed must be introduced on every occasion. Such people as are found in the slums of Chicago, need Christ and his love. A Christian who would be useful as a city worker must think only of helping and lifting up, by any and every means in his power, those who have fallen so low through crime or misfortune.

Is nothing being done to relieve the wants of these unfortunate people?—Yes; a little. Here and there, but alas! at very long intervals, a gospel mission stands amid the long array of saloons and gambling-dens. A few medical dispensaries, free hospitals, a poor-house, a home for the friendless, and a refuge for fallen women can be found by the diligent searchers, but what are they to meet such a large demand? A hundred where there is now one would not be sufficient.

One more such enterprise has been added to the number. Stirred by the hopeless condition of the city poor, the trustees of the S. D. A. Medical Missionary and Benevolent Association have lately founded a mission in the very center of the worst portion of Chicago. The Mission consists of a free laundry and bathroom and a free dispensary, with free treatment and nursing for the poor and the sick. Food and lodging are also provided for those who are absolutely in need.

From the small beginning the demand soon became so great that at the end of five weeks, a doctor, five men attendants, and two women nurses were compelled to devote all their time to the relief of the suffering. I cannot picture to you the scenes which are of daily occurrence at the Mission. The sick of every nation are tenderly cared for, and while their bodies are being relieved from physical suffering, an invitation is given to find rest for their souls in Christ. Poor wretched drunkards and opium fiends are washed and dressed and earnestly plead with, while in another room some famished man or woman is supplied with suitable food.

It is good to hear men and women who rarely speak without an oath, say, "God bless you, nurse," or "God bless you, doctor," as tears of gratitude flow down their faces. God has placed his special blessing on this work. Every week brings to the Mission hundreds of the lowest class of humanity, men who will cut a throat for a dollar, or knock a friend on the head to steal his clothes, yet no words of anger, no fighting, no oaths are heard from them while they are being cared for by the Mission workers. Many of these poor people have been washed, clothed, and encouraged until they have been induced to leave the beer-barrel and live a respectable life, and some, touched by kindness, have turned from sin and given themselves to God. Eternity alone will reveal the good that has already been done by this one Mission, blessed so richly by Him who died for sinners.

But one such mission is not enough. Chicago needs another, New York has room for more, Melbourne is sadly in need, and London, Paris, and many of the large European cities call out in tones of woe which we cannot disregard. Who are better prepared to take up this work successfully than Seventh-day Adventists? God has given to this people the medical

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facilities and the means with which to open many such missions. Young men and women who might fit themselves for physicians and nurses are not wanting, and there are many mothers-in-Israel who could render noble service to God while engaged in such a work. There must be homes for the friendless and forsaken, places of refuge for the fallen, and hospitals for the sick, where men and women will be won to Christ, not by the preaching of a creed or doctrine alone, but by the daily manifestations of the tender, compassionate life of the Son of God.

Ann Arbor, Mich.

GARNERED THOUGHTS.

[From unpublished manuscript by Mrs. E. G. White.]

GOD has expended amazing sacrifices upon men, and mighty energies to reclaim man from transgression and sin to loyalty and obedience; but he does nothing without the co-operation of human agencies. Every endowment of grace and power and efficiency has been liberally provided, and the strongest motives are presented to arouse and keep alive in the human heart the missionary spirit, that divine and human agencies may be combined.

As man uses his talents, however small, the Holy Spirit takes of the things of God, and presents them anew to the mind. Through the Spirit the neglected word is made a vivifying agency, quick and powerful upon human minds; not because of the educational power of the human agency, but because the divine power works with the human, and it is the divine that deserves all the credit.

YOU are not alone. God's grace stands ready to work with every effort to enlighten the ignorant and those that do not know that the end of all things is at hand. But his Spirit will not be your substitute, to do the work God has given you. Light may shine in abundance, but the grace given will convert your soul only as it arouses you to co-operate with divine agencies. You are called to be active soldiers, to put on the divine armor, to put forth energy, divine power working with the human to break the spell of worldly enchantments.

"BE ye therefore perfect even as your Father in heaven is perfect." We are to keep Christ as our pattern ever in view, and by contemplating him we become transformed in character. His own righteousness is imputed to us. Therefore all virtue, all light, all that is of any value, is derived from Christ; and how foolish for any man to cherish self-esteem, and lift up his soul unto vanity. Christ is everything to us, and if we have his love abiding in our hearts, we shall cultivate love for one another.

IF the Spirit of God poured out upon individuals finds no outlet to enlighten and bless others, the Lord will employ other channels where his grace will be a living, flowing spring, to refresh the souls of those ready to perish. The dear Saviour condescends to honor the human agent in making him a laborer together with God. When we realize this great and important truth, we shall feel our accountability. A sense of the continual presence of God, the consciousness that we are individually honored to wear the yoke of Christ, will correct morbid self-distrust and nervous timidity. To know that we are laborers together with God will impart confidence, not in ourselves, but in the divine agency co-operating with our human efforts. We shall have a sense of our personal obligation, and the Lord will give us to feel what is due to ourselves in being thus honored. Understanding the value of the human soul, we shall improve our talents and capabilities by training all our powers to be a blessing to humanity and an honor to God. Strengthened by inward grace and by living connection with God, the life of the soul will show itself in outward appropriate work along Christ's lines. The life of the strong, well-rooted tree is manifested not only by foliage, but by abundance of fruit,—good works.

IT is required of Christ's followers that they be doers of his words, which he has spoken to them in a variety of ways,— through illustrations drawn from the things of nature, through the man sowing the seed, and the harvest. All these figures and illustrations it is needful that we contemplate, and search carefully to understand, that we may be found not without understanding, but wise in that science which concerns our eternal interests in the kingdom of God. How intensely earnest is Satan, working through his manifold temptations to lead every soul into paths not cast up, into by and forbidden paths! How essential for every one who has enlisted in the army of the Lord, to heed the injunction of the inspired apostle Paul, "Wherefore lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed." What is required of us to do?— "Follow peace with all men and holiness, without which no man shall see the Lord." What is holiness?— Doing everything with an

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eye single to the glory of God. Holiness is so living that men shall see your good works, and by seeing them shall glorify God. This is the work of the unfallen angels of heaven. This was the life work of Christ upon the earth. Christ has given this command to every soul that believes in his name.

EVERY organ has its function, and our Creator has pledged himself to keep our organs in a healthy condition if we will obey his laws implanted in our nature. The laws governing the physical nature are as truly divine in their origin and character as the law of the ten commandments. Man is fearfully and wonderfully made; for Jehovah has inscribed his law by his own almighty hand on every part of the human body. Many who are sick might be well if they would co-operate with God, surrendering soul and body and spirit to his control. For in order to have health, we must keep ourselves in harmony with God's law. To have clean hands and a pure heart is to have contentment of mind, and this is conducive to health.

No one can grow in grace till he purifies his soul by obeying the truth. Obedience to the truth includes obedience to physical law. Many transgress physical law, and seemingly pass on uninjured. But that which they sow they shall also reap. There will come upon the transgressor disease of such a character that he will be forced to admit that he is reaping the result of previous habits which have weakened his powers of resistance. When our churches plant their feet firmly upon the principles of health reform, and respect the physical laws which God has instituted, they will stand where God will give them his grace and will make them an influence for good in the community in which they move.

INDIA'S MILLIONS.

THE population of India equals the combined population of the following countries: Russia, United States, Germany, France, Great Britain, Turkey proper, and Canada.

If each person in India could represent a letter in our English Bible, it would take seventy Bibles to represent the heathen population of India, while the Christian population could be represented by the prophecy of Isaiah.

The people in India, holding hands, would reach three times around the globe at the equator.

Put the people in single file, allow three feet space for each to walk in, and, walking at the rate of ten miles a day, it would take them forty years to pass a given point; or, walking five miles a day, with the present increase of population by birth-rate, the great procession would never have an end.

Could you put the *women* of India in a column eight deep, and allow a foot and a half for each woman, thus walking in lock step, you would have a column reaching eight times across the continent of North America.

Again, could you distribute Bibles to the *women* of India at the rate of twenty thousand a day, you would require seventeen years to hand each woman a Bible.

Could you put the *children* of India in a column four deep, and allowing a space of two feet for each child to walk in, you would have a procession reaching five thousand miles; and walking five miles a day, it would take them two and three quarters years to pass a given point.

The *widows* of India would outnumber four cities like London (Eng.). Give to each a standing space of one foot, standing ten abreast, and this closely packed column would reach the full length of New York State. The common term for *widow* and *harlot* in Bengal is the same. One in every six of the females in India is doomed to a desolate and degraded life.

LEPROSY AMONG THE LAO, IN SIAM.

ONE of the most constant demands upon one's pity here is the omnipresent leper. Go where you will about the city, you will be almost sure to see one or more of these miserable unfortunates making his rounds begging. There is practically no quarantine put on the disease, except in the matter of permanent dwelling. Here and there villages are set apart for their use, and all lepers are presumably required to live in these villages. But there is absolute freedom of egress. In fact, it is necessary that they should be allowed to go where they will in search of food and clothing, so long as the authorities make no provision for them. In front of my house, less than a stone's throw from the bank, there is a small island, and, except at highest water, some three or four boats full of lepers are always to be seen. They come up from the leper village some distance below, Chieng-Mai, and make this island the basis of their begging operations. Those who have no boats come afoot. It would be hard to say how many are in and about the city every day, but many times I have seen as many as seventy collected outside the gate of some missionary's house, waiting for charity.

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Those that thus come are in all stages of the disease, — the little nursling, sometimes as healthy looking as any babe can be, sometimes already showing signs of blood taint; little boys and girls, some with very attractive faces, some already loathsome in deformity; young men and maidens, and the aged, some without eyes, ears, nose, fingers, or toes, just a mass of living putrefaction, they come just as long as they can move their suffering bodies. And nobody here thinks of fearing them. So utterly foolhardy are the natives in their contact with these lepers, that many sound persons go to live in the leper villages, in constant touch with the diseased, merely to enjoy the immunities from Government impress that are accorded to the inhabitants of these villages. When there is such gross carelessness, it is unnecessary to say that there is no attempt made to lessen the dangers of contamination. The barefooted leper with festering feet walks across the bridge, and his track is followed by thousands of other barefooted passengers. He takes his change in his mutilated hands and buys his food; the money finds its way into everybody's house — the coppers of the realm are *leprous coppers*. There are hundreds of ways in which the contagion is spread, and the disease attacks new families every year, and the authorities do nothing. It would cost them too much money to seclude and feed and clothe the hundreds of victims, and the common people have to bear the burden of supporting by alms a pitifully large and pitifully suffering class, who give nothing but disease in return. — *N. Y. Independent.*

IN SIX HUNDREDWEIGHT OF CHAINS

A FEW weeks ago a Mohammedan fakir came to Bombay, who had voluntarily loaded himself with twenty-four maunds (six hundredweight) of chains. We visited him at that convenient, free rest-house for native travelers, the Falkland Road Dharamsala. He was reclining on his mat and hard pillow, and was dependent upon an attendant for food. The bulk and weight of the chains welded around his neck, arms, and legs, rendered walking impossible. It was said that when he traveled by train (he came from North India), he was charged partly as a passenger and partly as freight. He desired to go as a pilgrim to Mecca, and an ordinary ticket by steamship was purchased for him, but when he arrived at the ship, the astonished officer declined his company.

Some large iron pegs and a heavy iron mallet were attached to his chains. These were used in fixing him firmly down, at his desire, in any particular spot.

This iron bondage was no new one. For twenty-four years he had submitted to it. What caused him voluntarily to endure a burden of chains which, if inflicted by any official authority as a punishment, would bring down upon the government that permitted it the execration of mankind?—He said it was his inclination to evil. As a young man he was very wicked, and he caused chains to be fastened upon him to keep him from sin. As time went on he added more chains, until the present weight was reached.

The man's face was not a dishonest one. The manner of his conversation was also open. There is no reason to doubt that for twenty-four years he had been engaged in a desperate struggle with sinful inclinations. But his admission that as time passed by he added more chains, was a confession of defeat.

This Mohammedan fakir in his ignorance had been dealing with the effect instead of the cause. Better than chaining the limbs is to seek a change of heart. The psalmist understood this when he cried, "Create in me a clean heart, O God; and renew a right spirit within me." Create? Yes; that is the word; and no hand but God's can do it. The same truth appears in the words of Jesus Christ to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."— *Bombay Guardian.*

WHAT IS A MISSIONARY?

THE word is frequently on men's lips, but conveys to many minds only a vague notion. Like an old coin, worn smooth by use, it circulates freely, but bears no definite image and superscription. A missionary is not necessarily a minister or a clergyman. A plain, unadorned layman may be a missionary. A woman may be a missionary. A child may be a missionary. Usually the term is applied to a person who, while he devotes his whole time to the impartation of Christian truth, is not dependent for his support upon the people among whom he labors. He is one sent, and it is inferred that those who send him will pay his charges. According to this view, a mission, contrasted with a church, is a Christian body that cannot pay its own way. Such a community usually contributes what money it can toward the support of its minister, and, for the rest, he must look to some far-off individual, or church, or society that systematically gathers into its treasury the contributions of individuals and churches. He is in that case called

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a missionary, and the religious community he serves is sometimes stigmatized as a mission.

Now this definition does not really go to the root of the matter. A missionary is one who voluntarily chooses as his place of labor a spot on the earth's surface where the currents of human life converge against him. Geography does not make a missionary. A man may go to Burma or China, where the general currents of social life set against the Christian religion, and yet ensconce himself amid Christian influences, and form a part of some sheltered eddy, where he will escape all antagonisms; just as Americans sometimes travel in France or Germany, a large party by themselves, conversing only with one another, constituting a little America wherever they go. On the other hand, in the very heart of Christian England or America, you may do battle for the truth, voluntarily choosing a social environment that shall be as hostile to Christian ideas as can be found in the centers of paganism. The missionary spirit will drive a man from behind the stone wall out into the open, where in comparative solitude, he shall continuously face the dust and sleet of opposition.—*Edward Judson, in Illustrated Christian Weekly.*

THE TSETSE FLY.

MANY travelers in Africa have written about the tsetsé fly, and have described its color and its venom, yet very few people at home have any idea of the terrible impediment this little fly is to the opening up of the African Continent. It appears like some peculiar addition to the curse; for not only have the poor sons of Africa to labor for their existence against "thorns and briars," but in many parts they are also prevented from utilizing the ox or horse as other nations do. Consequently not only is a wheeled vehicle unknown in Central Africa, but also beasts of burden; and the way that every branch of ordinary domestic work falls upon the shoulders of human beings, makes the business of life one of constant labor and toil.

The tsetsé fly is not, to my knowledge, found anywhere south of the Mababi flat. Along the southern bank of the Zambesi and Chobe rivers, however, it abounds; but when the traveler comes upon open, treeless, marshy country, the fly disappears. For this reason the Barotse are able to keep large herds of cattle on the open flats along the upper Zambesi. The Mashukulumbe tribes also, along the Kafaukwi River, have very large herds of cattle, of an indigenous but very small breed; but these require continual watching to prevent their wandering off in the direction of the forest, where the tsetsé fly is found. The natives, however, are very skillful in taking their herds from place to place through the fly-stricken districts, traveling at night through the forest, and encamping during the day in the center of open flats. Fortunately, during the cold season the fly does not bite at night, and the natives take advantage of this in moving their herds. It is also curious to observe that wherever the buffaloes and larger antelopes are killed off or chased out, the fly disappears. Singularly enough, however, although the bite of these flies is so fatal to oxen, they are not attracted toward the districts in which oxen are kept, but follow the buffaloes and larger game into the wooded parts.

In appearance, the tsetsé fly is very like the ordinary house fly, except that it is a little larger, and lighter in color. It has not, however, the buzzing, importunate ways so common in the house fly, and is not an annoying creature, like the mosquito. I have seldom found the tsetsé fly and the mosquito together; and the fact that the flat, open, grassy plains are the favorite haunts of the mosquito, may be the reason why the tsetsé fly avoids these parts, and takes to the forest belts, where the mosquito is seldom found. The bite of the tsetsé, it may be added, though fatal to cattle and some large game, is harmless to men and goats, and the traveler finds the mosquito far more troublesome to deal with. Donkeys resist for a long time the effects of the tsetsé poison, but often succumb at last. Even in cattle the poison usually causes death only after some weeks, during which time the animals gradually fail.—*F. S. Arnot, in Garenganze.*

THE HEATHEN AT HOME.—A nurse found a family in a not far distant city who were in deep distress. The mother was sick, and the children hungry. These children had never been to Sunday-school, and knew nothing of God except as they had heard his name blasphemed. At the first meal which the nurse and children took together, as the children were beginning hungrily to take the food, the nurse stopped them saying: "We must thank God for these things before we eat, for he gave them to us." Whereupon the little six-year-old replied: "That man won't like it if you call him God." She thought the missionary, who had been the means of bringing the food to them, was the one whom the nurse was calling "God," and as she had only heard the word used in connection with vile and abusive language, she reasoned that this man "would not like to be called God."

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EDITORIAL. . . .

MISSIONARY HOMES NEEDED.

MANY of the readers of this journal, when they have read of the pressing need for missionaries at home and abroad, have felt their hearts stirred within them, and longed to join the noble army of workers who have devoted their lives to rescuing and relieving their suffering fellow-mortals, but have found themselves surrounded by such circumstances as seem to forbid their following the impulse of their hearts. We have a plan in which at least some such persons will, we feel sure, be interested; since it will give many of those who are possessed of a generous missionary spirit, and who are so situated that they cannot leave home to engage in missionary work, an opportunity to undertake at their homes the most efficient and beneficent kind of missionary labor. Here is the plan: —

In connection with the work in Chicago, one of the greatest drawbacks in the effort to rescue men and women from vice and degradation is the lack of a suitable home to which to send those who are making an effort to escape from the evil life which they have led. For some time we have been contemplating an effort to provide such a home in some place which might be secured outside of the city, perhaps upon a farm in some salubrious locality not far from Chicago. One of the greatest objections to this plan, which has been constantly in our minds, is the fact that the association together of a considerable number of persons who have been slaves to drink and other evil habits might be in itself more or less of a hindrance in the work of reformation. The thought has dawned upon us that it might be possible to find among Christian people here and there a home into which one of these unfortunates may be received and gradually helped to a better life. There must be hundreds of homes into which each issue of this journal comes, which might each receive some one of the hundreds of unfortunates who are every week brought to the attention of the workers in connection with the Chicago Medical Mission. Of course, those who would be sent out to such homes would only be such persons as had given good evidence that they had repented of their evil ways, and were thoroughly sincere in their efforts to reform.

Consider, reader, the situation of a poor man who has, through discouragement and misfortune, taken to drink, and has gradually gone down, step by step, till he has lost friends, home, health, everything but life, and finds himself in the last depth of human misery. No one has confidence in him; he has none in himself. Vicious habits in which he has indulged hold him with a remorseless grip. His very vitals are consumed by the fire which he himself has kindled; and yet so weak is human nature, so strong is lifelong habit, he has no power to resist the temptation, and daily adds fuel to the soul-consuming flame. Wretched though he is, his body defaced by disease, his soul dwarfed and deformed by vice, his mind weakened and enervated by drink and dissipation, reduced to the last extremity of misery and degradation, God still cares for this poor man and calls after him. He puts into his heart a longing to escape from the evil life he lives, a repugnance for the evil associates with whom he is surrounded, and an abhorrence of himself. Through some provident circumstance he finds his way to the Mission. He is kindly received, is given a good bath, and perhaps dressed in a clean and decent suit of clothes, or is given an opportunity to wash and disinfect his untidy and vermin-infected garments. He receives Christian counsel and instruction, and fully resolves to lead, with the help of God, a better life. He passes out of the door of the Mission, but where shall he go? He has no home, not a cent in his pocket, no place to lay his head. For weeks his sleeping place has been an empty freight car, a dry goods box, some dark doorway, or the bare ground by the lake shore. As he wanders about, wondering where he shall go or what he shall do, some old companion meets him and asks him to join in a drink in some saloon. He knows that drink will drown trouble for

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the present at least, but he is resolved to reform, and resists the temptation. Hungry, alone, and weary he treads the hard pavement day after day. Night after night he finds rest only on the damp ground or on some secluded doorstep, frequently disturbed by a rude blow from a policeman's club, accompanied by the heartless order, "Move on;" till by and by he decides that fate is against him, that nobody cares for him, that God even has forsaken him, and in utter despair he goes back to his old haunts with his boon companions, and perhaps soon fills a drunkard's grave. This is not an imaginary sketch. This is the very thing that is happening every day in scores of instances. Every week, men, and women too, who might reform under favorable circumstances go down to death and perdition for lack of an opportunity to rise.

Suppose this man who has just started in an effort to reform could be taken wholly away from his evil associates and his lawless and discouraging surroundings, and placed in a Christian home surrounded by wholesome and moral influences, with opportunity to engage in some employment sufficient to pay the actual cost of his maintenance, and with those who would offer him a word of encouragement and afford him protection from the evil influences which have led him astray. Scores might by this means be reformed and saved to a life of usefulness in this world, and happiness in the next, who are now eternally lost.

In addition to those who have been down to the depths of human degradation, there are many among those who daily visit the Mission who have led respectable and decent lives, but have been reduced by disease and misfortune to the lowest depths of poverty and distress, without homes, without friends, without a place to lay their heads at night, with no table but the garbage barrel, from which a few soiled crusts may be gathered, starving in the midst of plenty, but still clinging to the principles of honor impressed upon their minds when in childhood they knelt by their mother's side or gathered around the family altar. These unfortunates are most of all deserving of the sincerest sympathy and readiest assistance. What shall be done for such? There are hundreds, yes, thousands of homes which might be blessed by receiving them and exhibiting toward them the spirit of our Master who said, "Come unto me, all ye that are weary and heavy laden."

We have recently added to the accommodations at the Mission a room in which temporary lodgings can be afforded for a few. Cots are arranged side by side as closely as they can be placed, and every night each cot is occupied by some poor mortal who otherwise would find no bed but the sidewalk or some empty wagon or a corner in some dark alley. Women there are, young and old, who are forced out into the street by hard-hearted landlords, or cast out from the charity wards of the hospitals, just able to walk from the sick-beds where they have suffered some serious illness, or perhaps have undergone some serious surgical operation. These need homes and shelter. Some of them are erring ones; some of them have led respectable and useful lives, but have been reduced to the last extremity of want by disease and misfortune, perhaps by the misconduct of drunken husbands or fathers. Some of these go to the poorhouses; some find homes with kind-hearted Christians who happen to become acquainted with their condition; some lie down upon the street, and perish from want and hunger; some are captured in the nets constantly spread for the weak and unwary, and are dragged down to moral ruin.

Are there none among those into whose hands this journal falls, whose hearts and homes are large enough to receive some of these unhappy and unfortunate ones? Something must be done for them. God cares for them as well as for us who are more fortunate. In many instances, circumstances over which they have no control are chiefly responsible for the misfortunes of some of the classes to which we have referred. Why should not we who are more fortunate be willing to lift the burden of woe which has fallen upon these, who, with the better opportunities which we have enjoyed, might have done more for the Master than we have done, and might have made such use of their talents as would have enabled them to give a better account of their stewardship then we shall be able to give?

We ought to have at once fifty missionary homes whose doors would be open to receive persons who will appreciate such assistance, for a few weeks or months, as the individual case might require. Almost every Christian home might by this means be made a life-saving station, and hundreds may bring to themselves and their households the blessed promises in the fiftieth chapter of Isaiah.

"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.

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"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shall be like a watered garden, and like a spring of water, whose waters fail not."

What marvelous promises are made to those who "bring the poor that are cast out to their houses." Thousands of households are afflicted with a moral drought. These would become like a watered garden if converted into missionary homes in which outcasts might be received, where the naked would find clothing, and the hungry be fed. A score of such missionary homes are needed right away. In another column a case is mentioned which is very urgent indeed. We hope to hear at once from some who are so situated that they can undertake this work, and have a sufficient amount of missionary spirit to enter upon it with a full appreciation of the fact that it will bring to them, along with the blessings promised, some care and labor to make the effort a success.

THE MISSIONARY CONGRESS.

THE Missionary Congress recently held in Chicago was an occasion of great interest. Delegates representing the Missionary Societies of various denominations were present in large numbers, and the interest and enthusiasm manifested a very wide-awake condition on the part of all classes of missionary workers and in all parts of the world; for nearly every part of the habitable globe was represented. The writer had the pleasure of attending only on the last day of the Congress, but was greatly interested in the address of Rev. Pierson in the afternoon, and of Rev. D. L. Moody in the evening. Rev. Pierson, as well as most active missionaries at the present time, is a firm believer in the personal and soon coming of our Lord, and delivered a very earnest and forcible address on the subject of the "Kingdom," in which the second coming of Christ was a very prominent feature. While believing in the millennium, Mr. Pierson gave no countenance to the idea that the world is to become better and better till the millennium is ushered in, but holds to the idea that the present evil state of things will continue till the coming of the Saviour and the resurrection of the saints and the destruction of the wicked.

Mr. Moody's address in the evening, which concluded the exercises of the Congress, was a most forcible appeal to Christians to lay hold of divine strength as the means of promoting Christian enterprises of every sort, rather than to appeal to political or any other human means for attaining evangelical objects, however laudable and desirable they might seem to be. His subject was "The Power of the Spirit." He maintained that vastly more could be accomplished by prayer in combating the gigantic moral evils which exist in Chicago than by all other means put together. He related a circumstance which was a forcible illustration of this means.

A lady came to him asking that he should pray for her husband, whom she said was unconverted, although when she had married him he seemed not far from the kingdom, but in the years which had passed since, he had seemed to drift farther and farther away. Whenever she endeavored to talk with him about religious matters, her words would seem to stick in her throat, and she found it next to impossible to approach him on religious subjects. She also had a number of servants not one of whom was converted. Mr. Moody suggested that possibly she was not entirely converted herself. Did she ever get "out of sorts," and hurl harsh and inconsiderate words at her husband? Had she occasionally made things "blue" in the kitchen when everything did not go satisfactorily? The lady admitted that such scenes had frequently transpired, and acknowledged that she needed prayer for herself.

After Mr. Moody had prayed earnestly with her, she went home and locked herself in her room, and prayed penitently till she had such a view of her sinfulness, her pride, her bad temper, and other faults as she had never had in her life before. Her confession brought light and forgiveness into her soul. When her husband came home in the evening, she met him with tears, and confessed to him where she had often wronged him and begged his forgiveness. Her husband was moved so deeply that he too sought the Lord until he was thoroughly converted. She called her servants, and her earnest confession and prayer led them to give their hearts to the Lord. She met with her Bible class, and confessed and sought the Lord with them, and they were all converted. She returned to Mr. Moody at the end of ten days, rejoicing that she had been able to do more for the Lord in those ten days than in all her life before. The secret of her experience was that she had received the power of the Spirit. This, as Mr. Moody earnestly and forcibly maintained, is what Christians need in all matters,—

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a life of faith which will give them a shield of power such as Elijah and Elisha and the prophets of old had. Such power comes to the Christian, as Mr. Moody declared, only when he is completely emptied of self.

How one may be emptied of self, the speaker aptly illustrated by pouring water into a glass. The glass could not be emptied by turning it upside down nor by any effort to force the air out of it, but when the water is poured in, the air passes out as readily as the water flows in. The water in the illustration represents the Holy Spirit. As the Holy Spirit comes into the heart of the Christian, selfishness departs. The Holy Spirit is to be attained, not simply by seeking for it, but by obedience. One will never become emptied of self so long as *self* is the center of his affections and anxieties and efforts. Christian activity in behalf of the needy and the poor, the wretched, the downcast and downtrodden, the sick, the despairing, the outcast, and self-forgetfulness in work for others, constitute the best means of getting emptied of self; since this is the work in which Christ himself engaged when he was here on earth, and is the very essence of Christianity and Christian living.

OUR CHICAGO MISSION.

THE Medical Mission in Chicago is progressing more and more satisfactorily. As each week passes, the work develops new and interesting features, a full account of which would fill a whole number of the MEDICAL MISSIONARY. We can only mention a few points of interest. The Penny Dinner plan, briefly mentioned in our last issue, has proved a success from the very first. Scores of persons are fed every day at the Mission who would otherwise go hungry. One poor fellow came in for a penny dinner on Sunday of last week who had had no breakfast, and had had nothing the day before and only a scant breakfast on Friday. He was very scantily clothed and was suffering with a fever. Want and disease had reduced him to a skeleton. On inquiry, we found that he was the son of an English clergyman. He had come to this country to earn a living, as his father was in somewhat limited circumstances, but tobacco and whisky had reduced him to the state of poverty and disease in which we found him. He seemed deeply touched that any one should be interested in him, and very grateful for our assistance in finding him a place in a hospital. We hope to see him again, and to give our readers a full account of his case, which presents very interesting features. Scores of similar cases are encountered every week. The young man seemed anxious to reform, and would do so if he only had an opportunity.

As will be seen by a report in another column, hundreds of persons are received at the Mission every week. The total number, including those who come for penny dinners, is scarcely less than a thousand each week. A similar work should be started in every city, and work of a like character carried on in every city, where young men and women will devote themselves to this work.

THE HEALTH MISSIONARY COURSE.— For several years a special course of instruction in health principles and health missionary work has been carried on at the Sanitarium, beginning November 1 and continuing for six months. The course will be conducted this year in connection with the Bible School, which opens October 12. Those who attend the Bible School will have the privilege of attending the lectures of the Health Missionary Course, on the conditions named in the Circular of the Bible School, which has been recently issued. It is hoped that a large number will avail themselves of this opportunity to become familiar with health and temperance principles and practical hygiene.

HOME NOTES.

THE boiler house of the Haskell Home is under roof, and to our happy surprise the boilers have arrived. Now are the plumbers going to get their work done in season? We hope so. All the numerous last things which are to be done in such a building are advancing, and the prospect is fair that we may celebrate Thanksgiving in our new Home. If so, we may be able to give our readers the story of the dedication for our Christmas number.

As the rooms are finished off one by one, and we begin to people them with the little forms which are to occupy them, we think of a great many things which it would be nice to have, but which we shall hardly dare to spend money for,— pictures, for instance, such as will have an educating influence in the right direction,— pictures which are true to life, of flowers or animals,— pictures of scenes which carry with them good lessons and which will cultivate refinement of taste.

THERE is a beautiful corner on the second floor of the tower which will make a delightful library corner. If any of the friends would like to contribute books,

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we shall be glad to get a library started. Send us books suitable for any age, from little children just learning to read, to children of larger growth. Of course they will be helpful books, those which will leave the readers stronger in the right. Reliable books of travel, descriptions of foreign countries, books of nature, and especially missionary books and periodicals will be appreciated.

ON the third floor, over the library corner, is another where cabinets with curiosities would be very interesting and instructive. We have already a box of beautiful pressed ferns from the South Seas and a few other things, and we shall be glad to add to this nucleus other rare and curious things as our friends may like to contribute.

BABY Donald has lately left us. The little fellow had grown very dear to us, and we were glad to feel that the home he was going to would be a real true home to him. "We want him for our very own," said the new father, and we have every reason to believe that the blessing and comfort will be mutual.

CAMP-MEETING is over, and it was quite an event for the Homes. Both of them were represented. Several from the James White Home spent more or less time at the meeting, which they enjoyed most heartily, and all say they were none the worse for tent life, though the rainy days toward the last of the meeting gave us some anxious thoughts about them.

Four of the older girls went with their caretaker, and spent the entire time, while from the nursery and other departments, the caretakers got away from a day or two to a week. One day nearly the whole family of children went up on the morning train and returned in the afternoon. Some of the older babies have added camp-meeting and preaching to their list of plays since their return.

OF course all these changes made work and planning necessary. The vacancies had to be supplied, and fresh hands found to take the place of the tired ones. Fortunately we were able to find willing, efficient helpers to mother the different families.

SPEAKING of the children's games, it is amusing to watch any children and see them reproduce at their play the life around them. In a certain railroad town where we happen to know something of the child life, railways and trains and all the work of railway transportation, are played over and over, and that town has furnished, we are told, a large quota of railroad men. Our children do a great deal of nursing,—epidemics of fevers, whooping cough, and various other diseases rage, temperatures are taken; sick dolls go through a series of fomentations, packs, etc., that would do credit to real cases. Doctors, nurses, and members of Christian Help Bands are imitated by little tots of three and four with all the dignity that such wee bodies are capable of, and various lines of missionary work are thus more or less consciously acted out by the children.

A SISTER sends a quilt "for the dear old people or the precious children, whichever need it most. When I read about the Home," she says, "I have a desire to do something for them, and this is all I could do." She has taken every stitch herself with failing eyes that make sewing difficult.

ANOTHER quilt was begun by a little girl when she was five years old. She is nearly seven now. She sends her quilt and a donation in money.

E. H. W.

THE JAMES WHITE MEMORIAL HOME BUILDING FUND.

AT the S. D. A. General Conference held at Battle Creek, Mich., in March 1891, a committee was appointed charged with the duty of raising funds for an institution to be known as the James White Memorial Home for orphans and friendless aged persons, to select a site and to erect suitable buildings for the same, acting in conjunction with the General Conference committee. At the S. D. A. General Conference at Battle Creek, Mich., in February, 1893, an association was organized for the purpose of taking charge of this and other similar work, to be known as the S. D. A. Medical Missionary and Benevolent Association. The persons named below are the trustees and officers of the association. A site has been purchased, but not less than $35,000 will be required for the erection of necessary buildings and their equipment with heating apparatus, and other necessary apparatus and furnishings. The building erected by Mrs. Haskell for the accommodation of orphan children is nearing completion; but as yet no provision whatever has been made for the accommodation of friendless aged persons, the few who have already been received here being cared for in a building which has been gratuitously loaned for the purpose. The need of further contributions to the erection fund of the James White Memorial Home is very urgent. Several thousand dollars must be contributed before the trustees will be justified in undertaking the work of building.

In order to give those who contribute largely to this and similar enterprises a leading voice in their management, the association has been so organized that all those who contribute one thousand dollars or upwards will be known as founders and will become permanent members of the association. Sums of any amount may be contributed to this worthy enterprise and will be gratefully appreciated. On another page will be found convenient forms of bequest. The amount received to date is $41,128.80

O. A. OLSEN,
A. R. HENRY,
W. C. WHITE,
S. N. HASKELL,
J. N. LOUGHBOROUGH,
G. E. TYSCKIEWICZ,
L. MCCOY, *Sec. and Treas.*
J. FARGO,
J. H. KELLOGG, *Pres.*
} *Trustees.*

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A friend.....$500.00
Darius Reynolds, on pledge.....$932.40

UNDER ONE HUNDRED DOLLARS.— Ezra Post, $15; H. A. Fisher, $20; Mrs. J. D. Dennis, $3; M. B. Barnes, $2. Total, $40.

MAINTENANCE FUND FOR HASKELL ORPHANS' HOME AND HOME FOR AGED PERSONS.— Effie Clement, $1.50; Rosa Fortner, 10c; V. N. Petersen, 10c; Nora Brown, 10c; Ida Snyder, 10c; Lucy Stover, 25c; Ruth Merritt, 10c; Emma Archer, 10c; Lucy Aldrich, 25c; Ruth and Eva Crawford, $2; friends in Constantinople, Turkey, $5.85; Miss V. Gabrielle, $5; Phebe Cash, $5; Mamie Hutchinson, 50c; Mrs. J. D. Dennis, $3.50; A. J. Read, Tahiti, $10; Elsie C. Payne, $2; Mr. Christiansen, $1; M. Martensen, $5; Mrs. M. Christiansen, for child, $1; Mrs. E. A. Phillips, $2. Total, $45.45.

Members of the Topeka Sabbath-school, quilts; primary division of Iriquois Sabbath-school, a quilt; Effie Clement, a quilt; Mrs. Susan Crandall, box of quilts and rugs; Mrs. A. A. Butterfield, a quilt; Minetta H. Honeywell, quilt, etc.; Mr. and Mrs. Calvin Green, double woolen blanket for the James White Home; Mrs. Lavina L. Arnold, a quilt; Orange Church, Mich., quilt; Miss Despelder, quilt; church at Duluth, Minn., box of clothing; name unknown, box of toys; name unknown, box of second-hand clothing; Beldenville church, Wis., box of second-hand clothing.

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION GENERAL FUND.

THE development of medical missionary enterprises in various parts of the world requires a general fund which may be used for other than purposes specifically indicated by the donors. An almost unlimited amount of means might be advantageously used in various directions in which assistance in the work of this Association is loudly called for. It is hoped that persons of means will remember this Association and its work in the distribution of their gifts, and that this beneficent work will also be well remembered in the preparation of wills and legacies.

Mr. & Mrs. Gobeille.....$3,200.00
Miss Eva Gobeille..... 300.00
Miss Virginie Gobeille..... 605.00

CHICAGO MEDICAL MISSION FUND.

THE foundation for the Chicago Medical Mission was laid by the donation of $40,000 by Brethren Francis H. and Henry S. P. Wessels. It is understood, however, that this sum is not to be expended, but to be invested in permanent buildings and appliances. From $50 to $100 a week will be required to keep this mission in operation. Donations are solicited. Each number of the MEDICAL MISSIONARY will contain a report of the work done. We know of no place where any sum of money, great or small, is more needed or will be more appreciated than in this enterprise.

Contributions of second-hand clothing for men, women, or children, as well as cash, will be acceptable. Before sending clothing, however, please note suggestions in Relief Department in relation to contributions of this sort.

Chas. S. Baker.....$50.00
J. H. Kellogg..... 25.00
Mrs. J. H. Kellogg..... 25.00
A friend..... 10.00

ONE hundred dollar fund for the education of ten native Hindoo boys one year:—

J. H. Kellogg..... $20.00
A friend..... 10.00
A friend..... 10.00

DONATIONS TO THE SOUTH AFRICAN SANITARIUM.

AT the earnest solicitation of the Brethren Wessels, and others engaged in work in South Africa, steps have been taken for the organization of an Auxiliary Medical Missionary and Benevolent Association in South Africa and the erection of a Sanitarium in that country. The following donations have already been made to this enterprise. It is believed that the remainder of the $50,000 needed for the organization of this enterprise will speedily be contributed by the friends of the work in South Africa.

John J. Wessels..... £2,000
Francis H. Wessels..... 2,000
Peter J. D. Wessels..... 1,000
G. D. J. Scholtz..... 500

Forms of Bequests of Real Estate and Personal Property to the

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

FOR PERSONAL PROPERTY. — I give and bequeath to the Seventh-day Adventist Medical Missionary and Benevolent Association, of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, ... dollars, to be paid in ..... days after my decease to the Treasurer of said Association, to be applied to the general uses and purposes of said Association. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Association, may be named if it is desired that the sum bequeathed should be devoted to some special purpose.)

FOR REAL ESTATE. — I give and devise to the Seventh-day Adventist Medical Missionary and Benevolent Association of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, to its successors and assigns forever, all that certain (here insert description of the real estate), with the appurtenances, to be applied to the general uses and purposes of said corporation. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Seventh-day Adventist Medical Missionary and Benevolent Association, may be named, if it is desired that the property bequeathed should be devoted to a special object.)

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SANITARIUM HOSPITAL.

THE ENDOWED BEDS.

The Wisconsin Bed.— The patient in this bed has been discharged from the surgical ward, where she had a severe operation for ovarian tumor. She recovered from it nicely, and is now continuing treatment for a time in the medical ward. She has lately left her wheel chair, and is making steady progress healthward.

The Illinois Bed.— The occupant of this bed is better, and will soon leave.

The Minnesota Bed.— The lady who has been in this bed for some time is making rather slower progress than some. Still, she is on her feet again since her recent operations, of which she has had several at different times, and is looking better. One of the patients accredited to this bed left early in September.

The New England Beds.— Mrs. ——, the nurse of whom we have spoken in previous reports, has so far recovered as to leave the Hospital. She seemed to be doing nicely and to be much improved in health.

The South Dakota Bed.— Miss ——, who has spent some time in the surgical ward, also left during the month.

The Mrs. Gotzian Bed.— The occupant of this bed is really improving, though her condition has been serious for so long. She is gaining in flesh and naturally in courage also.

The Mr. and Mrs. Tyszkiewicz Bed.— This bed has been occupied for a few weeks by a minister from the South. He was quite broken in health when he came. He improved considerably while here, and went home to rest and continue treatment with good hope of complete recovery.

The Mrs. E. E. Kellogg Bed.— The occupant of this bed left the Hospital during the month in a greatly improved condition. Hers had been a long, tedious case, as cases of severe chronic stomach trouble are apt to be. She still continues treatment, and with what she has learned with regard to the care of her health, will doubtless continue to improve.

The Mrs. E. G. White Bed.— The patient we have previously reported still occupies this bed. The wound made by the removal of the terrible tumor is healed nicely, and she is getting about in a wheel chair.

The Iowa Conference Bed.— This patient was also a surgical case. She has left the surgical ward, however, and is improving under the treatment which is usually continued in the medical ward till the conditions of the patient become normal. She left her wheel chair some weeks ago, and is doing well.

The Iowa Health and Temperance Bed.— This patient has fully recovered from the surgical operation, and is gaining in other respects.

The Indiana Bed.— The occupant of this bed left early last month, much improved.

The surgical work of the month comprised twenty-five operations, of which nine were free.

E. H. W.

WORDS FROM OLD PATIENTS.

A FORMER occupant of the Michigan Endowed Bed, writes that she has had a drawback since her return home, but is gaining again, and if she does n't overdo again, hopes yet to be real well.

From an occupant of the Iowa Health and Temperance Bed, who came in a serious condition, we hear that the good start healthward she made while here has not been interrupted, for she is "getting well."

One who has been in the surgical ward tells in verse the pleasant memories of her stay there. We subjoin her tribute :—

AT THE HOSPITAL.

I have a friend, a little friend —
A maiden *not* forlorn —
Who comes with beaming face and eye
To greet me every morn.
And kindly words and pleasant smiles
Begin and end the day ;
And so the hours from dawn till eve
Pass cheerfully away.

When twilight brings the tranquil time,
The hour I love the best,
A "gentle presence" draweth near,
And speaks to me of rest.

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And in the night I see in dreams
A youthful face and fair,
Bending above my little couch,
And watching me with care.

Then there is one on whom the weight
Of many burdens fall,
But still, I know, he has each day
A kindly thought for all.
Disease and pain, his skillful hand
Controls with magic sway;
And so the hours from night till morn
Pass peacefully away.

But O, there is another One,
Better than all the rest!
Nor grief nor fear can come to me
While "leaning on His breast."
He gently whispers words of love,
He turns my night to day;
So sheltered in His arms, I sing
The happy hours away.

E. K. VINCENT.

MEDICAL MISSIONARY SCHOOL.

THE LORD'S MEDICINE.

[From a Southern Correspondent.]

"GOD'S blessing will rest upon every effort to awaken an interest in health reform; for it is needed everywhere. . . . God proposes to accomplish much through this agency."—*Mrs. E. G. White.*

"Grease and stimulating food fever the blood, . . . and too often dulls the moral perceptions, so that reason and conscience are overborne by the sensual impulses."—*Ibid., in "Christian Temperance," p. 134.*

Never did I appreciate the force of these truths as I have done since engaging in work in the Southern field. The extremely gross indulgence of appetite among the masses, both white and colored, weakens the ability to recognize moral distinctions or to think pure thoughts. One might as well think of teaching landscape painting to a man who is color blind as to think that the *spirit* of the gospel of Christ can be fully appreciated by the man or woman who constantly surfeits on vegetables boiled with bacon, on snuff, tobacco, tea, coffee, and wine. It is a rare thing to see a family in the South in which most of these things are not used. To people raised thus from their infancy, "health reform" becomes a testing truth. Thus far in my work here every individual who has heartily received health reform into his life has been eager for every other reform required by the Word. Conversely, none who reject health reform have had the moral stamina to practice other reforms, even when convinced of them. Hence the wisdom of the practice here followed of an early exhibition of the principles of Christian temperance to every one coming under the influence of our teaching.

Allow me to describe one case in particular. "Aunt Zene" was named to me as a "Christian who is sick and who reads her Bible a great deal, but is very poor." On visiting her we found her in a low, filthy basement filled with indescribable odors; bedfast from hemiplegia of eight years' standing; eating swine's flesh, with all her food cooked in lard (her food being mostly furnished by kind neighbors); using tobacco, snuff, tea, and coffee; yet with all this praising the Lord. In reply to the question as to whether she suffered from want of food, she replied, "Sometimes I don't have any; but when I don't I think the Lord don't want me to eat." She eagerly accepted assistance in Bible study. One of the books early placed in her hands was "Christian Temperance and Bible Hygiene." As soon as she learned that she was displeasing the Lord, she dropped all the unhygienic habits above named. At the same time friends supplied her with hygienic food. She is now walking all about the house and yard with only a cane to support her.

Such praise and rejoicing as those see who witness her frequent attempts to walk are worth something, for, truly, the Lord has wrought wonderfully for her. Not a single prescription except good food, and not any treatment except an occasional bath! Following eight years' confinement she walked after less than two months of reformed living. Truly the Lord's medicine is good.

GOOD WORDS FROM THE SOUTH SEAS.

SISTER HATTIE ANDRE writes from Pitcairn Island to the editor of the MEDICAL MISSIONARY:—

"I am happy to write you that I find the information that I received during my short stay at the Sanitarium invaluable to me in my work. We have been quite busy caring for the sick for the past few weeks, and find that the packs, sweats, fomentations, etc., are very effective. We think the difficulty is la grippe, which has become epidemic. None of us Americans have it, however.

"Mrs. Gates and I are endeavoring to impart what little we know of hygienic living, caring for the sick, and healthful cookery to the people here, who are much in need of help in this important branch of the work. I know from my short experience that 'God's blessing will rest upon every effort made to awaken an interest in health reform, for it is needed everywhere.' What little I know only makes me long to know more.

"I rejoice at every report concerning the progress of the medical missionary work, and wish it God speed. I am so thankful that our pleadings for a medical missionary on the 'Pitcairn' were not in vain, and that your brother was sent. We are just

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in receipt of most encouraging reports from his labors among the islands of the sea. I do trust that this experience will help our brethren to see the importance of this department of the work, and that they will help it on with all their might.

"I should like to know of the progress of the Orphans' Home, and only wish that some of the Pitcairn children might have the advantages of such a home.

"The Lord is blessing our efforts here, and we have much to encourage us in the school work."

CHRISTIAN HELP WORK.

MRS. M. C. KENYON sends us the following interesting report from Detroit, Mich.: —

"Having read the reports of Christian Help work as given through the MEDICAL MISSIONARY each month, we thought you would be interested to know what is being done here to relieve the sick, suffering, and distressed.

"This good work was taken up and carried on for a few months by the T. and M. Society, a small fund being raised to meet urgent demands. Of this fund $9.75 was expended to relieve want and distress. Clothing and food were furnished to several families, treatment given, and medical help procured for the sick. One lady was sent to the Sanitarium at Battle Creek for three months, where she was greatly benefited healthwise, and is now with her family again.

"Out of this grew our Christian Help band. We organized ourselves into a band and began work in earnest March 18, 1893. Brother E. J. Beebe was chosen as leader.

"We have found plenty to do, and as we labor, we realize the blessedness there is in doing for those who cannot do for themselves.

"Our summary of labor for five months is as follows: —

Whole number of visits made	143
Times help has been rendered	83
" food " " supplied	23
" fuel " " "	2
" medical aid has been given	13
" treatment " " "	25
Garments given away	106
Gospel conversations held	64
Conversions	3
Children brought to Sabbath-school	2

"Our present leader, Mrs. Phena Walter, who is a medical student, reports a case of ivy poisoning which required antiseptic treatment every day for some time. The patient made a good recovery. A case of tonsilitis, in which the patient was confined in bed about a week, was successfully cared for.

"In one instance a family was found where the mother was sick in bed, with two little ones to be cared for and the husband able to get but little work. No washing had been done for several weeks, and the house was in a filthy condition. Two of our sisters went in and did the washing and ironing, cleaned up the house, gave treatment to the sick, and baths to the children, for which the mother expressed gratitude in tears as well as thanks, and the way opened for gospel work.

"At another place where there had been sickness and death in the family, a Bible worker visited them, and the way opened for Bible study, as the result of which three are now rejoicing in the truths of God's word.

"In another instance a woman seventy-two years old was found in the back room of a tenement house where she had lived alone for ten years, almost blind, and afflicted with an ulcer nearly surrounding the ankle, alive with vermin. Two sisters took this case in hand, and proper treatment was given, after which a place was procured in one of the city hospitals for her. The household effects were described as being only fit to be burned.

"Another case was that of a mother sick in bed; the husband obliged to remain at home to care for the sick wife and three children. This family had had nothing to eat for twenty-four hours, and no prospect of getting anything. A nurse and food were supplied, and the husband soon found employment.

"A little boy sick with pneumonia was obliged to stay alone in a cold dark room from morning till six o'clock P. M., while his mother went out to work for bread. The city physician was called, and the child removed to the children's hospital, where he soon recovered."

At the Sanitarium.— The work of the Christian Help bands here was interrupted by the State camp-meeting, which, with the workers' meeting, held two weeks. Some of the large family at the Sanitarium were in attendance all the while, some going for a few days, and then returning to give others an opportunity. This, of course, made the most careful planning necessary to keep the vacant places at home properly filled, and many of the workers were doing extra duty during the time; for while crops may be neglected at the owner's risk, or other work be dropped to be caught up again later, the sick cannot be laid upon a shelf to be cared for at a more convenient season. So none but the most pressing outside work was undertaken.

The medical students who joined heart and hand in the work during the summer have scattered to their various places. This takes about twenty from the home force of workers; but we are sure they will continue the same work wherever they are.

An error slipped into the report last month which gave the number of baskets of food distributed as eleven. The actual number was one hundred and twenty-five.

The work for the month of September is reported as follows: —

Band No.	6.....	26	Visits.	Band No.	12.....	9	Visits.
" "	8.....	30	"	" "	15.....	5	"
" "	9.....	7	"	" "	17.....	19	"
" "	11.....	58	"			—	
				Total		154	

Hours of work	250
Cases given medical care	18
Visits made by a physician	25
Gospel conversations	65
Baskets of food distributed	182
Patients brought to dispensary	1
Baths or treatments given	1

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Children under observation	42
Other cases under observation	39
New cases for the month	9
Pieces of clothing given away	18
Pages reading matter distributed	1885
Periodicals distributed	35
Donations received	$1.75

Oklahoma.— From this newly settled country, Mary C. Baldwin writes of this line of work : —

"We have partially organized a local Christian Help band here, and occasionally hold informal meetings, at which an account is given of the work done, and collections are taken for the poor fund and for other missionary purposes.

"At present the work is only feebly begun, but the Lord has blessed us. The sick have been visited, the hungry fed, and the poor clothed.

"Several cases of severe illness have been cured under Sister M. L. Brock's nursing and instructions, some of which were pronounced incurable by physicians here, but other cases have been neglected because of no one to treat them, Sister Brock being an invalid herself and also being over-burdened with other work.

"Some members of other churches have been attracted by the work, and seem interested. There is much need of help here in this line of work. Should the Lord bless us by sending medical missionary workers here, much good would doubtless be accomplished.

"In this line of work we are daily realizing the force of the Saviour's words when he spoke of the two classes in Matt. 25 : 'Inasmuch as ye did it not to one of the least of these, ye did it not to me.'"

WORN-OUT CLOTHING WANTED.

OUR Medical Mission in Chicago is greatly in need of clothing of all sorts. New clothing, of course, would not be objectionable, but worn clothing, even that which is considered worn-out, will be gladly received. Clothing for men, women, and children is needed. All sorts of garments are needed, but particularly undergarments. Flannel or knit garments and warm socks and stockings are needed right away. Cold weather is just upon us, and thousands are beginning to suffer in homes too poor to afford a fire, and exposed to the fiercest of wintry blasts from stormy Lake Michigan during the winter months. There is scarcely a reader of these lines who could not contribute something which would be a comfort to somebody in need. Coats, vests, pantaloons, shawls, cloaks, dresses, everything that men, women, and children wear, can be used advantageously. Send the garments along just as they are. Do not wait to wash and mend and darn, unless you have time to do this right away, as the need is very pressing, and a soiled or ragged garment is better than none at all. But do not send any clothing which has been worn by persons suffering from small-pox, scarlet fever, measles, mumps, diphtheria, typhoid fever, or consumption, without first disinfecting, which may be easily accomplished by boiling for half an hour.

There are thousands of cast-off garments packed away in boxes and trunks and closets, waiting to be eaten up by moths, and which will never be of further service to the owners, which might be the means of saving somebody's life, and of affording more comfort to hundreds of suffering mortals than those who have never known what it is to suffer with cold and hunger and to be deprived of the barest necessities of life, are able to appreciate. Will not each reader of these lines interest himself to gather up a nice box of cast-off clothing and send to us at once, freight paid? The box should be addressed to The Medical Mission, 100 Van Buren St., Chicago, Ill.

REPORT OF CHICAGO MISSION.

Baths given	1451
Other treatments	1401
Dressings applied	366
Prescriptions filled	262
Packages food supplied	30
Lunches given	298
No. of persons using laundry	1426
" " " taking baths	1406
" " " given treatment	1070
" " " prescribed for at dispensary	855
Visited by nurse	133
New visitors to laundry	1056
New persons given baths	932
" " treated	807
" " prescribed for	596
" " visited at home	54
Garments given away	98
Tracts given away	662
Testaments given away	15
Gospel conversations	1334
Cash donations	$1.30
Visits by nurses	309

REPORT OF CHINESE SCHOOL.

	1st week.	2d week.	3d week.	4th week.
Whole No. students during week	89	81	63	61
No. students Sunday evenings	45	50	54	44
New students each week	3	6	3	2
No. teachers Sunday	25	27	31	20
" " other days	9	4	5	7

No. visits to pupils at homes	48
Collections	$16.46

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RELIEF DEPARTMENT.

[THIS department has been organized in the interest of two classes: —

1. Young orphan children.
2. The worthy sick poor.

The purposes of this department, as regards these two classes, are as follows: —

1. To obtain intelligence respecting young and friendless orphan children, and to find suitable homes for them.

2. To obtain information respecting persons in indigent or very limited circumstances who are suffering from serious, though curable, maladies, but are unable to obtain the skilled medical attention which their cases may require, and to secure for them an opportunity to obtain relief by visiting the Sanitarium Hospital. The generous policy of the managers of the Medical and Surgical Sanitarium has provided in the Hospital connected with this institution a number of beds, in which suitable cases are treated without charge for the medical services rendered. Hundreds have already enjoyed the advantages of this beneficent work, and it is hoped that many thousands more may participate in these advantages. Cases belonging to either class may be reported in writing to the editor of this journal.

The following list contains the names and addresses of persons who have kindly consented to act as agents for us in this work, and who have been duly authorized to do so. Facts communicated to any of our local agents in person will be duly forwarded to us.

It should be plainly stated and clearly understood that neither orphan children nor sick persons should be sent to the Sanitarium or to Battle Creek with the expectation of being received by us, unless previous arrangement has been made by correspondence or otherwise; as it is not infrequently the case that our accommodations are filled to their utmost capacity, and hence additional cases cannot be received until special provision has been made.

Persons desiring further information concerning cases mentioned in this department, or wishing to present cases for notice in these columns, should address their communications to the editor, Dr. J. H. Kellogg, Battle Creek, Mich.

☞ He wishes especially to state that those who apply for children will be expected to accompany their applications by satisfactory letters of introduction or recommendations.]

A SEVEN-YEAR-OLD (No. 129).— A little boy seven years old, in California, has lost his mother, and the father has given him to some aged people who do not feel able to bring him up right. He is of German parentage, with light hair and good health. Will not some one make a home for him?

TWO BROTHERS (Nos. 131 and 132), from Michigan, are in need of a home. One is five and the other ten years of age. Their mother died some two years ago, and the father is not able to care for them.

TWO MORE BOYS (Nos. 133 and 134) are in need of a home. These also live in Michigan. They are three and five years of age, have good health, with brown hair and eyes. Here is a good opportunity for doing missionary work in bringing up these children to be a blessing to the world. Who will undertake the task?

SAD FACES look out at us from the photograph that has been sent of two little girls (Nos. 139 and 140) about eight and nine years old, living in Michigan, who are just about to be turned away from home. How full the world is of trouble and sorrow! Cannot some one help to lift the sadness from these little faces?

MOTHERLESS.— Another little boy and girl (Nos. 143 and 144), in Kansas, have been left motherless, and the father's health is so poor that he is anxious to find homes for his children before he is called away from them. They are good children, well-appearing, and have good health. The little boy is nine and his sister six years old.

A LITTLE BROTHER AND HIS SISTER.— Here are two little ones from Florida (Nos. 158 and 161) who are in need of a home or homes. The girl is two years and the boy six years old. They both have brown hair and eyes, and are blessed with good health.

WHO WILL HELP?— Here are two boys (Nos. 163 and 164) from North Carolina, who want homes. The father and mother are both dead. They are bright, intelligent boys, and, as the application says, would make somebody's home brighter. They are eight and eleven years old respectively.

No. 165 is a strong, healthy boy, nine years of age, who needs a home. He is in Michigan.

EDDIE (No. 166) is a bright boy twelve years old, who needs a home. He is of a pleasant disposition, and will be a great help in some home.

BEREFT.— A boy (No. 167) eight years old, has lately been bereft of his mother, and his father cannot care for him, so he asks that a home be found for him, and very soon, so the child may not be neglected. He is living in Michigan.

ANOTHER BOY (No. 168) from Michigan, ten years old, is in sore need of a home. He has lived on a farm, and is rather small for his age, though in good health.

TWO BROTHERS.— From Pennsylvania comes another call for homes for two boys (Nos. 169 and 170), three and eight years old. They both have good health, the younger one has dark hair and eyes, and dark complexion, the older one, dark hair and light brown eyes. They have had good care till their mother died, and have not been allowed to run

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on the street, so have good characters to recommend them.

A BROTHER AND SISTER.— These little ones, aged nine and eleven (Nos. 171 and 172) have been five years without a mother, but have lived with their grandparents. The father is a canvasser. They have blue eyes and good health; the boy's hair is dark brown and the girl's light. They live in Iowa.

A BOY eleven years old (No. 174), of German parentage, is in need of a home. He has dark brown eyes and hair, is four feet high, and a good tempered, obedient boy. He lives in Illinois.

Two little boys in Pennsylvania (Nos. 175 and 176), one aged four and the other two years, have been left destitute. They are stout, well-built little fellows, bright and intelligent, and have had very good training. They have never been allowed to run upon the street, and are "real good, attractive boys."

Two little waifs, eight and ten years of age (Nos. 177 and 178), are left without a home or kind care from any one. The only love they know is that which they each have for the other. They are in Minnesota. They have blue eyes, light hair, and excellent health, and seem to be very affectionate.

No. 179 is a little boy in Virginia, nine years old, who has lost a good father and needs a home where he can be raised properly. He has deep blue eyes and brown hair; is of a good disposition, easily influenced, and obedient.

No. 180 is a little boy eight years old, living in Kansas. He has been abandoned by both father and mother. He has good health, and is a bright, lively boy. He needs careful training, but Christian kindness and love will doubtless yield a rich harvest.

A MICHIGAN boy (No. 181), seven years old, needs a home. He has blue eyes, light hair, and good health, and has been taught good manners.

THE baby advertised in the July number of MEDICAL MISSIONARY (No. 117), has been placed in a good home.

A HOME WANTED FOR A FRIENDLESS MAN.— Mr. R———, a man somewhat over sixty years of age, a carpenter by trade, who has lived an honest and respectable life, but within the last year has been unable to work, and having lost wife and children three or four years ago, now finds himself somewhat advanced in years and in feeble health, without home and without friends, in the great city of Chicago. Mr. R. is a kind Christian man, and will be glad to do all he can for his own support; and in a private family located on a farm would doubtless be able to do fully enough to bear all his expenses. We can easily keep him supplied with clothing. He is satisfied with the plainest food and clothing, and we do not know of a more worthy object of friendly and Christian sympathy than this. Who will furnish this unfortunate brother a home? We believe he will carry a blessing into any home where he goes. The case is urgent, and we hope to hear from some one soon.

PERSONS making application for children advertised in this department, are requested to send with their applications the names and addresses of two or more persons as referees. If possible these referees should be known, either personally or by reputation, to some member of the Board of Trustees.

CLOTHING FOR THE POOR.

THE call for clothing of all kinds and the numerous offers to supply assistance of this sort, have led us to organize a Clothes Department to receive and properly distribute new or partly worn garments which can be utilized for the relief of the very poor. In connection with this work it is very important that a few points should be kept in mind and carefully observed:—

1. Clothes that are so badly worn that repairs will cost more in money or labor than the garment is worth, will of course be of no service. Garments that are old, though faded, or which may be easily repaired by sewing up seams, or made presentable by a few stitches judiciously taken in some point in which the fabric is nearly worn through, may be utilized to most excellent advantage. But garments so badly worn that they need extensive patching, or clothes which have become much soiled and grimmy by long use in some dirty occupation, should find their way to the rag bag instead of the missionary box.

2. Freight must always be prepaid. It costs as much to send 25 pounds or any amount less than 100 pounds as to send the full 100 pounds; consequently it would be well for those who think of sending clothes to be used in this department, to put their contributions together in one shipment, so as to get the benefit of the 100-pound rates. *We are obliged to ask that freight should be prepaid as a means of preventing loss to the work in the payment of freight upon useless packages.*

3. Clothes that have been worn by patients suffering from any contagious disease — such as typhoid fever, erysipelas, consumption, and skin disorders of all sorts, as well as scarlet fever, measles, mumps, diphtheria, and smallpox — should not be sent. Infected clothes may be rendered safe by disinfection, but we cannot trust to the proper disinfection of such garments by those sending them, who, in the majority of cases, are quite inexperienced in such work; neither should those who unpack the clothes be exposed to the risk of contamination while preparing them for disinfection at this end of the line. Such clothes should, as a rule, be destroyed. If they are not destroyed, almost infinite pains are required to render their use perfectly safe.

4. All articles received here are carefully assorted and classified, and are then placed as called for where they will do the most good.

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MISSIONARY NOTES.

AFRICA has 3750 miles of completed railroads.

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A CHAIN of missions has been established across Central Africa from ocean to ocean, and all in eighteen years.

***

FROMTahiti and adjacent islands, a band of not less than 190 evangelists have gone forth, carrying the message of salvation to other benighted tribes.

***

THERE are Methodist missions in thirty towns in Italy, and of the 33,000,000 people in that great country, 22,000,000 are no longer adherents to the Church of Rome.

***

THE BRITISH BIBLE SOCIETY during the last year circulated 4,049,756 copies of the Bible. The total issues by the Society since its formation have been 135,894,552. The Bible has been translated into over 300 languages.

***

DR. MACKAY writes from Formosa, an island on the coast of China, that there has been an extraordinary turning from idols on the part of the people of Kelevan. Nearly five hundred idolaters cleared their houses of idols in his presence, and gave him a temple, built for idols, as a place of worship.— *Christian Herald.*

***

A PHYSICIAN from the United States has been appointed to the custom service of Chung K'ing, the very city from which missionaries were expelled in 1886, and besides granting him a handsome salary, it was agreed that he should spend all his spare time in medical missionary work.— *Medical Missionary Record.*

***

FOUR hundred and eighty-five missionaries are on the staff of the London City Mission. French, German, Spanish, and other foreigners are employed to reach certain classes. The receipts were $252,985 last year. During the same period 69,000 meetings were held, and over 3,500,000 visits were made.— *Missionary Review.*

***

THE Moravian Leper hospital in Jerusalem reported at the close of 1892, twenty-four inmates, including both sexes. Ten were Christians, and fourteen Moslems. Three had died during the year. One of those who died was a young priest of the Greek Church. The total cost of maintaining the hospital last year was about $4655.

***

THE *Medical Missionary Record* says that in Persia, from Karachi to Bagdad, among the populous villages of the Persian Gulf, of the Tigris and Euphrates, throughout Arabia and Southwest Persia, there is not a missionary, and from Bagdad to Teheran not a missionary. The great oasis with 680 mountain villages, craving medical advice, is never visited.

***

CHICAGO has a daily news Sanitarium at Lincoln Park. Last year, between June 23 and October 1, 48,641 infants, mothers, and children were cared for at a cost of $2575, or less than ten cents a day for each patient. The number was double that received for 1891. Ice, milk, etc., are furnished free, and nine physicians volunteer their services.— *Missionary Review.*

THE pilgrimage to Mecca is followed this year as usual with great mortality. A medical officer of the Egyptian government reported to the sanitary council in Alexandria, July 2, that having visited Mecca, he found both houses and tents full of persons attacked by cholera. The mortality is great, and the dead cannot be buried because of their numbers. The estimated number of pilgrims to Mecca was 135,000, and the mortality amounted to at least ten per cent.— *Missionary Herald.*

***

DR. BLODGETT, of Peking, reports the passing through that city of a company of Swedes, comprising about twenty persons, on their way to do mission work in a district northwest of Hansi. They are mostly young people, and go at once into a region where the famine has been so sore that in some cases human flesh has been eaten. Dr. Blodgett speaks of the price of a boy or girl of sixteen as about ten dollars. These missionaries go out under the direction of the international missionary alliance.

***

BISHOP THOBURN has great faith in a rapidly advancing Protestant evangelization in India. He says:—

"I shall be surprised and disappointed indeed if the ingathering of the next eight years does not exceed that of the previous ninety-two. The converts may be from the ranks of the lowly, but the lowly of this century will be the leaders of the next. The Brahman must accept Christ or see the pariah walk past him in the race of progress. The first converts in India will be the Brahmans of a future generation."

***

THE assertion that Thibet is now the only country which is closed against the gospel is denied by a correspondent of the *New York Independent.* According to this writer, Nepaul is not open to Christian missions. Nepaul is an independent kingdom lying along the southern slopes of the Himalayas in Northern India. It is still under its own sovereign, and is outside of the immediate circle of British influence. Its population is about two millions, and it has never been opened to the entrance of Europeans, although the Indian government has usually maintained a resident there.

***

THERE are three Mormon temples in Utah, besides the great temple at Salt Lake City. The first was built at St. George, near the scene of the Mountain Meadow massacre, where Utah corners with Arizona and Nevada; the next at Logan, in the extreme North, near the Idaho line; the third is standing at Manti, in San Pete County, near the center of the territory. These temples are for sacerdotal rites. They are but monuments to superstition at best, for by them it is pretended that the unrepentant dead are saved from eternal punishment as well as the present age purified.— *Gospel in All Lands.*

***

NEWS has just come from Persia of the shocking death of a leading church member of the Presbyterian Church in Urumiah. He was dragged from his shop without warning by a Moslem mob, kicked and beaten along the streets, and then brutally stabbed. He was offered a chance for life if he would deny his Christian faith, but this he firmly refused to do. He fell pierced with more than forty dagger wounds. His body was then dragged by a rope through the streets for more than a mile, and finally thrown into a filthy pond near the city limits. The Christians fled from the city for the time. The governor promptly sent a guard for the mission premises, and thus saved further violence to the Christians.

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A PRAYER.

O, TURN me, mould me, mellow me for use!
Pervade my being with Thy vital force,
That this else inexpressive life of mine,
May eloquent become and full of power,
Impregnated with life and strength divine.
Put the bright torch of heaven into my hand,
That I may carry it aloft, and win
The weary eyes of wanderers here below,
To guide their feet into the way of peace.
I cannot raise the dead, nor from this soil
Pluck precious dust, nor bid the sleepers wake,
Nor still the storm, nor bend the lighting back,
Nor muffle up the thunder,
Nor bind the evil one, nor bid the chain
Fall from creation's long-enfettered limbs;
But I can live a life that tells on other lives, and makes
This world less full of evil and of pain,—
A life which, like a pebble dropped at sea,
Sends its wide circles to a hundred shores.
Let such be mine, Creator of true life!
Thyself the life thou givest, give thyself,
That thou mayest dwell in me, and I in thee.

—*H. Bonar, D. D.*

MEDICAL MISSIONARY WORK AMONG THE SOUTH SEA ISLANDS.—No. 4.

BY M. G. KELLOGG, M. D.

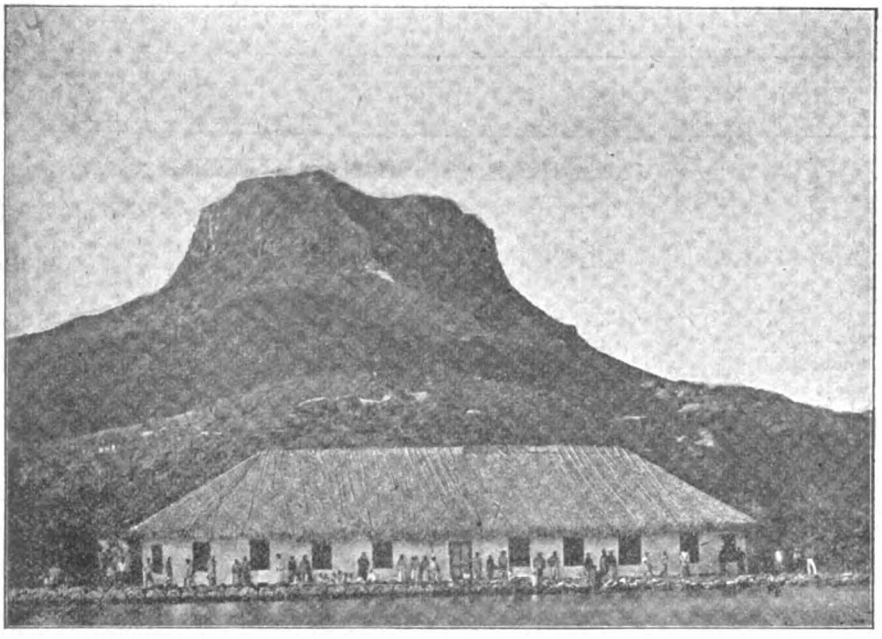
THE SOCIETY ISLANDS.

THE island of Raiatea lies one hundred and thirty miles west from Tahiti. Four miles north of Raiatea, and inclosed within the same reef, is the isle of Tahaa. Thirty miles east of Tahaa is the isle of Huahine, and ten miles to the west is the island of Boro Boro. Two other small islands lie twenty or thirty miles to the northwest. These six islands were discovered by Captain Cook about 1774, and were by him named the Society Isles. Of these isles Raiatea is the largest and most important. It is about forty miles in circumference, and contains 1800 or 2000 inhabitants, all of whom are natives, with the exception of twenty-five or thirty white men and two or three white women. Tahaa is about half the size of Raiatea, and has a population of eight or ten hundred. There is only one white man living on Tahaa, and no white woman. Huahine is about the same size as Tahaa, and has about the same population. Boro Boro about equals Tahaa in size, and is said to contain ten or twelve hundred inhabitants. There are two or three white men living on each of the two isles last mentioned.

Nineteen hours' sail from Tahiti brought us to Raiatea, where we arrived May 10. The next twenty-seven days were spent in missionary work on the isles of Raiatea, Tahaa, and Huahine. It was our intention, when we left Tahiti, to stop at Raiatea a week, learn the situation of things concerning future

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labor, then return to Tahiti with Elder Reed and his wife, who visited Raiatea with us, and proceed on our way to Fiz and Norfolk isle without leaving any of our company at Raiatea. Our work at Raiatea was opened up by the introduction of the ministers, their wives, Brother Mc Coy and his sister, and finally the doctor. As soon as the natives learned there was a doctor aboard the ship, they importuned him to go ashore and see their invalid friends, and from the time we cast anchor until we left the isle, your correspondent had no lack for work. Elder Reed, having been in Tahiti a few months, had acquired sufficient knowledge of the Tahitian language-



RAIATEA ISLE WITH BUILDING AT THE LANDING.

to act as interpreter, and usually accompanied me when I went to see the sick. After caring for our patients, we usually conversed awhile with them on some Bible subject or prayed with them. Lack of time frequently prevented this, however. Sometimes we had the picture, "Fall and Redemption of Humanity," with us, and Elder Reed would run over the entire story of the fall of man, the plan of salvation, and the second coming of Christ to redeem his people, using the picture in illustration. Whenever he did this, a crowd of natives would gather around, and on all occasions they were deeply interested, sometimes listening for two hours or more.

The Society Isles were formerly occupied as a mission field by the London Mission Society, but some forty or fifty years ago, France began to intrigue for possession of the group, and as she advanced her efforts from acting as a protecting power over these isles to taking formal possession and annexation to French territory, the English Missionaries diminished their labors, and finally left the field altogether. A French society then took up the missionary work in Tahiti, sending out a French missionary and a French teacher. They conduct a school in Tahiti for training native ministers.

When the French took possession of Raiatea, some five or six years ago, the majority of the natives were exasperated, and pulled down the French flag and hoisted the protectorate flag which the French had formerly given them. A French gun-boat then bombarded their villages, destroying the houses and many of the palm trees. This is said to have been by order of the then governor of Tahiti. Since this bombardment, seven tenths of the native population of Raiatea will have no dealing with the French, nor will they allow any one, either native or European, who sympathizes with the French, to enter any of the eight districts occupied by the natives.

There are several native churches in Raiatea, Tahaa, Huahine, and Boro Boro. These churches, with the exception of one at the French settlement on Raiatea, have no white missionaries. The most of them are supplied with a native minister. Some, however, have only the help of the deacons. The white missionary on Raiatea located on the island while we were there.

Our vessel lay anchored at Uteroa, the French village, from May 10 to June 7, but we visited two of the villages of the natives in our life boat. We visited Avora, nine miles east of Uteroa, the 16th of May. This village was the place of residence of Teriihoatapi rai, the queen of Raiatea and Tahaa. We had a pleasant visit with the queen and several of the chief men of the island, all natives. I found several patients in need of medical or surgical help, and aided them as best I could.

On our return to the ship the following day, we were informed that a large boat load of sick, blind, deaf, and halt natives had come six miles from the isle of Tahaa to have the doctor,—the *toete*, as they

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call me — see them and prescribe for them. We therefore decided to visit Tahaa the following day. The next morning five or six patients, having heard we were going to Tahaa that day, came aboard soon after daylight for treatment before we should leave. On our way to Tahaa we met a boat load of some fifteen natives, who hailed us to know if we had the *toete* with us. Upon receiving an affirmative answer, they put about for Tahaa, and landed a half mile above our landing place. On landing, Elder Reed and myself started to see them, but as I passed three different houses, a person came from each to know if I was the *toete*, asking me in to see an invalid. At length we reached the place where our boat load of patients were. We found them camped in a large rude building, some 45 x 100 feet in size, patiently waiting for us.

Here I found blind, deaf, lame, and sick patients, and some with ulcers, and about fifty well people. Some I could do little for, as they were beyond help. I gave relief to six or seven, and did what I could for one poor sick woman. Elder Reed distributed leaflets in the native language, prepared by himself, while I looked after the sick. We then had a season of prayer with them, and left them comforted. On our way to the boat I was stopped to see two children suffering with terrible ulcers. I ordered them brought off to the ship, where I could see them daily.

The following day we visited Tiviatoa, a native village on Raiatea, nine miles west of our anchorage. Here we found the people having a May festival. They invited us to partake of their feast with them. After dinner I treated several sick people, affording immediate relief in one case. When the natives found we took so much interest in their cases, they became interested in us and in our work. I arranged for invalids residing in Uteroa to see me aboard the ship at 6 A. M., before we left to visit outside villages.

We made a third visit to the queen at her residence in Avora, stopping at the village of Averette on our way to care for eight or ten invalids.

Arriving at Avora, the queen and governors met in council for awhile, after which they informed us that they desired us to locate on the island, but that they wanted the people to be united in asking us to stop. The queen, therefore, sent out runners to each of the nine districts of Raiatea and to Tahaa, calling the governors and chief men to meet at Avora.

New patients come to me every day, most of them suffering with skin diseases or ulcers, and some with lung diseases. Many patients have frightful ulcers, which I dress every day. All are improving. I went six miles in a canoe to see a patient suffering with impacted bowels. Her pain was great, and she had suffered for a week. I administered a copious enema of simple warm water. The effect of the enema was speedy and thorough, and the relief afforded complete. The woman was delighted with the result and exclaimed in the long words of her native language, "The Doctor used mighty strong medicines."

Pending the meeting to discuss the matter of our locating on Raiatea, Elder Reed and his wife, Sister Garret, a native Sabbath-keeper, the Captain, Peter



A CASE OF ELEPHANTIASIS.

Hansen, and the writer paid a visit in the life boat to Huahine. Our boat is twenty-three feet long, seven feet wide, and thirty inches deep. The distance we had to sail was twenty-eight miles, between reefs. We had a hard wind, and had to sail forty-five miles, tacking to make headway. The sea was so rough that we frequently took water over the gunwale, dipping sometimes on one side, sometimes on the other. We were eleven hours going over to the island.

It was quite dark when we landed at Huahine. The fact soon got out that a missionary doctor was ashore, and it brought us many patients in the morn-

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ing. The old queen was sick, but I could do nothing for her, as I found her in a dying condition. We remained at Huahine two nights, treated ten patients the day I was there, and had some Bible readings and religious conversations with the sick and their friends as at all other places. The people were much interested in our work. Having a fair wind, we returned to the ship, thirty miles, in four hours. Friday afternoon I treated a few patients who were on the ship waiting our return from Huahine, then Elders Reed and Cady, with their wives, and the writer went to Avora to learn the result of the council of chief men. We found about sixty gathered; they were still discussing the matter. The most of them desired us all to locate,— one at Avora, one at Tiviatoa, and one at Tahaa. Three or four, however, were opposed. The native way of settling controversy of this kind is not by majority vote, but by each side trying to talk the other side down. Friday closed with the matter undecided. So they adjourned until morning. All day Sabbath they discussed the matter. Sabbath afternoon, the Prime Minister of the government was instructed to notify the queen that they could not agree either to ask us to stay, or to refuse to accede to her request to ask us. The queen, therefore, dismissed the Council, commanding them to meet at the end of ten days and agree one way or the other. In the meantime, the queen and the most influential man in the government and several of the governors informed us that the thing was settled,— so far as they were concerned they wanted us all to locate on the island and teach them. They said they saw their people retrograding in every way for want of such help as we could give them. But they wanted all the opposition to develop and be answered first.

We now felt that we must return Brother and Sister Reed to Tahiti; then revisit Raiatea and decide about locating there after they agreed. In the meantime, Elder Cady and his wife had felt a burden to locate there and labor for their people. We called again at Huahine on our way back to Tahiti, and found the aged queen dead. We also found an increased interest in our work, and many expressed a desire that we send them a teacher. Our trip to and from Tahiti occupied twelve days. On arriving again at our old anchorage at Raiatea, we went in the life-boat to Avora. Shortly after arriving at the queen's residence she called the chief officer of her government and directed her speaker to question us as to our plans. She desired to know who of us would be left with them, if any, and what our plan of procedure would be.

We notified her that if any of us located on the island, it would be Elder Cady and his wife, and that he would give them his plan for work among them. Elder Cady then informed them that if he should locate with them, he would not have anything to do with their political affairs; should not take sides for or against the French, but he would try and help them in every way he could by instructing their children and youth, by studying the Bible with them, and by helping them when sick; he would not want them to pass any laws to enforce anything he should teach, even if they became convinced that it was Bible truth; neither would he want them to believe anything simply because he taught it. He should want them to study the Bible, and believe and obey its teaching. After Elder Cady had finished, the queen consulted with her speaker, a man of great influence, and he informed us that the queen was pleased with Elder Cady's remarks; that she and all the people were pleased to have him and his wife remain with them, and that they would receive them as their missionaries. Thereupon, the queen, and what we might call her Cabinet officers, shook hands with us all in token of ratification of a covenant entered into that they received Elder Cady and his wife as their missionaries, on the conditions stated by him in his plan of work among them.

I forgot to mention that I successfully removed a tumor from the side of the queen's speaker above mentioned; the wound healed by first intention without the formation of pus. I might also mention that a man came sixteen miles to Avora for me to visit a patient. I went by boat to the ship nine miles, then seven miles in a native canoe; left the ship at 7:30 P. M. The canoe was paddled by two native youths. I staid two hours and a half with the patient, gave him treatment and directions, then returned to the ship in the canoe, arriving at 2:30 A. M.

Altogether I treated eighty patients at the three isles of Raiatea, Tahaa, and Huahine, many of which were cases of terrible ulceration, and required from six to twenty dressings. Elephantiasis prevails extensively in all of the Society Isles, also in Tahiti. I am satisfied that the medical work done in connection with our Bible work in the Society Isles had a favorable influence on the natives.

We left our anchorage at Uteroa and moved the vessel up to Avora anchorage, June 18; spent the next ten days at Avora, getting Elder Cady located, and on June 28 we weighed anchor and sailed for Raiatea, Mangin, and Rocotong, where we now are, feeling that God directed our work in the Society Isles.

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I am daily becoming more and more convinced of the importance of medical missionary work. All our workers sent to the Pacific Isles should be of robust constitution, for the labor is arduous, and the hot climate enervating. There are no physicians in any of these isles, except Tahiti and the Sandwich Isles, therefore all should know much of medical practice. A physician should by all means accompany the "Pitcairn." We find urgent calls for teachers in the Tubuai Isles, and also here in the Cook Islands. We leave here for the Savage Isles as soon as we can board ship.

Raratonga, July 19, 1893.

MOROCCO AND THE MOORS.

[Abstract of a lecture delivered at the Sanitarium, by J. E. Budgett Meakin, late Editor and Proprietor of the *Times* of Morocco.]

I AM not what the world calls a missionary. What I have been able to do is only what any Christian layman so situated might have done. I will endeavor to give you some idea of the present condition of the inhabitants of Morocco, especially with reference to their religion. You hardly need to be reminded that the people are Mohammedans. This religion was spread by the sword rather than by persuasion. Some tribes were given the choice between accepting the brotherhood or death; others accepted Islam because of the advantage which it gave them over tribes with whom they were at enmity, thus making allies of their invaders. Another important reason why Islam has spread to be the religion of such a vast multitude of the earth's population, is, that it goes with the current of human nature, whereas Christianity goes against it. A Mohammedan may be as bad a man as you can well imagine, and still be quite a saint; for they do not consider that religion and morals have anything to do with each other. A man may steal and lie and do every sort of evil deeds, but if he says his prayers regularly, goes on pilgrimages, fasts, and gives alms, it is taken for granted that the sum of his good deeds will overbalance his evil deeds, and he will be sure of heaven. The Mohammedan does not care whether he pleases his God or not,— what he tries to do is to appease him, which is a very different thing. They think he is an angry God, and yet a very merciful one. They say that God is so good that if there is a little balance on the wrong side, he will overlook it. A Mohammedan said to a lady missionary, "You Christians live in a miserable straight jacket; you always have to do what is right, while we can lie and steal and do anything else, and still be sure of heaven."

Five times in the day the people obey the call to prayer, and go through with a certain number of repetitions and genuflections. However the only time they are very strict about saying their prayers is at noon on Friday, when those who have been remiss can make it up by saying the whole thirty-five prayers at one time. They go about with a prayer carpet under their arms, ready to go through with the exercise wherever the muezzin call finds them. Daniel, you remember, opened his windows toward Jerusalem when he prayed, and this was the former custom among Mohammedans, but Mohammed finally directed their attention to Mecca, farther south.

They have some ideas which we might adopt with benefit. They wisely determine that a certain portion of what they have shall be set aside for the Lord, — that is, they practice tithing. Again, in alms giving, if a man draws out only a small coin from his pocket, he gets no credit for it; and we may only expect a blessing when we consider all that we have as intrusted to us by God, and when we render him whole-hearted service.

During the month which is set apart for fasting, they eat nothing in the day from the time they are able to distinguish a black thread from a white one in the morning, until they are unable to distinguish a black thread from a white one at night. Sometimes this fast month falls in summer, as it is variable, their months being lunar months instead of calendar months. It is extremely trying for those who have to labor hard in the hot sun to abstain from food the whole day, but they endeavor to make it up by eating half of the night. They may be seen at night with a dish of porridge in their hands, waiting, worn and anxious, for the signal gun which will permit them to break their fast. There are more brawls during fast month than at any other time in the year. The rich get on more easily, for they may sleep while they fast during the day, and spend the night in eating and other pleasures.

Their pilgrimages are often performed over long distances. A trip of a few thousand miles seems a little matter to us with all our accommodations for traveling, but in that country it is a different matter. There are practically no roads, and they have to carry their provision in the form of dried meal in a wallet on their backs. If they go by water, the best accommodations they can have, make a steerage passage on an ocean steamer seem first class by comparison. Some pilgrimages are made only short distances to the shrine of some saint. It is a very easy matter for a man to rank as a saint there, for he is venerated in proportion as he is cranky or insane,

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and a tomb is built for him when he dies. Saints are numerous there, going about in picturesque rags and tatters.

The great mass of the people are vegetarians from necessity. Barley porridge with a piece of butter in the center is one of their important dishes, and they take only two meals a day; at most, they eat meat only once a week.

When we read the Koran for the first time, we are apt to think, if we know nothing about the practices of Islam, that there is a great deal of good in it and much to admire, but Mahomet had access to the Old Testament, and from that he drew all that is admirable in the book. The precepts as to man's dealing with man are very good, and differ little from those found in the Old Testament, but the Mohammedans have little regard for these; they fear the civ tribu nals but do not fear God. To his credit be it said however, Mahomet forbade gambling and drinking and on these two points his followers are quite exemplary, especially those in the interior. Those who live in town are more or less addicted to these vices.

It is only within the last few years that any attempt has been made to carry the gospel to these people. There are now only about fifty missionaries, and of this number only twenty who can speak the language. Considering the vast area of the country, which stretches out the whole breadth of the Dark Continent, these are but a handful of workers. Protestant missionaries have a great deal to undo, owing to wrong impressions of the Christian religion which the people have gained from the Catholics. They accuse us of being worshipers of the Virgin Mary, of the Bread and Body, and other things. After ten years of labor, it is not possible to point to a great deal of fruit, and yet a vast leavening process has been going on. Another great drawback is that so many go there from Christian lands on business, whose lives are diametrically opposed to the teachings of the Bible, and the people say that the standard of these so-called Christians is not as high as their own.

One of the most profitable ways to work among these people is to pitch a tent in one of their villages. The people will gather from curiosity, and you can begin to talk with them. They already have a knowledge of a great deal that is contained in the Scriptures, and the only way to reach them is to preach Christ, getting down to the real essentials of Chri[illegible], and not dwelling upon the differences. [illegible]d out that you abstain from liquor, and servant has informed them that you do n't tell lies, their respect for you increases. You read to them the fifth chapter of Matthew, and they say, "Is that so? Do you believe that the meek are blessed?" You tell them "Yes, and this book teaches all that we are telling you." In consequence they call the Protestant missionaries, "The People of the Book, or Followers of the Messiah," while the nominal Christians are spoken of as the Nazarenes.

There is no better way to get at them than through medical missionaries. There is strong prejudice against Europeans, and their astonishment is great when they find men and women adopting their costume, living simply like themselves, and practicing the healing art without money, doing all for Christ's sake. Sometimes in their gratitude they will bring to the missionaries an ox or a sheep, but whenever such an offering is accepted, it is always taken as a gift, not as pay for services. They have very great veneration for Christ, although they know more about Mahomet. They say, however, that Christ, the Messiah, was not crucified, but that Simon Cyrene took his form and was crucified in his stead, Christ being taken direct to heaven, thus they do not realize that Christ died for them. However, people in our midst who reduce Christ to the level with man are but little better off than the Mohammedans.

(To be concluded.)

THE STUDENT VOLUNTEER MOVEMENT.

BY JOHN R. MOTT.

[Notes from an address given at the Sanitarium.]

JOHN R. MOTT, President of the Student Volunteer Movement for the United States and Canada, visited the Sanitarium during the recent Y. M. C. A. State Convention, and by special request spoke upon the subject of the movement and its influence. He referred to the three great missionary waves, or uprisings, which were all started in one section of the country; viz., in the State of Massachusetts. The first was among a few of the students of Yale College, when David Brainard and a few other noble, consecrated young men started out to carry the gospel message to the ends of the earth. Though the numbers enlisted were few, the influence of their endeavor was mighty. The next was that which had its beginning in a little band of students of Williams College, who took refuge in a rainstorm behind a haystack and there held a missionary prayer meeting. Out of this was born the American Board of Foreign Missions, which has served as the pattern for

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the sixty or seventy other foreign missionary societies which have since been formed in this country.

The third notable movement, and one which has spread mightily, was begun six or seven years ago in Mr. Moody's school at Mt. Hermon. Robert Wilder and a few others came there infused with missionary zeal, and they began to hold little prayer meetings. Finally they gathered courage to ask Dr. Pierson to make an address on the subject of missions. He consented to do it, but said there would probably be hardly twenty come to hear it. To his surprise, nearly every student in the training school was present, and the enthusiasm and feeling were very marked. This flame was intensified by the visit and address of a missionary from China, and a large number of the students soon stood pledged to the foreign work. Then was held a meeting called "The Ten Nations," in which ten men, representing as many peoples, were gathered, and each gave a three-minute talk in behalf of the nation which he represented. This electrified the whole assembly, and more were ready to offer themselves for the work. As a result, where only fourteen men had come to the conference with avowed intentions of becoming missionaries, there were now 100 of the 250 students who were pledged to the cause of foreign missions.

This, in brief, was the beginning of the Students' Volunteer Movement. The work of interesting other college students was at once begun, and it may be properly denominated the most remarkable movement in the history of missions. It is not sectional; the whole country, north, south, east, and west, is numerously represented. It knows no denominational bounds, and it has at last become international; for Canada, Great Britain, India, and other nations have their enrollment of student volunteers, as well as the United States. Six hundred and thirty have already gone into foreign fields, and many hundreds more are still in the various colleges, completing their preparations.

Some have characterized the movement as a burst of youthful enthusiasm. It is that, thank God, and more than that. It is a holy zeal which is enabling them to leave home and country, which are very dear to them, to carry the gospel message which they love much more, to earth's remotest bounds. The command and privilege of the terms of the "Great Commission" in Matt. 28 : 19, 20, constrain them to go forth in Christ's name, desiring, if possible, to see the world evangelized in this generation.

But, says the objector, is there not enough to be done at home? We freely acknowledge the great work to be done here, especially in our great cities; but in the United States there is one Christian worker to every forty-eight of the population. Let us see how this compares with the needs of other countries: In South America and Mexico, there is only one to every four hundred thousand. Japan is fast being reached, we think, and yet there are still one hundred thousand more Buddhist temples than there are professing Christians. In the Levant, where Christ came into the world, there is only one Christian worker to every one hundred thousand of the population. In China, India, and the great Dark Continent, the numbers proportionate to every Christian in the field, are greatly increased. In view of these appalling figures, can you wonder that this army of youthful volunteers are anxious to hasten to carry out the marching orders which the church has been so laggard about?

Now you can help this movement by your intelligent sympathy, your prayers, and with the means which God has put into your hands to use for him. Perhaps there may be some among you who will esteem it the highest privilege of your lives to give yourselves directly to this glorious work. Do not act hastily, neither be afraid of God's plans for you. Think it over prayerfully, and decide as the Spirit directs.

MEDICAL MISSIONS IN INDIA.

BY J. M. MAC PHAIL, M. A., M. B.,

To a casual observer, and especially to one whose experience has been confined to the large cities of India, there does not seem to be an urgent demand for more doctors. Hospitals and dispensaries seem to be as nm erous, as large, and as well equipped as in most of the cities of Europe; private practitioners with every kind of qualification abound, and in some native quarters nearly every second shop is an apothecary's. But such an impression is entirely misleading. The report of Dr. Simpson, the Health Officer of Calcutta, for the years 1886–91, shows how very delusive it must be, and what a great field there is for an extension of the work of medical charity, even in the metropolis itself.

In 1886, Dr. Simpson added a column to the Calcutta death registers, showing whether or not the person whose death was reported had been attended by a medical man. During those five years, of the 49,761 persons who died, 31,221 — more than fifty per cent — had no medical attendance of any kind during their last illness. It must be noted, too, that for purposes of registration, the term *medical attend-*

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ance is interpreted in a very liberal spirit, including treatment not only by regular practitioners, but by any who may choose to practice medicine, men without medical training, unqualified compounders, and *hakims* and *kavirajes* of every class and grade. Less than one third of the people who die in Calcutta, it is said, are attended by men who have been trained in Western medical science.

If there were in Calcutta a staff of medical missionaries or trained nurses who did nothing else but attend the death-beds of those who had no other attendance, and if each one attended a death-bed every day in the year, it would require a staff of nineteen to overtake this work alone. How many would be required to overtake all cases of serious illness not necessarily fatal, it is impossible to say.

In Britain, the proportion of qualified medical practitioners to population is 1 to 1500. Now disease is much more prevalent in India than in Europe, much more sudden in its onset, rapid in its course, and fatal in its results; so there is greater need that medical assistance should be easily procured and efficient. But if the supply were only at the same rate as at home, India, according to the last census, would have a medical army of over 190,000 strong, with a regiment of 600 for Calcutta and its suburbs alone.

If such be the case in the metropolis, what must it be in the *Mofussil?* It is to the country districts that we must go to find out how miserable and destitute the poor of India are. We come across whole tracts of country, with hundreds of villages and many thousands of people, where the combined ravages of hunger, and dirt, and vice, and malaria seem hardly to allow an inhabitant to escape with a *mens sana* or a *corpus sanum.* And there is no man to care either for their bodies or their souls. There may be a charitable dispensary miles away, but few of the people have ever heard of it, and those who are really ill are unable to reach it. The cultivator has to work in the fields for dear life itself, afraid even to leave his crops standing lest they be stolen by night. In the best years he may only make enough to satisfy his hunger, and can't afford time, except at intervals, to attend to the sick, or seek aid for them.

It is heart-breaking work to go among the villages of India and find what great multitudes there are diseased for life, blind, lame, deaf, and dumb, beyond the possibility of cure, because perhaps in early infancy the simplest remedies were not available. A child's eyes are inflamed; the simplest and cheapest remedies would cure them in a day or two, the cost of the cure being about the fiftieth part of a *pice;* but through neglect or because no help is near, the disease is aggravated, and the child becomes hopelessly blind for life. Perhaps the ear suppurates — a very frequent occurrence in India; it is neglected, and the delicate organs of hearing in the middle ear are destroyed. A child falls into the fire while its mother is out working, a very common accident where there are neither grates nor fenders, and for want of proper treatment while the wounds are healing, it is lamed for life.

Such cases are occurring in countless numbers, every day, all around us, and must continue to occur unless the means of supplying medical relief to the poor and the out-of-the-way are increased a hundredfold. The native treatment, too, is often worse than the disease. The red-hot iron is freely applied, even for such trivial complaints as toothache and headache, or rags dipped in oil are set on fire and applied to the body. The writer has had under treatment a patient who in the agonies of toothache had repaired to the village blacksmith, who in extracting the tooth with his tongs had taken with it a considerable portion of the sufferer's lower jaw, leaving a large hole in the side of his face through which his food escaped if he did not lie down on one side while eating.

It is needless to refer to the horrors of childbirth among the women, to the loss of life and endless suffering caused by the ignorance, carelessness, and vicious practices of the native *dhais.* It is strange that a government which abolished suttee, should not treat as a criminal offence the native treatment of difficult cases of labor by placing a pole across the wretched woman, with attendants resting their whole weight upon the ends of it; but any who have interested themselves in the matter have probably come to the conclusion that the extent of the evil of such malpractice baffles legislative interference.

Many of the operations practiced by natives, it is true, were once, in a more barbarous age, in vogue in Europe, such as the couching operation for cataract, in which the opaque lens, instead of being extracted, is driven back into the posterior chamber of the eye. But the risks are always very great, the evil consequences often beyond remedy. Even the remarkable degree of manual dexterity to which these practitioners sometimes attain, can never succeed in making a dangerous operation safe, and the pain which the patients undergo, without anæsthetics of any kind, must often be extreme. Besides, the charges which a native quack makes, place his services quite beyond the reach of the poor.

The poor of India, often in the cities, but especially in the villages, stand sadly in need of medical help. It is a wonder how they live at all when the

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income of an entire family is often less than two *annas* a day, even in the best times. Living always on the verge of starvation, with almost no protection against summer's sun or winter's cold, drinking filthy water from a muddy tank in which the whole village washes itself,— they are never really healthy, and fall easy victims to disease and death. The incurable among them would by themselves form a large population —458,000 blind, 126,000 lepers, 191,000 deaf and dumb, 76,000 insane. Yet even in Lower Bengal there is just one public dispensary to 270,000 of population.

But it is ever to be remembered that the argument for medical missions does not rest exclusively upon the destitution of the people. It is no more true to say that medical missions exist for the sole or main purpose of healing the sick, than it would be to say that the chief end of missionary colleges is to prepare students for university examinations. If with a wealth of native and government schools and colleges in every large center, the missionary institutions must still be maintained as a means of influencing the educated youth of India with Christian truth, it is surely equally expedient that, even if the people were not so destitute as they are, medical missions should still be maintained with a view to directing the sick and dying toward the Great Physician.

Medical missions are now to be found in the most famous seats of medical learning in the world, in nominally Christian countries,— in London, Edinburgh, Glasgow, Paris, Liverpool, Manchester, Birmingham,—and there is not a city in India where the people are not more destitute, physically and spiritually, than in any of these cities. We must not forget that, according to its original charter, and in conformity to the example of its Divine Founder, healing forms an integral part of the Church's work. The loss of the miraculous power of healing no more absolves the Church of Christ from obeying her Lord's command, than the fact that she no longer possesses the Pentecostal gift of tongues frees her from the duty of acquiring new languages in order to spread the gospel. Nor does Christ stand alone in making medicine the handmaiden of religion. In very many cases, the heathen priest is the heathen's only physician. If a Hindoo or a Mussulman finds that the Christian teacher or the Christian mission helps him more in the time of sickness than any one else, it will probably be to his mind a more powerful argument in favor of Christianity than the mere statement of the fact—which he is asked to take on credit — that our hospitals and dispensaries, our asylums and refuges, are the fruits of the teaching of Christ.

A story has just come to hand from Fez in Morocco, where a Moslem saint, the chief of a warlike tribe in the interior, was brought to the North Africa Mission for treatment. The chief, after receiving treatment and listening to the truth that was taught, exclaimed to the missionary, "O Christian, I have come to you in the name of God who created you and me, and has separated our religion," and then added with an oath, "He gave you the best." If we do the will of Christ, walking in his footsteps, and seeing in every sufferer a personification of the Saviour, we shall surely both know ourselves and let others also know of the doctrine, whether it be of God or of man.— *Medical Missions at Home and Abroad.*

A CHOLERA VICTIM OF THE LAST HURDWAR MELA.

SHE lived in a house where we taught zenana pupils. She had been to the bath, and was taken with the disease when nearing home. The man of the house, very intelligent in many ways, and claiming to belong to the reformed sect of Hindus, instead of calling a good doctor, resorted to the foolish and superstitious remedies of the heathen.

Seven cows were brought before this sick woman, and each in turn had a red string tied to some part of the tail. The patient, weak and miserable, was supported by several women, and one by one, as the cows passed before her, the red string part of the tail was placed in her hand; over it were placed flowers, sweet-meats, and two or three pieces of money, and the whole sprinkled with water by a Brahmin priest, who muttered prayers or incantations and then received the money. It required a half hour to finish the seven cows, and they were then presented to the priest to be driven off to Hurdwar as an offering.

My teacher was eye-witness to this degrading ceremony, and told the people of their folly, and that nothing but the power of God and effectual remedies could meet the case. She offered to get them a remedy which, when given in time, is generally a cure. They decided to give it a trial, but some time elapsed before it could be prepared and brought, and the patient was continually sinking, so, though after administering it she seemed to be helped, she was too weak to rally, and died in the night. Besides the ceremony with the cows, she had given away all her jewels, in value about $270, as merit, hoping this would avail to cure her.

Are we doing all in our power to show to India the light of truth which we have so long enjoyed?— *Annie S. Geisinger.*

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A CHOLERA STRICKEN CITY.

A MEDICAL missionary writing to the *Edinburgh Medical Missionary Quarterly*, thus describes the city of Srinagar, Kashmir: —

"We are looking from the bows of our mat-roofed boat for the first sight of Srinagar, the so-called Venice of the East. The turbid and lazy stream sweeps against the prow masses of dirty foam, floating straw, dead bodies of dogs, and all the other garbage of a great city. How can one admire the wonderful sweep of snow mountains, the deep azure of the sky, and the broad, rippling sheet of cloud and sky-reflecting water when every sense is assailed by things that disgust? Upon one bank stands a neat row of wooden huts. This is a cholera hospital. Upon the other bank the blue smoke curling up from a blazing pile gives atmosphere and distance to the rugged mountains. It is a funeral pyre, and as our boat passes into the city, now and again we meet other boats, each with its burden of death. All traffic seems suspended. Shops are closed. Now and again from some neighboring barge we hear the wail of mourners, the shrieks of women as in a torture den, echoing away among the houses on the bank.

"About the middle of the city, the river seems no longer confined, for there are no houses. There remain but burnt mounds like brick kilns, and charred timbers with here and there a ruined wall. But even amid the ruins are the squalid encampments of the houseless, here with a matting roof, and there a would-be tent of dirty rags, to keep off the sun's rays. One or two grimy figures emerge apparently from holes in the ground, and show that the cellers of even these ruins are not deserted. And in the midst stalks the Cholera Fiend, the *Nemesis of Stinks*.

"Srinager, the city of the sun, is indeed the filthiest city under the sun. The streets as we enter them are ankle deep in liquid black mud, and many of the alleys are simply impassable; while the river bank is rendered hideous by an utter disregard of the first principles of sanitation. Little wonder is it that cholera should have claimed so many thousands of the citizens for its victims."

JOTTINGS FROM THE WIDE FIELD.

A MEDICAL missionary in China writes of his patients to the *Edinburgh Medical Missionary Quarterly*: —

"Most amusing and elaborate are the descriptions they give of their ailments, pointing with their long, unclean finger-nails to anywhere but the seat of disease.

"Amusing incidents occur now and again to break the monotony of out-door practice. A man came one morning, asking for some tooth medicine. I informed him I had an excellent cure for such complaints, and forthwith selected a pair of forceps, secreted them up my sleeve, and told him to open his mouth. He obeyed, and I, seeing an old decayed molar, applied my 'tooth medicine,' and soon had it out. The astonished Celestial, with one hand supporting his cheek, replied, 'O, I have n't got toothache, it 's my mother.'"

A MEDICAL missionary writing from Fez, Morocco, to the same paper, says: —

"I suppose only those of us who are in the field can adequately grasp the need of God-sent medical missionaries. For example, in *this* land, *without* medical help, we seem almost helpless; *with* it, our *strength* fails, but our opportunities *never*. If we had many more medical missionaries, there would still be work for all."

A RUSSIAN physician writes to a German medical journal as follows, respecting his observations of medical treatment in Persia: —

"Persian medical and surgical art rests almost entirely in the hands of the clergy and the barbers. The clergy possess the right to minister to both mental and physical ailments, while the barbers may treat only diseases and ailments of the body. The therapeutic means employed by the priests consist mainly in prayers addressed to God, to the saints, or to the prophets, and in anathemas fulminated to exorcise evil spirits. The last-named predominates in diseases of the mind. The barber employs only material agencies, namely, the razor, leeches, and such plants as his oriental fancy leads him to select as curative. He makes no distinction of diseases in the application of his remedies. To him the indications of treatment are the same in whooping-cough, croup, diphtheria, dropsy, cholera, and pneumonia. At the very first sight of the patient he usually declares the latter to be possessed of a devil, and promptly sets on foot the treatment. He almost invariably shaves the head, and cuts deeply several cabalistic characters in the scalp, from which he unconcernedly lets the blood flow. Should the patient die of the resulting hemorrhage, the faithful barber closes the eyes of the unfortunate, with the words: 'God has so willed it.' Contrary to civilized usage, the professional attendant receives an honorarium only if the patient gets well. Deafness is always treated by injecting toad's blood or onion juice into the ears. If the infirmity fails to be removed thereby, the case is pronounced to be hopeless."

THE natives of Siam call *all* missionaries "Mow," the Siamese word for *doctor*, and they expect to get medicines whenever they come and ask for them. Indeed, the missionaries are expected to cure, prevent, or produce all manner of impossible things.

HERE is a precious instance of the double cure going on in the mission hospitals of China. It occurs in a recent speech of the Rev. Dr. Swanson: "An old

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woman came to one of our hospitals lately, and asked to see the doctor, and she told the doctor what she wanted. She said: 'The head man of our town was with you here; he was an extremely bad man; he thrashed his wife and made his children miserable; he gambled away his money, and his mouth was so foul, all the waters of the river would not wash it clean. He came here and has returned home, but the tiger is changed into a lamb, and his wife is astonished at the change; he has ceased thrashing her, they are now quite comfortable, and he never says a bad word.'

"'Well,' asked the doctor, 'what do you want?'

"'Well,' she replied, 'don't tell any one, but I have a foul mouth; I do a little grumbling, and I fear very much my daughters-in-law are not as comfortable as they should be, for I am not a good woman; and I have come here for some of the medicine that has cured that old man, so that I may be what I ought to be.'" — *Medical Missions at Home and Abroad.*

A MISSIONARY in Japan writes that the hindrances to mission work in that country come from natural depravity, ancient religious training, practical moral difficulties, and unconverted church members. In reference to the effect of ancient religious training he says: "We speak of *God*, and the Japanese mind is filled with idols. We mention *sin*, and the Japanese thinks of eating flesh or the killing of insects. The word *holiness* reminds him of crowds of pilgrims flocking to some famous shrine, or of some anchorite sitting lost in religious abstraction till his legs rot off. The Japanese has much error to unlearn before he can take in the truth." — *Gospel in All Lands.*

WE copy the following record from a home letter of a medical lady in Canton, China, Dr. Mary W. Niles, as a specimen of what one woman can do in five days: —

"Tuesday, amputated a breast tumor, also a tumor from the angle of the jaw.

"Wednesday, operated on two cases of cataract; saw thirteen patients at the dispensary; answered a call outside.

"Thursday, another breast amputation. A hare lip case, and smaller operations. In afternoon tapped an immense cyst.

"Friday, out-patient day till one o'clock. After dinner called on a patient in suburbs; reached home at twenty minutes of four. At four went evening rounds of hospital; answered a call in a neighboring street. Before retiring, a call came to cross the river to H——. Canal gates closed, and had to walk a mile to reach boat. Home at midnight.

"Saturday, 104 patients at the dispensary; reached home shortly after two; evening, wrote a circular letter to Mission Board, asking that another lady physician be sent out." — *The Missionary Outlook.*

WHEN Bishop Mallalieu, of the Methodist Church, was in Korea, he asked one of the officials about going into the interior. He replied, "If we would send there such men as —— [certain medical missionaries he named], they should have all the protection needed." He cited the case of a child healed there. The father lived in good style, and later gave the medical missionary a good house in which to live. "You have healed my son," he said, "now tell me of the gospel." Then he said, "Why do n't you establish yourself here? You shall have my house for less than it cost me, and set up for practice."

DR. BOLTON writes to the *Outlook* of his work among the Indians of British Columbia: —

"Spiritual work is ever coupled with the medical, and the latter is chiefly a means to the former (and a very effectual means it is); although to minister to the physical needs of this dying, despised, wronged race is fulfilling a duty which we, as a people, owe them, and which, personally, I can enjoy as being pleasing to the Master, and such work as he would do were he on earth to day."

ONE of the North Africa Mission agents in Algeria met with a patient in a recent tour who had been having applied to him a remarkable prescription under the orders of a native doctor. The patient was made to lie on the ground, the doctor rubbed his heel on a hot axe-head, then pressed his heel into the man's stomach; this was done twice. The heel having been again rubbed on the axe, it was pressed on the inside of the elbow joint of the left arm. The patient was then told to drink salt water until it made him sick, when he would be healed! What a happy means of approach to these tribes must Western skill furnish, with Christian love inspiring it! — *Presbyterian.*

MEDICAL missions are securing a higher place than hitherto in the Continental Missionary Societies. Especially is this true of the Basel Society. Three appointments have been recently made. There are also five students going forward with their studies, and hoping ere long to enter the mission field as fully qualified medical men. This is a great advance.

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EDITORIAL. . . .

LETTER FROM BISHOP THOBURN'S MISSION.

SOME of our readers may be familiar with the grand work which Bishop Thoburn of the Methodist Church is doing for the poor heathen of India. One of the most important lines of work undertaken by the Bishop is the establishment of boarding schools in various parts of the country, at which, through wise and economic management, it is possible to give board and lodging to the pupils in addition to instruction, for the small sum of ten dollars per year; less than one dollar per month, or less than three cents per day. It would be impossible to do this were it not for the cheapness of food and the simplicity of the diet of the common people of India. The Mission sends out a native pastor-teacher, who boards and clothes himself and meets his own expenses, for the small salary of thirty dollars per year, or less than ten cents per day.

Some months ago we had the pleasure of meeting Rev. Mr. Hard, who has for some years been connected with the work in India, and is now visiting this country. Through him we learned of this work in India, which is the means of bringing thousands of persons yearly to the knowledge of the gospel. Our interest was much enlisted. We at once placed in the hands of Mr. Hard $30 to pay the salary of a native pastor, and $20 to pay the expense of two boys. Learning later that in order to care for the boys at the low rate named, it was necessary to arrange for them in classes of ten, we decided to start a little fund for the purpose of raising an additional $80 to make the sum necessary for educating ten boys. Mention of this is made in the MEDICAL MISSIONARY. Several contributions have already been made to it; but as we desired that the work should begin at once, and feeling confident that others would wish to join in this good work, we advanced the $80 required to complete the sum necessary for educating the ten boys, and sent it along to the Bishop. We just received the following letter from the secretary of the Mission, Rev. N. L. Rockey, together with ten photographs of the ten boys. We shall be glad to put one of the photographs in the hands of any person who will contribute ten dollars to this mission. In other words, we will sell one of these photographs of the ten Hindoo boys for ten dollars, and will send the money to Bishop Thoburn, who will feed, clothe, and instruct one of the boys for a whole year. Whoever heard of anything so cheap? If any of our readers has a ten dollar bill which he would like to use in such a manner as to accomplish a great amount of good, here is the chance.

We feel sure our readers will be interested in the following letter from Rev. N. L. Rockey, Secretary of Bishop Thoburn's Mission in India, referred to above: —

"SHAHJAHANPUR, INDIA, Sept. 26, 1893.

"DEAR DR. KELLOGG: Your two kind donations for India, one of $30, for a pastor-teacher and one of $100 for the education of ten boys, came duly to hand, the former in July and the other in August. If I remember aright I wrote you from Calcutta on some matters and expect a reply soon. I am for a month away from my file of old letters, and in the multitude of letters I have forgotten what my special duty toward you is. I remember this much, that somehow the record of your former gifts is not at hand and I am yet on the lookout for it. I find that last year and before that when the Bishop was depending on local help for his records, he gave out quite a lot of money to missionaries, promising to send them the names and addresses of the patrons; but these items did not come, and were not kept at Calcutta and gave him no end of trouble. I am getting a little more light every day on these difficult cases and have hopes of getting yours all right. For awhile I will not assign the $30 for a pastor-teacher, hoping to hear from you.

"The Bishop has decided that your $100 shall go to Dr. Johnson at Jabalpur for boys in his school. I shall doubtless hear that he has sent in the list of boys and claimed the money. This will cause a little delay.

"Meanwhile you may rest assured that the money is here safe and will go for the purpose for which you sent it. Every gift that comes, however small, is a double source of encouragement. With so many difficulties and severe trials to face, each one of us at some time or other becomes sore of heart, and it is very cheering to us to know that so many good people are ready — as much as in them lies — to share the burden with us and remember us so earnestly in prayer.

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"I enclose a few ferns which some member of your family may like. They are from the Himalayan Mountains. From March to July our four little ones had a siege of whooping cough followed by measles. This left them so reduced in strength that we feared for them the depressing sultry heat of August and September. The Bishop gave me work enough to keep me busy for two months and sent me to the hills, and here the little ones climb and gather these ferns and have had the roses restored to their cheeks much, to our delight and thankful joy.

"I hear from Brother Hard that he has been to see you and he writes especially as to the care he wishes us to exercise about your gift. Good Dr. Johnson is four hundred miles away from me or I would amiably pull his ear and let him understand his part of this duty. With kindly regards,

"Yours sincerely,

"NOBLE L. ROCKEY."

We hope to have the pleasure of hearing from Dr. Johnson, and trust he will write us something about medical missionary work in India.

THE OUTCAST POOR.

"Is not this the fast that I have chosen, . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? . . . 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." Isa. 58: 6–9.

There are many philanthropically disposed people whose impulse when they hear of cases of destitution is to open their doors to the unfortunate, or to otherwise help them; but who, when brought face to face with the cold facts, the self-denial, and the unpleasant things that are inseparably connected with work for the really destitute, shrink back appalled, and give up the task in discouragement. There are those who are willing to take an unfortunate child if it is of the sex they want, or just the age they have decided upon, if it has good parentage, if it has no bad habits, is pretty looking, and otherwise desirable. Of course there are circumstances where some of these considerations are questions of real importance in deciding what is duty in the matter, but there are other cases where it is the natural shrinking from an unpleasant task that prompts these would-be benevolent ones to insist on these points.

Who are really the "cast-out" poor? Are they the well-trained, prepossessing children, who give promise of making little trouble to those who take them? Such usually win their way to homes with little delay. Are they the little innocent babies whose dainty, coaxing ways win all hearts? Verily, such children bring blessings to the homes that open to them, and the Lord has left precious promises to those who "take them up." The reward of loving care is not very far off in such cases, for it comes daily. Are not the true "cast-outs" more likely to be the children of unfortunate inheritance, who have been neglected, perhaps by their parents, and still worse neglected since they have been thrown upon the world,—children whom nobody wants,—literally outcasts?

Have we ever stopped to think of all that may be included in bringing "the poor that are cast out to thy house"? We were about to paint a picture of one of these "cast-outs" of whom the Lord is so tenderly mindful that he gives special and most glorious promises to those who bring them into their houses; but a letter which has just come to hand does it so graphically that we let it speak instead. We are acquainted with the circumstances of the writer, and know at what a sacrifice she and her worthy husband have opened their doors to the unfortunate, and we know that there are few parents of little children as tenderly guarded from evil as have been the little ones of this family who would not shrink from the possible contamination of their own children by bringing the outcasts into their household. It takes a constant vigilance and the closest watchcare to keep the evil so close at hand from scattering its baleful crop of seeds in the responsive soil of little hearts, but did not God know all that when he inspired the words we have quoted? Did he not know the days and nights of watching, the perplexity, the distress, the real heart anguish, and the often disappointments that he was inviting his people to take when they take home these his little ones, the world's outcasts? Did he not know of the hope deferred over which the heart would grow sick; and did he not know, too, that many of these unfortunates, hampered all the way by an evil inheritance, and crippled further by the blight of evil environment in their tender years, would with all the care of the after years be saved only "so as by fire"?—Of course he knew it all, and knowing it, numbered this among the duties in this wonderful chapter, and coupled with it a wonderful blessing proportionate to the task. But here is the letter:—

"You may wonder why you have not heard from us for some time in reference to taking a little one, as we had expressed our intention in previous correspondence with you. In July last a destitute case was developed right here in our own town, by the death of a poor woman whose husband had deserted

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his family. They were in very destitute circumstances, and her death left four children without any one to care for them. Two of them were old enough to help themselves, and another is at an uncle's. The youngest, a girl of eight years, we took to our home and hearts, although a pretty sad outlook it seemed to be. But we had tasted of the grace of God, and knew it to be 'sufficient.' She was addicted to the use of snuff, tobacco, pork, tea, coffee, etc. Of course these were all dropped, not without a struggle, however, on her part. Vile language, I believe though, was the hardest for her to overcome. I never heard a child swear equal to her. But the Lord has wonderfully worked with our efforts, and we now have many things to be thankful for in her behalf. The Lord has made a new girl of her. She is gaining in health marvelously, and correspondingly in other ways, and is proving to be a rich blessing in our home. This is a wonderfully precious branch of God's work to be engaged in. I would that we could do more."

This, of course, is worse than the average case, especially as regards girls; but there are none of the neglected children who so sadly need care, of whom it is not true that much Christian grace and forbearance, tender care and watchfulness, coupled with wise firmness, are necessary. Especially is this true of boys in cities and towns, who are apt to be thrown into circumstances of peculiar danger. Who will open their homes to the neglected boys? While not all may seem to repay the care and trouble, there are many who will, and who of us dare say of any of them that he is not worth the effort? Out of even the slums of our great cities, boys have been rescued who have been a power for good in the world, and have occupied high places in its work. Others with fewer natural gifts have done good work in humbler spheres.

But there are scores of boys within the limits of our own observation who have not yet drifted so far; bright boys, but neglected; "injured children," as some one has aptly put it, injured by ignorance or willful carelessness, and they need help. Where are the missionaries who understand Christ's spirit and his manner of work well enough, who have "tasted of God's grace and found it sufficient," to take up some of this difficult work in his strength?

E. H. W.

WHENEVER we help the poor, it is an opportunity God gives us to show that we are true to him.

DEAR Father, thy hand writing make us see
On each soiled fragment of humanity.

A NOTABLE MEETING.

OCTOBER 8 there was held at Rev. A. B. Simpson's Gospel Tabernacle in New York City, a meeting of the rescue workers of New York and neighboring cities. There were represented the Bradley St. Mission at New London, Conn., for Intemperate Men and Fallen Women; New York Christian Home for Intemperate Men; the Whosoever Mission, of Germantown, Pa.; the Market St. Mission, Morristown, N. J.; the Hebrew Christian Rescue Work of New York City; Bowery Mission, New York; the King's Inn for Fallen Women; the Florence Midnight Mission; the Salvation Army; the "Travelers' Club," or the Eighth St. Mission for Tramps; Life Line Mission, of the Navy Yard; the Benefactors' Meetings; the Berachah Mission; the Home, Day Nursery, and Reading Rooms, of Newark, N. J.; the Beulah Mission of New Haven, Conn.; St. Bartholomew's Mission, 42nd St., New York; McAuley Cremorne Mission, New York; Wayside Home for Girls and Women, Brooklyn; the McAuley Water St. Mission; the Rescue Mission in Stamford, Conn.; the door of Hope; and others. Rescue work was defined as "helping your neighbor, and your neighbor is the fellow in trouble that nobody else cares for." The representative of the "Travelers' Club" said, "I'm sick of mission work as it is sometimes carried on; just sick of it." He then gave the following very practical advice to mission workers: "Don't set yourself up. Don't put on airs. Don't be mean. Don't speak harshly, even if you are deceived. A kind word, or gentle look,— that is the best work in the world. Work has got to be done gently, or it had better not be done at all. God help us to have the Christlike heart in this mission work."

One speaker, from the Home for Intemperate Men, said: "We believe that the Keeley Cure and the Morrill Cure are the devil's comedy on divine grace; they stand in the same relation to gospel temperance that Christian Science does to divine healing. We believe nothing can save the drunkard but the Lord Jesus Christ."

Another said: "We teach the men that Jesus is able and willing to save them from drink, tobacco, and bad temper, and what is more, he is able to keep them clean. The best way of teaching is to live what you teach." Of the men in the Home for Intemperate Men, it was estimated that about 70 per cent were not only saved, but really kept from the power of the tempter.

The Whosoever Mission has never received anything from church fairs or festivals — never a penny

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has been asked for, except what the workers have asked for on their knees, and God has never failed to send help. Many marvelous deliverances have come just at the moment of pressing need.

Of the Bowery Mission it was said, "The workers expect conversions and pray for them, and they are not disappointed. That is the great secret of their success." E. H. W.

A HEATHEN PARLIAMENT CALL FOR A PHYSICIAN.

In a letter received from Dr. M. G. Kellogg, the medical missionary on board the "Pitcairn," just as we are going to press, we receive the interesting information that the Parliament of one of the groups of islands in the South Pacific has called upon the S. D. A. Medical Missionary and Benevolent Association to send them a qualified physician and surgeon, and a nurse. The following is the text of the Action of the Parliament referred to, the translation of which we will give at another time: —

"Ko tei Kitea ia nei e kare e Taote (koia e taunga vareakan) i runga i nga Enua o E koia kotoa e manganni te au maki e tau tikai teiai Taote no teia Pa enua. No te kore apinga tikai i roto i te rima o te tangata o teia au Enua no reira i kore i tatou e karanga ki tetai Taote kia aere mai ki runga i o tatou Enua nie E kare katoa e aere ua amai te Taote i runga i tona uaorai anoano no te mea kere e rava te tutaki i tans angaanga me rave ki kouei.

"I teia nei ra e akakite neitaki atu tatou te Parliament o teia Pa Enua kua rekareka tatou i te tuatua a Dr. M. G. Kellogg o runga i te Pai Rometua ko Pitcairn e ka tuku mai te Societe no reira mai aia i tetai Taote kite tikai kia noo ki o tatou nei ei meitake no te tangata katoatoa.

"Jeta ka Pati atu tatou e tana e akakite mai nei kia aere mai tetai tangata meiroto i tana Societe ra koia oki e Taote kite tikai kia noo i kouei ma tetai nurse E ka akatika tatou kia tauturu i tei ka rauka ua ia tatou."

The opportunity here offered is indeed a grand one. A population of more than 6000 people is entirely without a physician, and none to be reached within several hundred miles.

A NEW MEDICAL MISSION IN MEXICO.

The last mail brings us the good news of the safe arrival of our friend and brother, Eld. D. T. Jones, who is now making an extended tour through Old Mexico, looking for the best location for the establishment of a medical mission. The letter was written from Guadalajara. Eld. Jones tells us that he has been very kindly received by the missionaries, and finds a very friendly feeling in relation to the proposed medical mission. A physician, a nurse, and a teacher to work in connection with Eld. Jones in the mission, are now making preparations, and expect to start for Mexico January 1.

HOME NOTES.

Doubtless our friends are looking for some definite announcement of the dedication of the Home in this issue. We wish we could give it, but some of the finishing has gone very slowly, and the furnishing also takes time. The knotty questions as to what is wisest and best, what we can afford, what will be the cheapest in the end, are being carefully studied, — how to secure homelike surroundings for the children and yet maintain the utmost simplicity, — to get along with the least expenditure of means, and yet avoid unnecessary expenditure of strength and time on the part of the workers.

We take up the pen from a visit to the cottage which serves as a home for the children at present. Our errand there was to help plan for sleeping arrangements, as the recent arrival of several children made some re-adjustment necessary. Four boys have been admitted within a short time, and the cottage now shelters forty children with their caretakers.

It is a busy scene when the forty children are all at home, and withal a pleasant one, when, as was the case with the writer this evening, one happens in during an indoor play hour. The rain was falling outside, and the darkness had closed in early. One family of the older children had gone with their caretaker to a meeting at the church, but the sitting-room which used to seem a very large room when the original owners of the cottage occupied it, was like a beehive. A group of boys with the very sunniest of faces were gathered at a table, drawing, writing, etc. In another corner a dinner party was evidently in anticipation, for the little housewife was giving the finishing touches to her table with anxious care, while the guests awaited the summons to dinner in what was doubtless meant for an adjoining room. In a low chair almost hidden by the moving forms about her, was the "mother" of one of the families, to whom a small boy was evidently dictating a letter to his grandmother and watching the process of writing with absorbing interest.

In another room the kindergarten children were getting ready for bed; and in the nursery we found the mother with one little fellow in his nightdress on her lap, whom she was mothering a moment before she tucked him away for the night. Two others were sitting beside her, waiting their turn, too "s'eepy" to care to play, and needing no second invitation to be

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undressed. A baby cab near by held a dark-eyed baby who broke out into smiles and began to gurgle coaxingly as we noticed him. It would soon be his supper time, but he was entertaining himself well in the meantime.

In the adjoining room, where the cribs are quite too thick for convenience, several chubby little forms lay in the sweet unconscious sleep of babyhood, and one dark little head popped up from the pillow to see who the intruder might be.

ON one occasion the appearance of the writer in their midst was greeted by the exclamation, "We are playing Chicago Mission," and sure enough, there were several small men shivering in a corner whence they were invited by the energetic little workers to enter the charmed circle formed by the chairs, and find warmth and comfort. Once in, they were passed on to another corner, where they were supposed to receive needed attention. One miniature woman with a very much bandaged head was awaiting her turn, and a supposed case of severe fever was trying to look as disconsolate as such a case would be expected to feel, while she watched her comrades with sidelong glances.

ONE of those who have applied for a child for adoption, writes that though her choice would be a little girl, she would take a boy if necessary, and adds, "We have one of your little ones from Minnesota, and are much pleased with her." We have noticed that the more one does, with willing heart, for others, the more he wants to do. Quite a number of those who have offered homes for children, we have found on further acquaintance have already one or two adopted children. They have tasted the blessing, and found it good.

A FRIEND sent us some time ago, a case of shoes for the children, several dozen pairs, which she had bought at a sale. Later comes a package of excellent thread, gotten perhaps in a similar way. We are pleased to know that our wants are thus carried in mind by these friends. By the way, both of them have been connected with the Sanitarium, one of them a nurse. They know from personal experience of the work here.

ONE letter found in a box of clothing says; "Grandma gathered up and fixed most of the things. She is nearly eighty now, but quite smart. She made the plaid dress, and took much pleasure in it."

THE JAMES WHITE MEMORIAL HOME BUILDING FUND.

AT the S. D. A. General Conference held at Battle Creek, Mich., in March 1891, a committee was appointed charged with the duty of raising funds for an institution to be known as the James White Memorial Home for orphans and friendless aged persons, to select a site and to erect suitable buildings for the same, acting in conjunction with the General Conference committee. At the S. D. A. General Conference at Battle Creek, Mich., in February, 1893, an association was organized for the purpose of taking charge of this and other similar work, to be known as the S. D. A. Medical Missionary and Benevolent Association. The persons named below are the trustees and officers of the association. A site has been purchased, but not less than $35,000 will be required for the erection of necessary buildings and their equipment with heating apparatus, and other necessary apparatus and furnishings. The building erected by Mrs. Haskell for the accommodation of orphan children is nearing completion; but as yet no provision whatever has been made for the accommodation of friendless aged persons, the few who have already been received here being cared for in a building which has been gratuitously loaned for the purpose. The need of further contributions to the erection fund of the James White Memorial Home is very urgent. Several thousand dollars must be contributed before the trustees will be justified in undertaking the work of building.

In order to give those who contribute largely to this and similar enterprises a leading voice in their management, the association has been so organized that all those who contribute one thousand dollars or upwards will be known as founders and will become permanent members of the association. Sums of any amount may be contributed to this worthy enterprise and will be gratefully appreciated. On another page will be found convenient forms of bequest. The amount received to date is $26,229.29.

O. A. OLSEN,
A. R. HENRY,
W. C. WHITE,
S. N. HASKELL,
J. N. LOUGHBOROUGH,
G. E. TYSCKIEWICZ,
L. MCCOY, *Sec. and Treas.*
J. FARGO,
J. H. KELLOGG, *Pres.*
} *Trustees.*

UNDER ONE HUNDRED DOLLARS.—C. M. Chamberlain, $5; D. W. Drake, $5; W. W. Knickerbocker, $5; J. H. Thompson, $50; Mrs. Bettie Wilcox, $10. Total, $75.

MAINTENANCE FUND FOR HASKELL ORPHANS' HOME AND HOME FOR AGED PERSONS.—Willie Apley, 25c; Emma Archer, 10c; C. Arenson, 10c; Mrs. M. E. Bearse, $948.75; Emma Burgess, 10c; Catheys children, $1.35; Children's Missionary Society, $5.59; Mrs. Christiansen, $2; Merritt Cornell, 10c; Martha Cornish, 10c; Mrs. Robert Cowan, $2; May Cowan 10c; J. A. Curtis, 10c; Carrie Danielson 20c; C. J. Dasher, $5; Daisy Edwards, 20c; Minnie England, 10c; Ethel Foster, 40c; Johnie Foster, 5c; Carol Gager, 29; C. E. Giles, $25; Mrs. Alex. Gleason, $5; Mary Graham, $10; Calvin Green, 50c; Bertha Greenlee, 10c; Herbert Hollingsworth, 10c; Walter Irving, $2; Mrs. A. Isaac, $13; Kansas, $1; Henry M. Keddis, 82c; Ellen Kerr, 10c; C. M. Kinney, $2; Mrs. Annie M. Kutz, $5; Mrs. A. E. Miller, 75c; Bertie Miller, 10c; J. W. Moore, $9.50; Minnie Mc Nally, 10c; Nebraska Tract Society, $70.50; Willis Norcross, 33c; Wallace Norcross, 33c; Mrs. O. B. Oaks, $20; S. H. Pederson, $5; Edna Peabody, 10c; Ida E. Rankin, $2.75; Mrs. M. Richey, 50c; Elva P. Riggs, $11.35; Eliza Rosser, 50c; E. F. Russell, 10c; Myrtle Rose, $1.80; U. C. T. Soc'y, $10; Mrs. M. J. Shattuck, $1; Annie Smith, 91c; Emerson Smith, 91c; Jennie Smith, 5c; Leonard Smith, 13c; Mary F. Stillman, $10; Lisa Sturdevant, 65c; Mrs. Hattie A. Sunerix, $2; Willian Treadwell, $1.50; Sadie Vergason, 45c; May Vergason, 26c; Mina Vergason, 7c; Rosa Vergason, 20c; Emily Vergason, 20c. Total, $1,183.54.

Lottie Brown, 3 pairs mittens, partly worn clothing, spoons, etc.; Emma Cheever, 2 pairs mittens; Mrs. M. E. Coffin, box

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thread; Mrs. F. B. Craine and Mrs. Jos. Craine, silk quilt, glassware, etc.; Mrs. Mary A. Eaton, blocks for quilts, 1 pair mittens; Friends in Litchfield, Minn., per Mrs. A. I. West, box of bedding; Fontanelle S. S. Iowa, per Mrs. A. F. Jacobs, box of clothing and bedding; O. T. Howard, package small shoes, value $5.00; Mrs. Margaret A. Paxton, package of quilts; Florence Price, 3 pairs mittens; Olive Rogers, a nice quilt; Mrs. J. W. Rambo, box of second hand clothing; Mrs. W. H. Saxby, two quilts; Ada and Mintie Stripe, per Mrs. L. Stripe, comforters; Mrs. Seavy, 6 pairs home knit stockings for the babies; Mrs. T. Yates, 1 pair mittens; Mrs. Yager, child's dress; No name given, box containing two comforters and 3 braided rugs; No name, a quilt; No name, pair of shoes and knitted skirt; No name, dolls and clothing; No name, pink lined quilt; Ada, Elva, and Myrtie Lawrence, a quilt; Mrs. Mc Kenzie, package children's clothing; Mrs. A. M. Clayton, baby shoes and stockings, apron; Severy Church, Kansas, 3 comforters.

ONE hundred dollar fund for the education of ten native Hindoo boys one year:—

J. H. Kellogg	$20.00
A friend	10.00
A friend	10.00
Mrs. A. J. Gilson	10.00
J. W. Moore	5.00

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION GENERAL FUND.

THE development of medical missionary enterprises in various parts of the world requires a general fund which may be used for other than purposes specifically indicated by the donors. An almost unlimited amount of means might be advantageously used in various directions in which assistance in the work of this Association is loudly called for. It is hoped that persons of means will remember this Association and its work in the distribution of their gifts, and that this beneficent work will also be well remembered in the preparation of wills and legacies.

Mr. & Mrs. Gobeille	$3,200.00
Miss Eva Gobeille	300.00
Miss Virginie Gobeille	605.00

CHICAGO MEDICAL MISSION FUND.

THE foundation for the Chicago Medical Mission was laid by the donation of $40,000 by Brethren Francis H. and Henry S. P. Wessels. It is understood, however, that this sum is not to be expended, but to be invested in permanent buildings and appliances. From $50 to $100 a week will be required to keep this mission in operation. Donations are solicited. Each number of the MEDICAL MISSIONARY will contain a report of the work done. We know of no place where any sum of money, great or small, is more needed or will be more appreciated than in this enterprise.

Contributions of second-hand clothing for men, women, or children, as well as cash, will be acceptable. Before sending clothing, however, please note suggestions in Relief Department in relation to contributions of this sort.

Chas. S. Baker	$50.00
J. H. Kellogg	25.00
Mrs. J. H. Kellogg	25.00
A friend	10.00
Mrs. R. S. Bartlett	5.00
G. W. Mayo	.75
Lydia Potts	10.00
Sarah Potts	5.00
R. Phipps	6.00
J. W. Thorp	2.00

DONATIONS TO THE SOUTH AFRICAN SANITARIUM.

AT the earnest solicitation of the Brethren Wessels, and others engaged in work in South Africa, steps have been taken for the organization of an Auxiliary Medical Missionary and Benevolent Association in South Africa and the erection of a Sanitarium in that country. The following donations have already been made to this enterprise. It is believed that the remainder of the $50,000 needed for the organization of this enterprise will speedily be contributed by the friends of the work in South Africa.

John J. Wessels	£2,000
Francis H. Wessels	2,000
Peter J. D. Wessels	1,000
G. D. J. Scholtz	500

Forms of Bequests of Real Estate and Personal Property to the

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

FOR PERSONAL PROPERTY.—I give and bequeath to the Seventh-day Adventist Medical Missionary and Benevolent Association, of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, ... dollars, to be paid in ..... days after my decease to the Treasurer of said Association, to be applied to the general uses and purposes of said Association. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Association, may be named if it is desired that the sum bequeathed should be devoted to some special purpose.)

FOR REAL ESTATE.—I give and devise to the Seventh-day Adventist Medical Missionary and Benevolent Association of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, to its successors and assigns forever, all that certain (here insert description of the real estate), with the appurtenances, to be applied to the general uses and purposes of said corporation. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Seventh-day Adventist Medical Missionary and Benevolent Association, may be named, if it is desired that the property bequeathed should be devoted to a special object.)

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THE SANITARIUM MEDICAL MISSION.

SANITARIUM HOSPITAL.

THE ENDOWED BEDS.

THE winter bids fair to open with the Hospital well filled. The beds endowed by individuals are kept well occupied. Some one is usually ready to take a bed as soon as it is empty. A few of the Conference beds are unoccupied just now, from which one might conclude that it is a time of unusual health in those conferences. It would be a matter of sincere regret that any should remain long empty for other reasons.

The Iowa Health and Temperance Bed.— The occupant of this bed left early in the month, greatly improved.

The Iowa Conference Bed.— Miss —— was a surgical case. She made a good recovery from the operation, which was a severe one, and was walking all about when she left for home.

The Illinois Bed.— This patient also left early last month, and is in active employment at present. One evident proof of her improvement is that she is gaining in flesh and strength, though hard at work.

The Michigan Bed.— The young lady in this bed came during the last days of the month. At present she is improving, although her case was regarded as hopeless when she came.

The Indiana Bed.— This patient presents quite a complication of difficulties. It is quite likely that it will require time to bring about a change for the better. The physicians think, however, that a few weeks' stay will help her.

The Nebraska Beds, Nos. 1 and 2, are occupied by a mother and her little boy. The mother has had a surgical operation, from which she is making a good recovery, and the child has made very decided improvement under the treatment. His condition when he came was quite serious, and an unusual one for a child.

The South Dakota Bed was vacated early in the month, the patient much improved when she left.

The Mrs. Gotzian Bed still has the patient previously reported. Her condition, as has been stated, was very serious, and her progress has been correspondingly slow. But she has had courage and patience, though confined to her bed and chair. She feels as though her one chance for help is in the treatment here. Her symptoms are better, and she looks better.

The Mr. and Mrs. Tysckiewicz Bed.— A new patient came into this bed the day after it was vacated. It was a young lady who had been an invalid for some time, confined more or less to her bed, and suffering intensely. An important operation was performed for her, from which she is making a good recovery, as rapidly as could be expected, considering her condition of weakness when she came. She has not seemed to suffer since the operation. The case is a very interesting one to those who have known of it.

The Mrs. E. E. Kellogg Bed.— The occupant of this bed has had a most interesting history. A stranger in a strange land, and barely able to make herself understood, she found the Sanitarium Hospital a haven of rest in her worn and prostrated condition. She is recuperating as fast as could be expected, and is eager to begin the special work of preparation for further usefulness in the Lord's work for which she is here.

The Mrs. E. G. White Bed.— The patient in this bed is at last getting upon her feet and is cautiously trying her strength. She has manifested much patience, and a very cheerful, grateful spirit during these long weeks of convalescence. No drawback has interrupted her recovery, though it has naturally been slow.

FREE OPERATIONS.

THERE have been thirty-five important operations during the month, of which the larger number were free. Several of the operations have been very important and critical ones. Looking over the work with the surgical matron, she paused over one day's list with the remark, "There was a heavy afternoon's work." It was not as long as some of the others, but four or five of the operations were of a most tedious and delicate nature. In some of the cases the operation was the only hope of saving the patient from a speedy and painful death. All of them have

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seemed thus far to prove very successful, and the patients are recovering nicely. Some have returned home already.

Several among the cases were of malignant tumor. In one of these the tumor was removed from the face, a portion of the jaw being taken away with it. The wound healed promptly and perfectly, and the patient went away greatly relieved. Another tumor, internal and also malignant, was surgically treated with very satisfactory results. The patient's sufferings were relieved, and her life was prolonged, if a cure has not been effected.

A case of prolapsus so severe that internal organs had become external, was surgically treated, and with complete success. The patient says she is well now, for the first time in thirty years.

Several cases resulting from accident have come in during the month. All have recovered.

MEDICAL MISSIONARY SCHOOL.

THE "CHRISTIAN HELP" INSTITUTE.

THE calls for help in organizing this work have grown more and more imperative with each passing month, and have come in from so many sources that it has been deemed expedient to put in operation a plan which has been delayed till now only for want of time to carry it out. An institute has been recently begun for the more complete instruction and preparation of those who are already partially prepared by experience in the work, to answer these calls. All the members of this institute have been engaged in practical "Christian help" work here, in connection with the mission in Chicago, or elsewhere, and some of them have already spent some time in organizing and directing this work here and in other States. The course of instruction has been arranged to cover several weeks, and includes Bible study, lessons in gospel work, mothers' and children's meetings, kitchen garden and kindergarten work, dress reform and dressmaking, cooking, domestic economy, Sloyd,— paper and pasteboard,— and Sloyd sewing, physical culture, practical nursing, treatments, sanitary science, district work, organizing bands, etc.

The classes in nursing are of course largely reviews, studies of the best way of adapting the methods which the nurses have learned, to the circumstances in which they will find themselves in the homes of the poor, and best methods of imparting instruction to others. Of course if all had not had full training and large experience as nurses, the few weeks which are now devoted to the subject would be altogether insufficient. In fact, most of the study in the various branches is review work. An opportunity is given for comparing notes of methods and experiences.

The lectures are given by the Sanitarium faculty, and the regular instructors in the various departments of the school work of the institution. Practical work is also given in such of the branches as is possible. The kindergarten is open to the class, and in the kitchen garden a class of eighty children affords opportunity for normal work. The enthusiasm of the children argues well for the future success of the students.

The Bible school now in session at the college is largely attended by the members of the various classes at the Sanitarium, including the members of the institute.

Under the course of instruction above described, the members of the institute are arranging and systematizing the experience they have gained already, supplying that which they have found lacking, and with the Spirit of God to aid them as they go out, we expect to see blessed results from their labors. Early morning meetings are held for prayer and renewed consecration, and are attended, not only by the members of this class, but by others as well. The large parlor of the Hospital is well filled, and God comes very near by his Holy Spirit.

E. H. W.

CHRISTIAN HELP WORK.

THE report of the Sanitarium Bands for the month of October is as follows: —

Band	No.	6.....	20	Visits.	Band	No.	11.....	19	Visits.
"	"	8.....	51	"	"	"	13.....	40	"
"	"	9.....	33	"	"	"	15.....	24	"
"	"	10.....	14	"	"	"	17.....	12	"
							Total.....	213	

Hours of work	187
Cases given medical care	15
Visits made by a physician	25
Gospel conversations	97
Baskets of food distributed	165
Baths or treatments given	15
Persons given other assistance	10
Children under observation	20
Other cases under observation	42
New cases for the month	10
Pieces of clothing given away	35
Barrels of clothing sent to Chicago	5
Persons supplied	15
Pages reading matter distributed	1401
Periodicals distributed	127
Persons referred to leader for assignment	22
Donations received	$4.12

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One of the bands reports the case of a woman with a broken hip. The house was very dirty, and the woman, though not as destitute as some, was in evident need of help. The visitor did some washing, and cleaned up the house. "The woman seemed very grateful. She was a Catholic, but said we were her best friends. Her own people would not come near her."

Another family, with six children, very dirty and very destitute, were helped to clothing and some of the children gotten to Sabbath-school.

The reports of the work of the physicians on the Christian Help Bands have been very incomplete. Early in the movement one of the lady physicians was detailed for outside work, and another for office treatment, and their efforts have been supplemented as occasion demanded by both the gentlemen and the ladies of the Sanitarium medical staff. From two to four hours a day have probably been spent in purely charitable medical work in connection with the bands by these physicians, in addition to their other professional labors. Some critical cases have demanded several visits a day during the crisis of the disease, which have been cheerfully made. There have been some hand-to-hand conflicts with death in dingy tenements, and nights of anxious watching by both physician and nurses in miserable basements which the best efforts of neighbors and band members could not make wholesome. If all these visits had been recorded, it would have made an interesting addition to the report, though figures usually give but a meager idea of the work done.

From Colorado comes an interesting letter from Sister Florence Cornell. It was not designed as a report, but we take the liberty to make some extracts from it.

"We see more work to do than we know how to do. It is just wonderful how the Lord is raising up helpers in the Christian Help work. They come from the most unexpected sources."

The writer then speaks of the need she has felt of some thoroughly competent person to teach dressmaking in the band, and tells of a sister, an excellent dressmaker, who has become deeply interested in the band work, and is also interested in hygienic dress. She had been longing to do something in the Master's cause, and eagerly accepted Sister Cornell's suggestion to turn her talent of dressmaking to his service. So she meets with the band to teach dressmaking to the class, and they are sewing for the destitute, and also for some who are able to pay something, thus adding a little to the funds of the band. Sister Cornell adds: —

"The band meetings are very interesting here in Boulder. Some have been called away to other fields, but their places are quickly filled by others who are waiting for a chance to join the band."

The Boulder Band, No. 18, reports for October as follows: —

No. of visits made	31
" hours of work	103
" persons given medical care	12
" " supplied with clothing	7
" articles of clothing distributed	27
" persons supplied with food	5
" " given other aid	1
" gospel conversations	16
" new cases visited during week	5
" pages reading matter distributed	100

The church has come to the help of the band, and some have done as much work as any member of the band. Their work is not included in the above.

Later communications from Sister Cornell are also very interesting. Returning home from her work in Denver, she writes: —

"I organized three bands in Denver to work in different parts of the city. I gave lessons in cooking, besides instructions on dress, air and water contamination, disinfectants, diseased meat, etc. Those who attended were deeply interested and seemed greatly to appreciate the instruction given.

"The last night, one of the lessons was on diseased meats. A larger number was present than at any previous meeting. I was careful not to make a statement that could not be easily and abundantly proven. Of course I used the charts. These illustrations caused astonishment, I assure you. One after another would exclaim, 'I shall eat no more meat.' One lady nearly fainted. I stopped and said I did not wish to make any one nervous. But a dozen voices, perhaps, called out, 'Go on, go on, we want the rest of this.' So I went on. Of course some in the audience were sneering and thought I was exaggerating matters: but the Lord took care of his own work while I was giving them the light.

"At the beginning of the next class a few minutes later, a butcher in the audience arose and said that my talk was all true, but that I had not stated it as bad as it was. He then gave a description of the various common diseases of cattle, sheep, and hogs.

"He said that in New Mexico, where he had been butchering most of the time, nine out of every ten animals killed were diseased. At his statements the smile of scorn died away from the faces of some, and quite a sensation was created, I assure you."

Brother W. J. Stone writes from Helena, Montana: —

"I have been talking Christian help work up here and we want to organize a band. There are enough here to give us good material. We have already begun the work of looking up the poor, and preparing to supply clothing and other help that we can render.

"The work is new to us, and we want all the help and instruction that we can get; any information will be gladly received, and if you can send some one this way to organize and instruct us, we will do all we can to make the work a success."

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CHICAGO MISSION NOTES.

THE work of the Mission is steadily growing, and already the present quarters seem cramped. It was the privilege of the writer to visit the Mission last month, and we could but note the progress made in the three months since its beginning. Never can we forget the impressions that crowded upon the mind at the opening services in June last. There was little to indicate the future before the Mission. As stated in the report given of the occasion, the exercises were very simple, and the visible audience was small, as no effort had been made to gather a crowd; but we knew well that the handful of friends and patients gathered near the platform were not all who were in attendance. Had our eyes been open to see, we felt sure we should see heavenly watchers all about, following the work with an intensity of interest that would have made ours, deep as it was, seem insignificant by comparison.

The experience of the weeks that have followed have proved that God's care has been and is most signally over the work. Rough, hardened men come and go peaceably, and eyes unused to tears, fill at the kind words spoken and the tender, faithful ministrations given them. Words that show how God's Spirit can restrain and work are often heard from men who would despise any manifestation of tenderness anywhere else.

"This sort of thing is a godsend to us poor divils as haven't any place to go to," remarked a sturdy Irishman as he emerged from the rooms where he had washed himself and his one shirt; and he drew himself up with an added sense of self-respect as he walked off.

"I tell you it makes a feller feel kind o' soft-like to come down here," said a rough-looking fellow with a face so hardened that one instinctively wondered where the "soft" spot was, and he added in a confidential tone as he donned the shirt he had just washed and dried, "We do like to be clean when we can."

"Have you got it hot to-night?" asked a man who came in while the soup was being served one chill, drizzly evening. "Ah! that 's better than a drink of whisky," he added heartily as he received the soup, and sat down with a sigh of satisfaction to the steaming hot bowl.

A man sat crouched against one of the posts in the room where soup was being served, watching its distribution with wistful eyes. One of the workers asked him if he was hungry. "Yes," was the reply, "but I have no money." Some one furnished a penny, for it is a rule that no soup shall be given away, a precaution which has proved to be a most wise one. As he returned his bowl and passed out, he remarked, "I believe there *is* some good in God, after all."

A poor fellow had crept into the next doorway for shelter from the rain that same evening. Some one discovered him, and brought him in. An extra penny was found in some one's pocket, and he, too, had a bowl of hot soup. He remained to the evening service.

A respectable looking woman, tidily but poorly dressed, came in and called for soup as though it was an effort. She had apparently seen better days, and did not belong to the class that begs.

The generous response made to the appeal for old clothing has enabled the Mission to clothe hundreds of destitute people already. Sixty children were made comfortable and happy in one day recently by means of these donations, and many women who thronged about the door received garments also.

We hope to give the names of those who have contributed in our next issue. The list is too long for insertion this month. By issuing a larger number next month we hope to find room for fuller reports of the Mission and also of the Christian Help Institute now in session.

E. H. W.

REPORT OF CHICAGO MISSION.

This report covers the time from Oct. 1 to Nov. 4.

Baths given	1560
Other treatments	1654
Dressings applied	556
No. of persons using laundry	1471
" " " taking baths	1465
" " " given treatment	1234
" " " prescribed for at dispensary	727
Visited by nurse	132
New visitors to laundry	765
New persons given baths	637
" " treated	523
" " prescribed for	419
" " visited at home	46
Prescriptions filled	149
Packages food supplied	31
Lunches given	218
Penny dinner tickets sold	$35.54
Garments given away	584
Tracts given away	1260
Testaments given away	20
Gospel conversations	1614
Visits by nurses	324
Cash donations	$3.66

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RELIEF DEPARTMENT.

[THIS department has been organized in the interest of two classes: —

1. Young orphan children.
2. The worthy sick poor.

The purposes of this department, as regards these two classes, are as follows: —

1. To obtain intelligence respecting young and friendless orphan children, and to find suitable homes for them.

2. To obtain information respecting persons in indigent or very limited circumstances who are suffering from serious, though curable, maladies, but are unable to obtain the skilled medical attention which their cases may require, and to secure for them an opportunity to obtain relief by visiting the Sanitarium Hospital. The generous policy of the managers of the Medical and Surgical Sanitarium has provided in the Hospital connected with this institution a number of beds, in which suitable cases are treated without charge for the medical services rendered. Hundreds have already enjoyed the advantages of this beneficent work, and it is hoped that many thousands more may participate in these advantages. Cases belonging to either class may be reported in writing to the editor of this journal.

The following list contains the names and addresses of persons who have kindly consented to act as agents for us in this work, and who have been duly authorized to do so. Facts communicated to any of our local agents in person will be duly forwarded to us.

It should be plainly stated and clearly understood that neither orphan children nor sick persons should be sent to the Sanitarium or to Battle Creek with the expectation of being received by us, unless previous arrangement has been made by correspondence or otherwise; as it is not infrequently the case that our accommodations are filled to their utmost capacity, and hence additional cases cannot be received until special provision has been made.

Persons desiring further information concerning cases mentioned in this department, or wishing to present cases for notice in these columns, should address their communications to the editor, Dr. J. H. Kellogg, Battle Creek, Mich.

☞ He wishes especially to state that those who apply for children will be expected to accompany their applications by satisfactory letters of introduction or recommendations.]

A SEVEN-YEAR-OLD (No. 129).— A little boy seven years old, in California, has lost his mother, and the father has given him to some aged people who do not feel able to bring him up right. He is of German parentage, with light hair and good health. Will not some one make a home for him?

TWO BROTHERS (Nos. 131 and 132), from Michigan, are in need of a home. One is five and the other ten years of age. Their mother died some two years ago, and the father is not able to care for them.

TWO MORE BOYS (Nos. 133 and 134) are in need of a home. These also live in Michigan. They are three and five years of age, have good health, with brown hair and eyes. Here is a good opportunity for doing missionary work in bringing up these children to be a blessing to the world. Who will undertake the task?

SAD FACES look out at us from the photograph that has been sent of two little girls (Nos. 139 and 140) about eight and nine years old, living in Michigan, who are just about to be turned away from home. How full the world is of trouble and sorrow! Cannot some one help to lift the sadness from these little faces?

MOTHERLESS.— Another little boy and girl (Nos. 143 and 144), in Kansas, have been left motherless, and the father's health is so poor that he is anxious to find homes for his children before he is called away from them. They are good children, well-appearing, and have good health. The little boy is nine and his sister six years old.

A LITTLE BROTHER AND HIS SISTER.— Here are two little ones from Florida (Nos. 158 and 161) who are in need of a home or homes. The girl is two years and the boy six years old. They both have brown hair and eyes, and are blessed with good health.

WHO WILL HELP? — Here are two boys (Nos. 163 and 164) from North Carolina, who want homes. The father and mother are both dead. They are bright, intelligent boys, and, as the application says, would make somebody's home brighter. They are eight and eleven years old respectively.

No. 165 is a strong, healthy boy, nine years of age, who needs a home. He is in Michigan.

ANOTHER BOY (No. 168) from Michigan, ten years old, is in sore need of a home. He has lived on a farm, and is rather small for his age, though in good health.

TWO BROTHERS.— From Pennsylvania comes another call for homes for two boys (Nos. 169 and 170), three and eight years old. They both have good health, the younger one has dark hair and eyes, and dark complexion; the older one, dark hair and light brown eyes. They have had good care till their mother died, and have not been allowed to run on the street, so have good characters to recommend them.

A BROTHER AND SISTER.— These little ones, aged nine and eleven (Nos. 171 and 172) have been five years without a mother, but have lived with their grandparents. The father is a canvasser. They have blue eyes and good health; the boy's hair is da brown and the girl's light. They live in Iowa.

A BOY eleven years old (No. 174), of German parentage, is in need of a home. He has dark brown eyes and hair, is four feet high, and a good tempered, obedient boy. He lives in Illinois.

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Two little boys in Pennsylvania (Nos. 175 and 176), one aged four and the other two years, have been left destitute. They are stout, well-built little fellows, bright and intelligent, and have had very good training. They have never been allowed to run upon the street, and are "real good, attractive boys."

Two little waifs, eight and ten years of age (Nos. 177 and 178), are left without a home or kind care from any one. The only love they know is that which they each have for the other. They are in Minnesota. They have blue eyes, light hair, and excellent health, and seem to be very affectionate.

No. 180 is a little boy eight years old, living in Kansas. He has been abandoned by both father and mother. He has good health, and is a bright, lively boy. He needs careful training, but Christian kindness and love will doubtless yield a rich harvest.

A MICHIGAN boy (No. 181), seven years old, needs a home. He has blue eyes, light hair, and good health, and has been taught good manners.

A LITTLE BROTHER AND SISTER.— (Nos. 186 and 187) are two more homeless little ones, who have lost both parents, and have nowhere to go. They also have dark eyes and hair, good health, and are prepossessing in appearance. They are 9 and 11 years old and live in Michigan.

A SAD CASE.— A little boy in Pennsylvania, only ten years old (No. 188) has been left without any one to care for him, by the death of both father and mother. He was an adopted child, but the foster parents have done a noble thing for him, for the letter says he has been well cared for. He is industrious and quick to learn, and has no bad habits. He is an American boy, light hair, blue eyes, and good health.

A BOY WANTED.— A gentleman living in Oregon wants to take a boy who is large enough to help him on the farm. He would like a boy about fourteen years old.

A BAND OF FOUR.— Here comes a band of four boys (Nos. 189–192), to claim our attention and sympathy. Their ages are three, nine, ten, and eleven. They all have dark eyes and auburn hair. With the sad life they must have lived, they have not had the right kind of training, and hence will need careful watch-care from the ones who undertake their rescue. Has not some good Christian heart faith enough to take one of these lambs of the fold and bring him up for God? Surely the promise of grace and wisdom sufficient is not alone for those who minister to the children who seem the most promising. God alone knows what destiny awaits any one of his little ones.

OUR dear little Harry (No. 138), who has made the Home so bright with his baby smiles, has found a mother, and is now waiting only for some convenient way of being sent to her. We shall sadly miss him. If any of our people are going to Nebraska via Battle Creek, and are willing to be burdened with the care of the little one, will they not kindly correspond with us in regard to the matter?

No. 167 has found a home in Wisconsin, and Nos. 145 and 162 have been placed in homes elsewhere. Thus the little ones are being cared for.

PERSONS making application for children advertised in this department, are requested to send with their applications the names and addresses of two or more persons as referees. If possible hese referees should be known, either personally or by reputation, to some member of the Board of Trustees.

CLOTHING FOR THE POOR.

THE call for clothing of all kinds and the numerous offers to supply assistance of this sort, have led us to organize a Clothes Department to receive and properly distribute new or partly worn garments which can be utilized for the relief of the very poor. In connection with this work it is very important that a few points should be kept in mind and carefully observed:—

1. Clothes that are so badly worn that repairs will cost more in money or labor than the garment is worth, will of course be of no service. Garments that are old, though faded, or which may be easily repaired by sewing up seams, or made presentable by a few stitches judiciously taken in some point in which the fabric is nearly worn through, may be utilized to most excellent advantage. But garments so badly worn that they need extensive patching, or clothes which have become much soiled and grimmy by long use in some dirty occupation, should find their way to the rag bag instead of the missionary box.

2. Freight must always be prepaid. It costs as much to send 25 pounds or any amount less than 100 pounds as to send the full 100 pounds; consequently it would be well for those who think of sending clothes to be used in this department, to put their contributions together in one shipment, so as to get the benefit of the 100-pound rates. *We are obliged to ask that freight should be prepaid as a means of preventing loss to the work in the payment of freight upon useless packages.*

3. Clothes that have been worn by patients suffering from any contagious disease — such as typhoid fever, erysipelas, consumption, and skin disorders of all sorts, as well as scarlet fever, measles, mumps, diphtheria, and smallpox — should not be sent. Infected clothes may be rendered safe by disinfection, but we cannot trust to the proper disinfection of such garments by those sending them, who, in the majority of cases, are quite inexperienced in such work; neither should those who unpack the clothes be exposed to the risk of contamination while preparing them for disinfection at this end of the line. Such clothes should, as a rule, be destroyed. If they are not destroyed, almost infinite pains are required to render their use perfectly safe.

4. All articles received here are carefully assorted and classified, and are then placed as called for where they will do the most good.

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MISSIONARY NOTES.

IT is estimated that there are 650,000 Protestants in France.

***

HINDOOSTAN is about 25 times as large as the State of New York.

***

IT is said that cannibalism is still practiced in fourteen different localities.

***

ONE in five of London's citizens die in the workhouse, asylum, or hospital.

***

THE famous Baptist missionary steamer on the Congo, the "Henry Reed," has sunk.

***

THE number of men in the Japanese churches is greater than the number of women.

***

THOMAS LAFON, colored, has founded a home for aged and infirm colored men in New Orleans.

***

THERE are not more than twenty or thirty lightbearers among the two and a half millions of Chili.

***

THERE are 8,000,000 unevangelized people in Siam. The population of Bangkok, its capital, is 700,000.

***

IT is said that there have been as many as two hundred martyrs in Uganda since missions were begun there.

***

A SALVATION officer and soldier (converted heathen) have nearly been strangled and stoned to death in Ceylon.

***

THE Anglican Church has started a labor colony in South Africa, much like that which General Booth has projected in England.

***

A CHINESE gentleman, not a Christian, has given $1500 toward a woman's ward to the Presbyterian Mission Hospital at Swatow.

***

THERE is a war between the Matabele and the Mashona tribes in Mashonaland, but as yet it does not seem to threaten the white people.

***

RUSSIA has women doctors and lawyers. A Russian university has recently bestowed a certificate on a woman for veterinary surgery.—*Union Signal.*

***

THE Buddhists of Japan have organized a "Salvation Army" in their efforts to check the progress of Christianity and the decline of their religion.

***

THE Report of the China Inland Mission for 1893 gives 106 stations in 15 provinces, with 101 out stations. It has 196 chapels, 552 missionaries, 231 paid native helpers, 95 unpaid, 108 organized churches, with 3706 communicants, 10 boarding schools, with an attendance of 203 pupils, 23 day schools, with 310 pupils, 7 hospitals, 16 dispensaries, and 21 opium refuges.

OF 15,566 persons who sought salvation in one year in India, 5000 are now Salvationists. Col. Lucy Booth is now in command of the Army there.

***

THE Indian Government owns two great distilleries, which are managed entirely by government officials. So fiery and poisonous is the liquor that the soldiers are forbidden to touch it.—*Union Signal.*

***

THE relations between the Catholics and Protestants of Germany are becoming more and more strained, and a chasm is fast being made even down into the masses of the people. — *New York Independent.*

***

MR. HARRISON THORNTON, a missionary employed by the Congregational Missionary Society at Cape Prince of Wales, Alaska, has been murdered. He had been in Alaska three years. He was shot by the natives Aug. 20. Mrs. Thornton is on her way home.

***

IT will not be long before the Congo money will be the only currency used on the Lower River. Already the State makes all its payments, including settlements with carriers, in coin; and a brisk cash trade is being done by commercial houses.—*Baptist Missionary Magazine.*

***

THE *Chronicle* of the London Missionary Society states that three institutions have been founded by the Roman Catholics,—one in Holland, one in Austria, and one in Silesia, which have for their express object the training of missionaries to work "in places where Protestant missions exist, in order to destroy them."

***

THE Congo Railroad is now completed for about twenty miles, and will soon begin transporting goods and passengers for that distance. By the end of the year it is expected to be opened about eighty miles; in 1895 to Kimposo, half way to Stanley, and it is hoped it may be completed by the end of 1896, or early in 1897.—*Baptist Missionary Magazine.*

***

MISS SOONDARBI POWAR, Poonah, India, who has been speaking to London audiences, has returned to India, where she will be connected with the Pundita Ramabai, in the school for high caste Hindoo widows. She writes to Miss Willard that the support of sixteen girls belonging to the school is undertaken by various friends in England and America, among them Miss Willard and Lady Henry Somerset. Support is promised for six more girls who will be taken into the family. One of the contributors is an Indian gentleman.

***

TIBERIAS in Galilee, with 400 inhabitants, has a well appointed medical mission and a hospital with upwards of 30 beds.

At Nazareth (7500 inhabitants) the Edinburgh Medical Missionary Society has been long established. They have a small hospital.

At Nablous (20,000 inhabitants) the Church Missionary Society has a flourishing Medical Mission recently started, but with hospital and salaried nurse.

At Haifa (8000 inhabitants) there is a Medical Mission with a small hospital.

At Jaffa (23,000 inhabitants) is a long established Medical Mission with Hospital with large staff of nurses, under the supervision of Roman Catholics.

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MEDICAL MISSIONARY WORK IN THE SOUTH SEA ISLANDS. NO. 5.

BY M. G. KELLOGG, M. D.

THERE were many things connected with our work in Raiatea which were quite amusing as well as interesting, a few of which I will mention, as they illustrate some of the customs and traits of character of the South Sea Islanders.

For two years after the bombardment of the villages of the island by the French, mentioned last month, some fifteen or eighteen hundred of the still unsubdued people lived in a valley in the interior of the island, out of reach of the man-of-war's guns, subsisting on *fei*, a species of wild banana, or plantain. Some three years ago the man-of-war and the greater portion of the French soldiers were withdrawn from the island, and the natives then returned to the sea shore and rebuilt their villages. At the present there are none of them living in the interior.

The island has long been divided into nine political districts, eight of which are occupied by the natives. Each of these districts has a governor, elected by the people, a judge, police, etc. After the natives returned to the coast, they established two lines, one on each side of the district occupied by the French, and placed an officer at each line to arrest or turn back any person with French sympathies who should attempt to enter the native districts. These two lines are called gates, and all boats passing from the French district are required to call at the gate for inspection. When we first arrived at Raiatea, we anchored opposite the French settlement at Uteroa, consequently the natives suspected us of being in sympathy with the French occupation, as is nearly every white man on the island.

On our first visit to Avora, the Queen's village, we did not call at the gate, as we did not understand that they required it. We soon learned our mistake, however, for on arriving at Avora we were met by the gate keeper, who was very wroth and quite short of breath, having run two miles to head us off before we should land. He was accompanied by a dozen or more stalwart natives, and with great indignation demanded the reason for our not obeying his signal and coming in to him at the gate. He had mistaken one of our number for a French sympathizer; hence his anger. We waited until he had finished his talk then very meekly told him that we were not of the

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French party; that we were Americans; that we did not understand their laws; and that we now saw we had made a grave mistake, for which we were very sorry; and that we wished to conform to all their regulations; therefore if he said so, we would go right back to the gate, and ask his permission to visit the Queen. This conversation was in Tahitian, Sister Garret being our interpreter. Our reply had the effect of not only cooling his wrath, but of making him friendly to us, and he not only excused our failure to call at the gate, but also bade us come at once, and follow him to the Queen's residence, which we were not slow to do.



PALACE OF THE QUEEN OF RAIATEA.

The fierceness of his wrath and the suddenness with which a soft answer turned it away was instructive as well as amusing, for it taught us that the South Sea Islanders felt the dignity of office quite as much as our American office holders, and that it is safest to learn and conform to the customs and regulations of the people we visit, even though they be not far advanced in civilization.

On reaching the Queen's residence, we found that she had been apprized of our coming, and that she had gathered her court to receive us. Entering the door, each one of our party was received by the Queen in person, with a shake of the hand, after the American fashion, and were by her motioned to a seat on the floor, chairs being conspicuous by their absence.

Right here I must describe the Queen's palace. Like all the houses in the village, it was built of posts and poles, inclosed on the sides with bamboo split to an inch in width and woven close like basket work. The roof was thatched with leaves from the cocoa-palm, while the floor was made of straight poles, two inches in diameter, laid close and covered with several inches of dry grass. Over a portion of the floor, neat mats, eight or ten feet square, were spread. These mats were made of the leaves of the pandanas, or screw-palm. These palm leaves are split into strands one fourth of an inch wide, and are closely woven by hand.

After assigning us our respective places, the Queen took her seat on the center of the mat opposite to us, her husband, who is called the Prince, occupying a seat at her right, and the Prime Minister a seat at the left. On either side of these were seated the chief judge, the Queen's Speaker, the Secretary of State, and several of the district governors. Behind the place where we, the guests, were seated, were several under-officers, such as policemen, the keeper of the gate, mentioned above, and a few others, all of us sitting crosslegged, Turkish fashion. The doorway and about the door, both inside and out, was thickly crowded with women and children, all trying to get a glimpse of the strangers.

The Queen's house was about twenty by thirty feet in size, with posts six feet high at the eaves; it contained but one room, and had no ceiling, only the thatched roof. The house was built entirely over the waters of the bay, the floor being elevated three feet above the water. Many of the houses in this village are built in like manner, to avoid mosquitoes. The Queen's palace was furnished much more luxuriously than any of the cottages of her subjects. She had a rude table made of boards, two chairs, a sewing machine, a clock, a box containing a few dishes, and a couple of chests for her own and her husband's clothing. There were three beds side by side on the floor. Each of these beds consisted of a thick cotton mattress, a couple of pillows, a sheet, and a counterpane or coverlid. Cords were stretched across the room, and on these, quilted counterpanes were hung at night, at least the nights I staid there, separating the beds.

But to return to the reception. After we were all seated, the Queen directed her speaker to ask us our business. To this question Eld. Reed, who was with

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us, replied, Sister Garret acting as interpreter. Eld. Reed informed them who we were, the object of our visiting the South Sea Islands, and the special object of our visit to them; viz., to see if we could help them in any way. The Queen and her people listened so attentively to what Eld. Reed had to say, and seemed to receive us with such cordiality, that I concluded that a photo of the group would be a good souvenir to carry away, and requested Eld. Reed to ask if I might photograph them as they were seated. While he was explaining my wishes to them, I opened my camera, which is instantaneous, and secured two very good pictures before they were aware of it. My request was strenuously opposed by six or eight different speakers, some of whom spoke twice. A full half hour was occupied by them in opposing the proposition before I could get in a word. Their chief objection was that I might possibly give the French a copy. As soon as I could get a chance, I told them that I was connected with a society which was engaged in educating and sending out men and women as missionaries, and that I desired a picture of the Queen and her officers to send back to the people in America. At this an old patriarch arose and first pointing to me, then grasping his hair, said, "Let the old man with the white beard have the picture to send to his friends in America, if he wants it." This settled the matter, and the Queen requested me to take her photo when dressed as she was at her coronation, a few months previous.



QUEEN OF RAIATEA AND HER CHIEF OFFICERS.

Many of the natives of Raiatea are natural orators, and most of them are great talkers on any subject in which they are interested. I mentioned in my last, the fact that the Queen had called a council to discuss the desirability of our locating a missionary among them. When the council met, there were probably a hundred present. They seated themselves in the form of a hollow rectangle, the parallel sides of which were about sixty feet apart and the ends about ninety feet apart. The speakers were all very polite. They know nothing of parliamentary rules, and do not address the chairman of the meeting, as they have none. On this occasion, each speaker addressed himself to the assembly, opening his speech with the words, "Raiatea e Tahaa," Raiatea and Tahaa being the two islands represented in the council. Once or twice two persons got excited, and both spoke at the same time on opposite sides of the question. In such cases, if the contest waxed very warm, Tropo, the leading governor of the island, assumed the duties of chairman, and directed both parties to subside. The order was always obeyed.

We have found it a universal custom in all the villages we have visited for a gong or a drum to beat at about seven o'clock, P. M., calling the children to their homes, and at seven thirty or eight o'clock, P. M., the drum again beats, at which time all persons must be in their own districts, and all young people must be at home.

It is the custom of the native chiefs and governors in all these islands where the whites do not control, to consider all strangers calling on them as their guests, and to feed them. So on this our first visit, we were feasted by the Queen. There were eight in our company, and by borrowing they obtained enough boxes and chairs to furnish us seats, and what with using our pocket knives and such knives and forks as they had, we did not have to use our fingers for eating. We had a nice dinner of yam, taro, bread-fruit, plantain, and fish, all cooked by burying on hot stones under the ground. We also had oranges and bananas. For drink we had cocoanut milk, which we drank from the young green cocoanut, in which it was found.

Soon after dinner we were all invited to dine with Tropo, the governor. We were in a dilemma; we had no need of food, but to decline eating would have given offense. So we went to our second din-

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ner. Tropo's house was in every way similar to that of the Queen's, except that it was smaller and contained neither chair nor table, nor furniture of any kind, except two or three dishes. The floor was covered with neat mats, and everything about the premises was clean and neat.

Arriving at Tropo's, we found a dinner spread for us, similar in kind to that of which we had just partaken at the Queen's. Large leaves were used in lieu of plates, and on these the food, which was clean and delicious, was placed, all being on the floor. We now placed ourselves cross-legged on the floor opposite the food, and partook of the governor's hospitality, using our fingers in place of knives and forks.

While we were visiting with these people, the Queen and the governor sent out and had fruits and food gathered for us to take to the ship, and when it came time for us to take our leave of them, one of the chief men took us all out to the pile of yams, taro, bananas, and oranges, and informed us that they were a present to us from the Queen, the governors, and the people, which they begged us to accept in token of their friendship and good will. We accepted the offering, thanking them for their kind hospitality, and soon after set out for the vessel.

Since the French occupation of the Society and Tuamota Isles, the people have been retrograding in every way, and much of the good accomplished by the early missionaries has been undone. What these islands most need is faithful men and women to settle among the people, who shall properly exemplify the life and character of Christ. Men and women should locate on these islands who are capable of meeting the people where they are, and lifting them up. It would be useless for any one to locate here with a view to helping these people, who feels too dainty to associate with them even as Christ did with publicans and sinners. The successful missionary will be the man or woman who comes as the servant of the natives, not to do that for them which they can do for themselves, but to do and teach them how to do those things which they need, but which they do not know how to do, and by encouraging them to attain to higher and nobler purposes in life.

A teacher is greatly needed at Huahine, and two are needed on Raiatea. A medical man is greatly needed on the Tuamota group, and especially on Raiatea. One of the right stamp would prove a great blessing on the latter island. I do not think there is another place on the face of the earth where more good could be accomplished by the establishment of a hospital, or where a hospital could be maintained so cheaply, as at Avora, Raiatea. Very little means would be required for the building or for food supplies. I presume Eld. Cady will call loudly for medical help ere long. Liviatoi, eighteen miles west of Avora, is a village where we should place a teacher, and that right soon. The people are all very friendly to us, and the governor and the man who officiated at the crowning o the Queen, who also resides here, are very desirous of a teacher.

May the good Lord of the harvest provide laborers, for the fields are surely ripe for the harvest.

At sea, Lat. 19° 19', S. Long. 167° 6' W.

THE CHICAGO MEDICAL MISSION.

MANY of our readers have followed the history of this Mission since its opening the 25th of June last, with deep interest. We have given bits of its history from month to month in these columns, as it has been worked out. Besides the tabulated reports, we have given jottings of the work done there, letters from the workers, and an occasional pen picture. This month we are glad to give some cuts of the different rooms used by the Mission.

Our readers will remember that in looking for the site for its work in Chicago, the S. D. A. Medical Missionary and Benevolent Association found in the building occupied by the Pacific Garden Missions, several rooms which it fitted up for the work of the Medical Mission. A portion of the hall used by the older mission is used also by the Medical Mission as consultation room and for the distribution of soup. Many of those who come to get relief from their bodily suffering, remain to attend meetings of the Pacific Garden Mission. A reporter has given a Chicago paper an interesting sketch of the early history of the Pacific Garden Mission, and also of the new Medical Mission, which works so harmoniously with it, from which we take the following: —

"Any one who knew Van Buren street twenty years ago will remember that 'Jim' Fitzsimmon's place was on the free-and-easy order. Its red lights showed on a corner from which a narrow thoroughfare, half street and half alley, extended to the south into the very heart of what was and is the central precinct of wickedness.

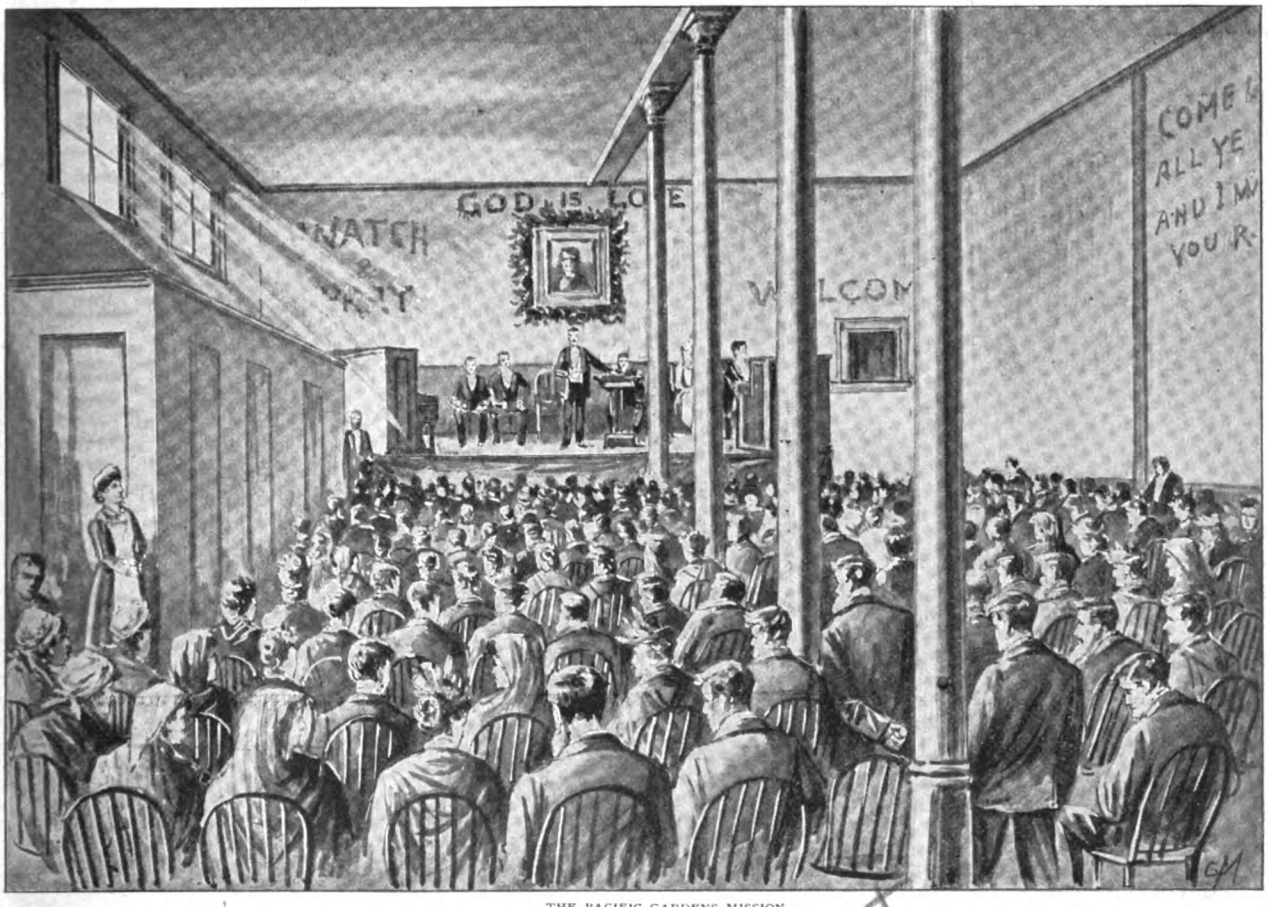
"Out from the curtained doors of 'Jim' Fitzsimmon's place came sounds of cheap music, the rattle of glasses, and the sound of empty laughter. Inside, the ceiling was low and fogged with smoke. Around the tables sat women, some of them young and in gay colors, some hollow-eyed and powdered, but all were habitués of the Pacific Garden, and that was enough.

"In telling of the changes that befell the Pacific Garden, it might be interesting to tell also what became of the women who

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drank themselves to forgetfulness. Some of the older police officers might be able to give a few details. It would also be well to consult the records of the morgue.

"Col. George R. Clarke was enough of a soldier to know that the best way to fight an enemy was to turn his own guns against him. He took the Pacific Garden, and added to it the word 'Mission.' The tawdry pictures and the liquor signs came down. In their place appeared scripture quotations. The comic songster gave way to an earnest young man who played the organ and led in singing hymns. And no man or woman could pass into the narrow street or come out again without running the gauntlet of Col. Clarke's batteries of song, prayer, and exhortation. Some were captured by force. Others stumbled through the doorway and surrendered because they were sick and tired of serving on the other side. Col. Clarke gave not only years of work but thousands of dollars to the tireless campaign. His picture now hangs above the rostrum and his widow is carrying on the work, assisted by a muscular young Christian named Harry Monroe."

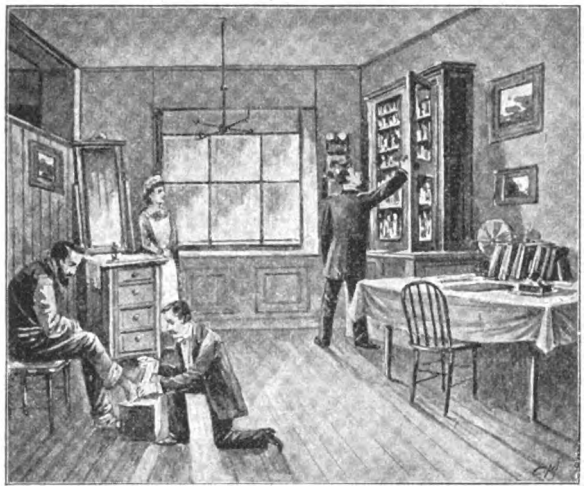


THE PACIFIC GARDENS MISSION.

The cut is an excellent representation of the hall of the Mission during a meeting. On the left is the movable partition which shuts off the consultation room, and a nurse stands at the corner. The artist has very successfully represented the crowd assembled, — people from all nations and of various grades of respectability.

The reporter then describes the old building in the rear of the Pacific Garden Mission, "underneath which was a dingy, cobwebbed basement. A steep and twisted stairway led down from the street. Last spring Dr. Kellogg came down from Battle Creek, Mich., and brought with him doctors and nurses. He converted the basement into a bathroom and laundry, established a free dispensary, and arranged to feed homeless and unemployed men at the rate of a cent a meal." Dingy and musty indeed was the basement when the carpenters and plumbers took possession of it. Partitions were run through the room, making a small room for the dispensary, shutting off a portion for bathrooms and another for a laundry and the whole sweetened and brightened by liberal applications of whitewash and disinfectants. The cut of the dispensary gives a correct idea of it, except the crowds of waiting men or women who are usually there, and who fill it till the attendants

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THE DISPENSARY.

can scarcely pick their way about to minister to those who need their attention.

The cut of the laundry is true to the life. To the left and in front of the room are men who have just emerged from the bathroom, and are removing the bandages from their ulcered legs, and a boy is looking on with a face full of sympathy. A man at the left is shaving a fellow visitor who has perhaps already performed the same office for him. Others are at work over the steaming tubs, lustily scrubbing, scalding, and rinsing such of their dirty garments as they can spare. The Mission now furnishes overalls for the men to wear in the laundry, so that if they choose they can wash all their clothing. Here are some further pen pictures of the every-day scenes at the Mission which we copy from the paper mentioned above: —

"It was the hour for laundry work. A score of men had been waiting at the head of the narrow stairway, and they elbowed one another to get through the doorway when some one below shouted, 'Come on.' It is a hopeful sign to have men so anxious to clean up.

"In the laundry room against the wall was a row of tubs with hot and cold water, and there were washboards and soap. At one side were a furnace heater and a steam dryer. These men are admitted to the room every morning to do their laundry work. Each man does his own washing. The shirts and under clothing are quickly dried in the hot box or by being held against the furnace. While the clothes are drying the men are permitted to use the adjoining bath rooms. They lounge around, each wearing only a pair of trousers.

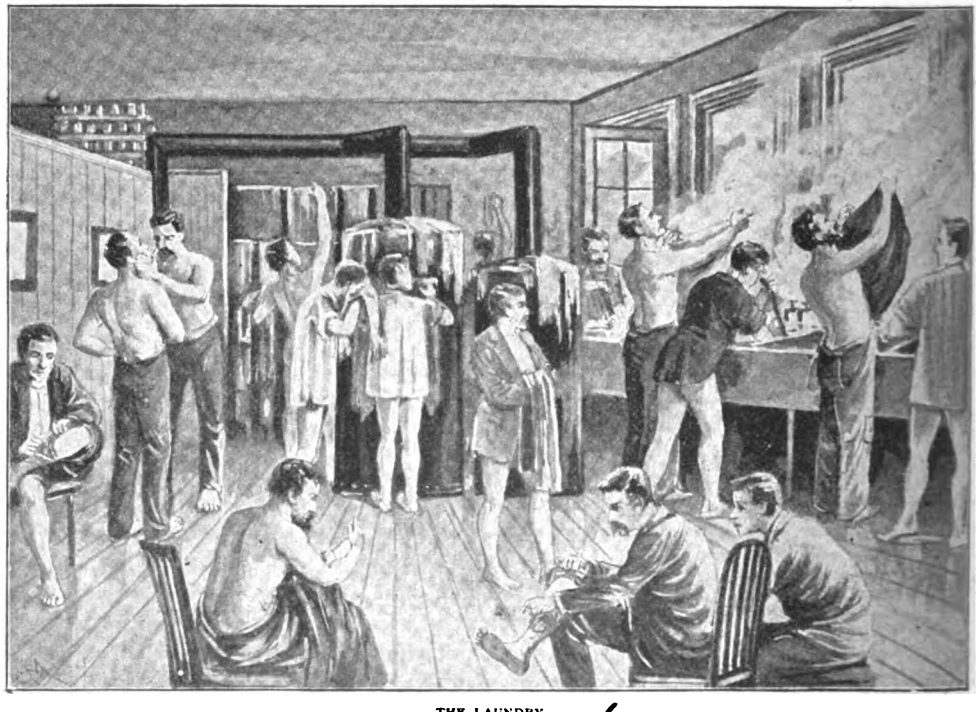
"A visit to the Mission laundry confirms a familiar theory, that the clothes make the man. When the crumpled hats, the faded flannel shirts, and the greasy tattered coats are laid aside, these men improve wonderfully. Many of them are square shouldered, fair skinned, and big muscled. They are all right until they begin to dress.

"The Medical Mission believes in soap as an aid to salvation. When a man is willing to wash his clothes and take a bath, the management has hopes of doing something for him. If he needs it, it will give him medicine.

"In a little room above the Mission sits Dr. Hubbard. For two hours each day he is perhaps the busiest physician in Chicago, for he writes one hundred or more prescriptions, and very often the prescription is simply a good bath and some clean clothes. In a front room of the basement the medicines are given out. At certain hours of the day women and children are treated. There are six nurses. Some are caring for the patients in the bathrooms, others are out visiting from house to house. At the Mission or in the houses which they visit they preach cleanliness.

"The soup is served in the big Mission hall at the noon hour. It is thick bean soup, cooked by 'Uncle Joe' over a broad-topped stove in the basement. One cent buys a bowl of soup and sufficient bread. This means that no limit is placed on the bread allowance. Each man must show a ticket before he is served.

"Yesterday the rush was not so great because the weather was warmer, and, as the man who cut the bread explained it, 'most



THE LAUNDRY.

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the boys are out hustlin.'" This man who cut the bread was a dapper young fellow with fairly good clothes, and his shoes were newly polished. He did not hesitate to say, however, that he was working for his board. He pointed out a black-bearded man of about forty-five, well dressed, but with no jewelry.

"'See him,' said he, 'he 's one of us. He 's waiting for a bowl of soup. We've all come to it, but the Mission lets some of us work, and we do n't feel so dependent.

"The bushels of bread had been chopped into pieces two inches thick. 'Uncle Joe' brought up a huge tank of soup, whose rich, vaporous odor soon filled the room. A man with a thin coat and a month's tangle of whiskers over his face and a twinkle in his rheumy eye called out to 'Uncle Joe,'

"'Say, cook!'

"'Well.'

"'I want a sirloin steak purty well done, with mushrooms, a cup of coffee, and some eggs.'

"'Do you want 'em turned over?'

"'Yes; turn 'em and hurry the order.'

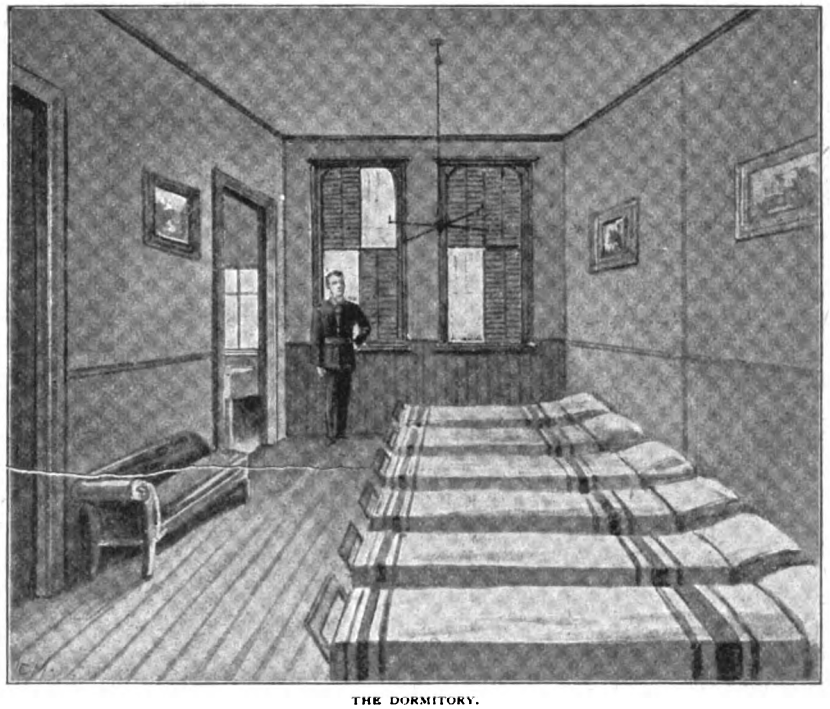
"When the doors were opened, about 250 men marched in and shuffled toward the front seats. Some were trembling wrecks who were here last winter and the winter before and are always among the unemployed. Most of them were men 'down on their luck.' A few had good clothes. The others were shabby. Some of the faces were honest beyond question. There were men who six months ago drew salaries as collectors, book-keepers, or salesmen. One clean, white-whiskered old gentleman pushed back into a dark corner as if he did not care to be seen. All were hungry.

"This is the way the Mission works: After a man has washed his clothes, taken a bath, and eaten a penny dinner, he is ready to join in the singing. The afternoon meeting begins just after the soup bowls are carried away. Mrs. Sarah Clarke, Harry Monroe, Mrs. Swift, or some one else is there to talk to the men. There are testimonies and prayers, and, more than all, there is singing, congregational singing, which can be heard across the street.

"The Mission is arranging to have a Christmas dinner for 800 respectable, unemployed, homeless men. Mr. Monroe has learned to distinguish between the 'bum' and the man who is in hard luck. The barrel-house veterans have little chance of sharing in that Christmas dinner."

Around the corner again, from the entrance to the dispensary on Custom House Place to the front of the building on Van Buren St., up two long, dingy flights of stairs, through a dimly lighted hall, we come to the room shown in the next cut. We can scarcely read the number on the door to which we have been directed, for the twilight reigns undisturbed from sunrise to sunset, when it deepens into a darkness that is dotted here and there with lamps.

Once the door is opened, the room disclosed is light, clean, and pleasant. A row of cots with coarse, clean bedding are ranged along the wall, and a couch holds another sleeper. Two smaller rooms at the left are used for various domestic purposes by men who are engaged in the Mission. Since the cut was made it has been found necessary to move the cots to a large room in the front of the building, known to the workers as "No. 10," and the room shown in the cut has been fitted up for an office and living room and furnished with shelves so that the clothing donated can be assorted, ready for immediate use. The large room gives



THE DORMITORY.

place for more beds, though, of course, they have to be taken out during the time that the room is needed for other purposes. This dormitory gives shelter to specially needy and deserving cases among those who come to the Mission. No attempt has been made as yet to institute a lodging house on a large scale, and the beds that are furnished are simply to meet emergencies which are of daily, or nightly, occurrence.

A summary of the work done since the opening of the Mission, as far as reported, gives the following figures: —

No. of free baths given	7800
" persons given baths	5270

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No. of medical treatments administered	7200
" persons who have used the laundry	6500
" visits by nurses	2100
" garments given away	4000
" penny dinners,	about 40,000

The reader can readily see from what has been said, how insufficient are the accommodatious for the work, and how inconveniently the rooms are related to each other. The workers make no complaint, however, but are thankful for the opportunity thus afforded them to share in the Lord's work for suffering humanity.

SOME EXPERIENCES IN MEDICAL MISSION WORK IN CHICAGO.

BY A. W. SEMMENS.

I LEFT the Battle Creek Sanitarium Sept. 16, 1893, for the purpose of engaging in mission work among the poor of Chicago, and to gain an experience and training that would fit me for other fields of usefulness to which the Lord might see fit to call me.

With the first suggestion of the work there came to me a feeling of fear as to my fitness for it. How could I reach those poor souls? But I told the Lord that if he wanted me to work there, he could supply all needed grace, and give me a humble, teachable spirit. I thank God for what he has wrought. The two months spent in the Mission have been among the happiest of my Christian experience, and the work has been among the most blessed tasks to which the Lord has been pleased to call me. It has been a time of deep and profitable spiritual experience, and through it I have learned to love those who have fallen to the lowest possible depths of degradation and sin.

As the reader probably remembers, the Chicago Mission is supplied with a bath room. This room contains appliances for full baths, shower baths, and other treatment, and several laundry tubs, besides large heaters for drying clothes, etc. Every morning, when I went down to the Mission I found gathered around the bath room door scores of eager and anxious faces, waiting to receive their passes for admission to the bath room and laundry. Some of these men wore the worst looking faces I ever saw,—faces hardened by vice and crime of every type. Every face there reminded me of the words spoken of Ishmael: "His hand will be against every man, and every man's hand against him." They imagine that no one cares for them. But in all their wretchedness they long for something better, so, like the blind beggar by the wayside, they are calling to us, "Have mercy on us!" And God has sent us with the message of his mercy to these famishing souls, to tell them that there is one who still loves them, for his compassions fail not.

Though our bathroom and laundry are large enough to accommodate thirty or forty men at a time, they are still too small to supply the demand.

It is a pitiful sight,—these poor souls gathered in our rooms. Cold, hungry, and thirsty, no home, no place to sleep but the street or some crevice in which they can huddle together,—it seems to me that any one who cannot be touched with the sight of such suffering must have a heart of stone. "O for the rarity of Christian charity under the sun!" And oh! the sad stories they have told me.

One day I noticed a poor man standing by himself near the Mission door. Going up to him, I said, "My brother, what is the trouble? Is there something I can do for you?" Then he said, "My story is a long and sad one. I have been a commercial man in a large business. I had a beautiful home, a loving wife, and two dear children, the idols of my heart. I was a lover of music, and was a first-class violin player. I was very happy then. I was brought up from my boyhood a Christian. My father was a physician, and well to do. Finally my wife sickened and died, then my two children died, and my beautiful home was left desolate and I broken-hearted, for I had lost all I cared for in this life. I was discouraged, so to drown my sorrow I took to drink. I went down, down, from bad to worse, until I got into the condition in which you see me now, a beggar, with no hope in this life nor in the one to come."

I thanked God for the opportunity to present to this poor soul, Jesus, the hope and consolation of all men, the Lamb of God that taketh away the sin of the world. He wept like a child, and promised by the help of the Lord to begin life afresh. I have been rejoiced to learn that he is still striving upward, trying to carry out his good resolution.

The love of God, shown in its practical form, seems to me one of the best ways of reaching these hard hearts. If you can show them that you really want to help them, they will soon appreciate the fact. The Spirit of God impresses their hearts. Love is power.

A young man whom I treated for an abscess in the side was an infidel. One day he said to me, "I never believed there was such a being as God, but since I have been coming here, and heard such kind words spoken and had so much done for me, and so gently, it has caused me to think, and I see that you have something which I have not. You may not

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think you are doing anything, working here, but I tell you, you are doing a great work. The boys do not forget it, and they talk about it." Then I told him it was not we that were doing the work, but Jesus Christ, and by the help of God's Spirit I tried to point him to Jesus. I thank God that since then he has responded to the Spirit's influence. The Lord opened up a way for him to find work, and he is now living an honest, happy life.

Another man came in one day suffering terribly from a large gash over the eye. He told me he was tired of the kind of life he had lived, and asked me to pray with him. So in the little room we knelt together and asked that Jesus would set the captive free.

Another pitiable sight that I saw one day was a poor man with one leg taken off just below the knee and the other foot gone. He had to walk on his knees. In that way he walked the streets of Chicago, begging. As he came to the Mission door, I laid my hand on his shoulder, and said, "My brother, you seem to have a hard time." "Yes," he said, "I have." I asked him how he had lost his legs, and he answered, "I was stealing a ride on the cars from Chicago to another place, and was thrown from the train, got under the wheels, and was left in this condition. I have been out of the hospital only about two weeks." "Do you drink?" I asked. "Yes, sir, I do. I have no money, and no place to stay, and the saloon is always a welcome place to me, so I get drink enough given to me." "Would you like to give it up and be a Christian?" "Yes, sir. This is the first time, sir, since my boyhood that any one has spoken to me of my soul's salvation." And with tears streaming down his cheeks he took my hand, and with an imploring look into my face said, "God bless you, sir; God bless you." I invited him to come and see me again, and he promised to do so. I afterward met him on the street, and he called me to him to tell me how nicely he was getting along. He was not drinking any more, and was very grateful for the words of encouragement to a better way which had been given him.

I talked with another poor man who had been discharged from a hospital. He told me of the unkind treatment he had received, how rough and harsh the attendants were. He said he had begun to think that Christianity was all a farce. But when he came to the Mission and took treatment, he said, "Oh! what a difference! You are all so kind and gentle." Poor fellow, he wept with joy that some one was kind to him. It encouraged him to take hold of the blessed hope once more.

As an illustration of what the power of love and kindness will do, here is a case. One day a man for whom we had done a great deal came into the bath-room. He was striving very hard against temptation and adverse circumstances. He took his bath and washed his ulcered leg, and was waiting in the office to have it dressed. Among the appliances in the dispensary case he saw something which he coveted, and while the attendant went into another room the temptation overcame him, and he slipped it into his pocket. One of the other men saw him take it, and acquainted the attendant with the fact. The man appeared rather uneasy, and was anxious to get his leg dressed, but the nurse good-naturedly kept him for a few moments, until he got through with some others, then attended to him. After he was through, the man started to go out as usual. The nurse followed him, and just as he was about to step out, quietly laid his hand on his shoulder, and said, "Do you think you have done just right to take that article from the case, after we have done so much for you?" The man hesitated for a moment, and then bursting into tears said, "No, sir, I have not." He was completely overcome. "Will you permit me to place it back from where I took it?" he asked. "Certainly," was the answer, and before all those men he replaced it in the dispensary case. It was a grand confession, and made an impression on all the men sitting there. The Lord can do great things. Praise his name.

RESPONSES FROM WARM HEARTS.

BY E. H. WHITNEY.

THE call for partly worn clothing for the city mission work has brought not only most generous responses by way of donations, but many expressions of interest and sympathy, and has developed some manifestations of the missionary spirit that are truly cheering. Paul bade the brethren "provoke one another to love and good works." We give extracts from a few of the letters received, that others may receive stimulus and encouragement therefrom.

A brother writes from one of the far Western Conferences: —

"I have undertaken just what you write about. I think it a noble way, and such religion readily recommends itself to the world. I take pleasure in informing you that I am doing for a man who had lost respect for himself, but now is trying to regain his lost ground,—just what you recommend in the last MEDICAL MISSIONARY. Mrs B. also brought home last night one of God's little ones, and we are caring for it until the mother is better or

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worse. We sometimes think it is quite an undertaking, for the chances are against the mother's getting well. If she does not, we will have a baby to keep, I guess, and more to correspond with you about; but we hope and pray for the best."

If we "pray for the best," we may be sure the best will be given us. See what the prophet says (Isa. 58: 6–9) to those who bring the poor who are cast out to their house.

From one of the Eastern Conferences comes another response: —

"The depression in the manufacturing business here has thrown thousands out of employment, and the calls for help at the office of the Local Board of Charities are already far more numerous than they have been in midwinter heretofore. Dear brethren, there is so much to do and our strength and our means are so small, that it is imperatively necessary that our weakness should be blended with the divine strength, and our want be supplied continually out of the riches of his glory in Christ Jesus. It is little I can say, and in comparison less that I can do in this cause, but the thought that my dear Saviour loves just such poor creatures as I am, helps me so much to help others, for I know they are all my brothers and sisters, and the dear heavenly Father loves them as much as he does me. May he bless you, dear brethren, in your work of ministering to His poor, destitute, and afflicted children. I thank you for your kind interest and words of cheer."

The Apostle John says, "We love, because he first loved us" (R. V.). If we can feel that these are our brethren and sisters, children of the same Father, that in ministering to them we are ministering to Christ, it makes the work a joy and gladness, to which all who have ever engaged in it with this spirit will testify.

A good sister writes thus: —

"I received yours of October 30, and went right to work to get a box of clothing ready to send to the Mission in Chicago. If nothing prevents, to-morrow evening will send a box of 100 lbs. I hope it will do some good. My whole heart and soul are in the work, whatever the Lord wants me to do. I have a homeless boy with me. His father and mother are both living, but they have abandoned him. I have the full right to the child. I did think I would send him to you, and wrote a letter stating all about the child. When I was about through writing, I thought I would look over the MEDICAL MISSIONARY, and there I saw that there were twenty-nine or thirty children advertised for homes, and I made up my mind that it would be good missionary work for me to give him a home and teach him about Jesus. He came here the 20th of August. He was eight years old the 27th of August. I have had some very serious times with him. He has had no raising, and he is so hard to manage I have not known at times what to do. But the Lord has helped me, and I read in the MEDICAL MISSIONARY some suggestions as to how to correct children, and I have tried them. Pray for me that I may use heavenly wisdom in doing all right."

We never know how much help there is in God for us till we try him, but the promise of God is that help and wisdom shall be supplied for our need, if we ask.

In the article entitled "The Outcast Poor," in our last issue, we quoted from a recent letter from the writer of this next letter. It will be remembered that this family had already taken a poor little outcast as their own, and had offered a home to some needy woman whom we might send to them.

"Now in regard to another matter. The case of the —— family of this place has now been fully developed. If you look up references, you will find the names of two or three of the children on file, of which I wrote you last winter. The mother decided she would not keep house the coming winter, if she could find homes for herself and children. They were in destitute circumstances, considered beneath the notice of the rest of the town, the poorest and lowest.

"After writing you last, telling you that we would provide a home for an unfortunate one, this case bore on my mind, and we decided we might better provide for those under the shadow of our home who were calling for aid. So, to make the matter short, Eld. —— took the two oldest boys into our Conference school, and we have the mother and babe in our own home. The Lord is working on her heart, and making transformations. Coffee, which she nearly lived on, has become distasteful to her, and she now seems to relish good healthful food, free from grease or condiments. We are rejoicing in the manifest tokens of God's love and power. Oh, how sweet it is to be engaged in the work which was and is so dear to Christ's great heart of love!

"Under these circumstances we will be obliged to ask you to erase our name from the list upon which you placed it on receipt of my last. We would gladly do more, and will as the Lord opens the way. It is a glorious work, and our hearts are rejoicing in it. We are meeting bitter feelings from some, because of taking those who have fallen, into our home, thinking it a detriment to the cause here. But this is only another evidence to us that Christ is in the work, and in him we find grace sufficient."

An aged sister writes as follows: —

"We are doing all we can. We have organized a relief society in our little church. We are few in number, but if that can assist any, we are going from house to house gathering clothing for the destitute. They are many — I don't know how the half are to be helped. I have made over garments and carried to the sick families, and oh, how glad the poor souls are! We have more than we can do here. Dear brother, pray for the blessing to rest on the few hands and the heavy work we have. I have to take in washing and go out to work to help support our own family, myself and my husband. He is 71 and I am 64, but, praise the Lord, I am stout and hearty."

It is always the poor who know best how to sympathize with the poor. Those who know what it is to toil for their daily bread are often the most ready to share it with those more needy.

A brother from Iowa sends the following interesting report of what he has been doing. Evidently he has not been idle.

"I will endeavor to make a condensed report of what I have been doing. From May 1, 1893, up to this date (Nov. 22), tracts and pamphlets given away and loaned, 1393; special pamphlets given away, 75; papers, 50; visits of all kinds, including medi-

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cal and religious, 176; second hand clothing gathered in and sent to-day to the Medical Mission in Chicago, two good sized boxes, without any charge either for clothing, boxing, or transportation."

Here is an interesting letter from a busy sister: —

"We as a family are greatly interested in the work you mention, and have for the past four or five years been caring for homeless children and others furnished us by private individuals and by the Minnesota Children's Aid Society. I have three such in my family now — all babies. I love the work, and will gladly do anything I can to help in it. There is much to do in this large city, and I long to live so near the blessed Master that he may use me to do a little of the work that needs so much to be done. There has been a Christian Help Band in running order here for some time, and they have more than they can do. I have not worked with it much, for my own home missionary society has been in need of more than usual care of late, and that seems to be my work.

"If there is anything that you can suggest for me to do or help in, I stand ready."

This good sister has indeed quite a "home missionary society." We trust that the ministry to these little ones in Christ's name will bring a rich reward.

Here is another cordial response: —

"Seeing in the *Review* your request for old clothing, the matter was placed before the Self-denial Society, and as a result, we shipped, prepaid, four sacks of clothing, which we hope you will receive at once and all right. If you are still in need, please let us know, and we will see what more can be done.

"If the little we have done may add one iota to the comfort of any of the poor creatures, we shall feel fully repaid, but we do hope it may also be the means of some soul's being brought to the knowledge of the 'Love of God.'"

One beautiful feature of the Lord's work is that the "littles" all count, both in the aggregate of the work done here and, when they are prompted by loving sympathy, in the records above. We talk about helping the masses, but it is as individuals that we reach them. If each one who is comfortably situated would help but one needy person, it would go far, to say the least, toward reaching the masses of which we hear so much.

A kind-hearted sister sends the following: —

"I am glad you let your needs be known. Ever since I knew the situation I have busied myself in seeing what I could do and what I could get others to do. I could n't make up my mind to send the things dirty nor ragged, for I know that the mission workers have all they can do, and I know that people pinched with cold and hunger are not in shape to wash and mend. I have not any money to send to buy some one a dinner, but I did raise a little sweet corn, so that I had a little to dry, and also a few beans, so I'll send some to help make somebody glad with a nice bowl of soup. I will send also two copies of the *Good Health;* it may be some one would like to read them. My neighbors here think they are very nice, and so do I, so I want to divide with my neighbors in the great Chicago. Although I never expect to see it nor its people, yet I know they are my fellow-men, and I love them too, but I want to say it in deed, rather than in word. Don't stop calling for help as long as you need anything. You may laugh at my two little cakes of soap, but I did n't know but you would like it for dressing sores or for the bath."

We appreciate the thoughtfulness that prompted this sister to wash and mend, for it is true, as she suggests, that the Mission workers have their hands more than full, and many of those who receive the clothes find them so much better than what they have that they will not stop to mend them. When the call was first made the need was so pressing that it was thought better not to wait to wash and repair the garments, but of course it is much better if they are clean and whole. As to the corn and beans, they were highly appreciated and the soap as well. Every such thing helps.

Here are several letters which are illustrations of many that we receive: —

"May the Lord bless the mission workers. Hoping that they my clothe the needy and that God may bless you all."

"May God bless you all in your labors of love. I am very much interested in reading of your work there in Chicago, as given in the MEDICAL MISSIONARY."

"I am right in the same line of work in my own town, and so your work seems doubly dear to me. May God bless the Mission, and make it the means of bringing many souls to a knowledge of the truth as it is in Christ Jesus."

CLOTHING THE POOR AT THE CHICAGO MISSION.

BY SISTER LOUISE BURKHARDT.

THE clothing with which we have been so richly blessed of late, has been a great help in our work, especially since the weather turned cold and so many people are suffering from want of warm clothing.

The demand for clothing has been so great among the people whom we meet in our district work, that we found it necessary to appoint a certain day each week, and devote the whole time of that day to the distribution of clothing. And as we go about our daily work visiting the sick and needy, and find persons who are in need of clothing, we make a note of it, and tell them where and what day to come. The first day we tried this plan, we supplied over sixty women and children with clothing. It was indeed no light task to find just the right articles for each one, but never have we enjoyed a day's work like that. They were all seated in a large room and were waited on in turn. One of the workers entertained them while Sister Lillie and I picked out the desired articles.

One mother with her six destitute children was an interesting group. The family were destitute through

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misfortune rather than crime, and had seen better days. The poor children had but one thin ragged dress each, and when it needed washing the child had to stay in bed while it was washed and dried. We supplied the whole family with full outfits, undergarments, dresses, shoes, stockings, cloaks, hoods, etc. The mother is a good needlewoman and we gave her garments to make over. The gratitude of mother and children was beyond expression.

An Italian family, the mother of which could not go out of the house because the old thin wrapper she wore was too far gone to admit of her going out, received clothing. The mother was fitted out with warm and comfortable garments, and the children were also supplied.

Many sick people have been made much more comfortable in their poor homes by flannels, and their miserable beds have been made more tolerable by donations of bedding.

The baby garments we find very useful, especially among the Syrians, who never provide clothing for the little newcomers. They wrap them in old clothes to protect them from the cold, or leave them largely without clothing in warm weather. We have fitted out a great many of these poor little things with suits.

A family of Russian Jews,— nine children, and the father out of work,— were all supplied with clothing. The children had not been able to get out for want of clothing. They could not find words to express their gratitude, and could only weep for joy.

In the large tenements the news spread from family to family, as the recipients of the clothing went about displaying in their joy the garments given them. Of course this brings us many other needy ones.

The men, too, come in for their share of attention. Some fifteen or twenty outfits a day are provided.

How much I have wished that those who sent us the clothing so liberally, and others who are ready to help in this blessed enterprise, might have the privilege of seeing the anxious little faces brighten up as they received the so-much-needed garments; and some of the mothers, each surrounded by a group of ragged children, with tears of gratitude in their eyes, uttering the words, "May God bless you." Yes, God will bless those cheerful givers who have helped these poor unfortunate ones so much by sending the clothing, in this their time of bitter need. But how much more there is to be done! Thousands are without food and shelter in Chicago. Who will help them all? And all those families who live in wretched homes, if they can be called homes, without even the necessities of life, what will be done for them? There is help needed in every direction; but above all things they need the gospel of Jesus Christ, for which the way can only be opened by a work of love.

May the Spirit of God move upon the hearts of all who are able to contribute to this glorious work, and help them thus to lay up treasures in heaven.

A CHRISTIAN HELP CONFERENCE.

BY MARY A. STEWARD.

IT was an earnest little company that gathered in the parlor of the Hospital one evening during the Christian Help Institute which has just closed at the Sanitarium. The object of the meeting was to consider plans for gospel work in connection with the Christian Help Band work. The key note for the evening was struck when Dr. Kellogg suggested as a point for discussion, How can practical religion be introduced in conversation with those whom you are trying to assist? The Doctor then followed with a few suggestions in regard to the work, giving items from his own experience.

Elder Wakeham gave a useful thought in saying, "If you have had some helpful experience in your work, repeat it to some one." He thought this plan better than a note book for aiding the memory. May it not be that the Lord knew this to be the best way to enable us to remember and profit by our experiences, when he said, "Go and reveal to others what I have revealed to you"?

Bro. Semmens, whose work has been in the Chicago Mission for some time, remarked that it took a good deal of tact to introduce religion to the class of people met with there. He had sometimes done so by speaking of their home life, their circumstances, or by asking how they had learned of the Mission. The grace of Christ enabled him to put himself on a level with them, by telling them that it was only through Christ that he was kept from the same evils into which they had fallen, and that they might have the same help. One young man was made to see the love of God by simply saying that the flowers, of which he was very fond, were the expression of God's love.

Sister Florence Cornell, of Colorado, said that when she kept her eye on Jesus and her heart was full of his love, she found no difficulty in introducing the subject of religion. Being thrown in the company of a very sinful man one time, she felt impressed to say something to him on the subject. An opportunity presenting itself, she asked him if he found much happiness in this life. His reply showed how deeply

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he had been feeling. He said he had to live so as to drown his feelings. After a short talk, he said that was the first time any one had ever said a word to him about his soul. He was shortly afterward converted, and is living a Christian life. "Behold, how great a matter a little fire kindleth!"

Brother Walston spoke of the life of Jesus, how he went about doing good. This is the essence of the gospel. He related several incidents where he had won bitter enemies of the gospel by being sociable and friendly, and by doing little things to assist them, perhaps in their work about the house or field. How often we are told that it is the little things of life which go to make up its great sum. Several others spoke of the same thing.

Brother Morse said that recently while he was visiting a Christless family, the subject of traveling on the cars came up, and they expressed fears about entering a train, on account of the great number of accidents that had taken place of late; but he told them that he never felt the least fear, because he knew that Jesus was with him, and no harm could reach him while that blessed Presence was near. They were very much impressed with the thought; the way was thus opened for other work, and they have since become Christians, learning for themselves how to trust their ever-present Help.

Sister Louise Burkhardt, lately from the Chicago Mission, spoke of a very wicked woman whom she was called to treat. The woman had never allowed any one to speak to her of Jesus, but by going to her as a nurse, Sister Louise found that she would listen to her, as she did not think she had come on purpose to convert her. In this way the dying woman received the consolations of the Holy Spirit, and before she died rejoiced in a Saviour newly found.

The one great key to success in all this work is to meet the people where they are. Gain their confidence by your genuine interest in them and their work. Let them see that you love them, however low they may have fallen, and that you want to help them. Take hold to assist them in every way in your power. Only thus can we hope to accomplish any great good in this work. And only in this way will the world be able to know that we are genuine Christians; for "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."

THERE is no use in asking God to bless the world unless we are willing to bear some of the expense ourselves.

THEY SERVE WHO WAIT.

BY MARY WOOD ALLEN, M. D.

THOU who weary, with clasped fingers,
Liest on thy bed of pain,
Why art thou not up and doing?
Is there nothing more to gain?

Hast thou garnered up all knowledge?
Is there now no work to do,—
No sad wants that need relieving,
In this world of sin and woe?

"Learn to labor," saith the poet,
"Daily strive with all thy might;
In the world's great field of battle,
Be the foremost in the fight."

Thou art mourning thine own weakness,
Striving still for strength to do,
Listen while I teach a lesson,
Hard to learn, but still most true.

Stand aside, and let the workers
Briskly pass thee at the gate,
Thou'st already learned to labor,
Now thy lesson's, Learn to wait.

In the halls of mirth and feasting
Servants stand with folded hands,
Waiting with their watchful glances
For the master's quick commands.

Yet they may remain unbidden
Through the feast to come and go,
But they serve and serve as truly
As those hurrying to and fro.

This is then thy needful lesson,
Learn it well, before too late;
Though for some to serve is labor,
Yet they truly serve who wait.

Thou art working for the hours
That within the future lie;
Thou art garnering up new forces
For the unknown by and by.

So with thanks and not with murmurs
Now accept thy lofty fate,
"Sinners well can learn to labor,
Only saints can learn to wait."

MEDICAL MISSIONARY WANTS OF SOUTH AMERICA.—There is perhaps no part of the world where medical missionaries are more needed than in South America. Medical missionary work is especially needed in the Spanish-speaking countries of this continent, in the interests of women and children. For many generations the women of these countries have been neglected and down-trodden, and, until recently, have not been allowed to learn to read or write. They have been kept secluded, and in a sort of servitude as among the Arabs. The grossest immorality prevails among the men, who, with rare exceptions, make no pretense of virtue. The influence of the Catholic Church over these poor neglected people has not been by any means salutary. The Catholic priests in Spanish-speaking countries have the reputation of being as a class grossly immoral.

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EDITORIAL. . . .

THE MEDICAL MISSIONARY FOR 1894.

BEGINNING with the January number, the MEDICAL MISSIONARY will be increased in size to a thirty-two-page magazine. This is rendered necessary by the increasing mass of valuable matter that should appear in installments. Two years ago, when the publication of this journal was begun, the enterprise was something of an experiment, although those who entered upon it had the fullest confidence that it would succeed, but its success has been far greater than was anticipated. The circulation, without special effort, has gradually increased from two hundred to several thousands. Each number of the journal now reaches 5290 families in different parts of the United States, and, in fact, reaches every part of the world where the English language is spoken.

From a financial standpoint, however, the publication of the journal has not been a success, indeed, this was not expected, as the subscription price, twenty-five cents, was barely sufficient to cover the actual cost of printing, no account being made of the large amount of labor and expense connected with the editing of the journal. It soon became necessary, however, to increase the size of the journal from twenty pages, the original size, to twenty-four pages. The subjects presented were found to require illustrations, and as suitable illustrations could not be obtained, it became necessary to entail the expense of preparing original cuts, which, in a great majority of cases, have been made from photographs obtained specially for the use of the journal.

In consequence of the facts mentioned, the publication of the journal has, almost from the beginning, been attended by a considerable financial loss. This is not regretted by the publishers, as the money invested in this manner is regarded as a contribution to the missionary objects of the journal. But, as a loss is incurred on every copy of the journal published, and as the subscription is increasing at such a rate that there is good reason to believe that within a few months at the most it will reach ten thousand or more, the publishers are admonished that it will be necessary to lessen the drain upon the treasury by increasing the subscription price of the journal to a sum which shall more nearly cover the actual expenditure. This is also required by the increase of the size of the journal.

Beginning with the 1st of January, the subscription price of the journal will accordingly be raised to fifty cents per annum. This sum is still so small that every person who is interested in the objects for which the journal is published, will certainly be able to continue receiving it as heretofore.

A larger number of illustrations, and better illustrations will be presented during the coming year than during the past year, as several missionaries who have recently departed for foreign lands, have been equipped at the expense of the journal or its friends, with photographic outfits which will be utilized in supplying original pictorial illustrations of regions which are rarely visited by civilized human beings, and have never before been fully illustrated.

The large amount of matter which is already in view, and the numerous new and interesting medical enterprises which have been recently established, will enable us to promise our readers for the year 1894, a journal, the pages of each number of which will be filled with matter of the most intensely interesting and highly useful character. We feel sure that the change of price will not make it necessary for us to cut off any of our old subscribers, and believe that the improvements anticipated will largely increase our subscription list.

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CHICAGO MEDICAL MISSIONARY NOTES.

As our readers will notice, we devote this month considerable space to a presentation of the work which is being done at our Chicago Mission. This work, which was begun only last June, has already grown to proportions far beyond our most sanguine expectations. From a small beginning in June the work has developed until at the present time its different departments afford relief to several thousand people each week. Since starting the Mission in June, the writer has spent one or two days of each week there, and has never failed to find at each visit some new feature of interest, and some evidence of the advancement and enlargement of the work. At present ten persons who have been sent from Battle Creek to the Medical Mission, including one physician, are devoting their time to the work of the Mission; several of our medical students are rendering more or less assistance in the work, besides a number of persons who have been rescued from want and degradation who devote their entire time to assisting in the various departments of the work. Altogether, scarcely less than a score of persons are employed in the various departments. The following brief summary presents in a partial way only some idea of the amount of work which has been accomplished in the six months since the mission was opened: —

At the present time the daily attendance at the bathroom and laundry is one hundred and twenty five to one hundred and sixty, the full capacity of our facilities; if the facilities were twice as great, the patronage would be proportionately large, as scores are turned away every day for want of opportunity to accommodate them. Any morning at nine o'clock a person passing by our Mission will notice a curious spectacle. Starting from the door of the bath room is a long line of men in single file, standing close together, and reaching several rods down the street. Very often it will be found that a considerable number of these men have been waiting since very early morning, shivering in the bitter cold, waiting, notwithstanding, for what? Not for amusement, or pleasure of any sort, except for the felicity of becoming clean; a chance to take a bath and wash their clothing is the inducement which brings nearly a thousand men to our Mission every week. When our Mission was started, there was not a place in all Chicago where a man could obtain a bath without paying for it. Very recently, since the death of Mayor Harrison, the city has established public baths, in honor of the late Mayor, at which a man can obtain a bath on the payment of five cents.

But the men who patronize our baths are, for the most part, men who have not even a nickel in their pockets with which to pay for a bath, or have barely enough to pay for a night's lodging, or for a penny dinner. The eagerness shown by these poor fellows to become clean and get rid of the vermin with which they become infested in the tenement houses, is a highly gratifying evidence of the beneficent work which is being accomplished by this department of the Mission.

"*You have wrought a miracle.*" — Thus exclaimed a man who was brought into the Mission a few weeks ago in a state of profound intoxication, by a friend who had visited the Mission and had through its ministration been sobered up, bathed, and clothed in clean garments and his right mind. The poor fellow was quite belligerent when brought in, and objected to having anything done for him, most of all objecting to a cool shower bath which he was invited to enjoy; he was finally induced to enter the bath, however, but at the end of four or five minutes he suddenly sprang out into the passage way exclaiming, "You have wrought a miracle, I am a sober man." And sure enough he was, the cool bath had sobered him up. It is the constant experience of our workers that men so intoxicated that they can hardly walk straight, are brought out from under the influence of liquor with remarkable quickness by the use of the cold or hot-and-cold shower bath. It rarely fails of bringing the most intoxicated man to his senses in four or five minutes. Not infrequently some poor fellow who has been on a long spree, and finds himself unable to stop drinking, comes stumbling down the stairway into the office of the bathroom and says, "Hic — I'd like — hic — some of that medicine — hic — that sobers them up," or, "Where is that doctor who sobers them up?" All our bath men or nurses at the Mission are "doctors" in the minds of the poor, neglected class with whom they deal.

One day a remarkably sooty specimen was brought in and placed in a chair by his comrade who had experienced the delight of getting clean. As one of our attendants stepped up to him he exclaimed, "Don't touch me, I'm unclean, I'm not fit to be touched." His clothing and person were certainly vile beyond description, his long hair was matted with filth, his unshaven face was black as possible, he was as thoroughly dirty as a human being could be, and with all the rest he was in a state of intoxication, but not so profoundly intoxicated that he could not appreciate the fact that his condition was a

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loathsome one. His clothing was pulled off and thrown into the furnace, as it was alive with vermin and too ragged to be worth the trouble of purification. He was placed in a bath and thoroughly scrubbed and disinfected, and at the end of half an hour came out sober and dressed in a suit of clean, but partially worn, clothes, the gift of some friend of the work. The transformation was so great that his nearest friend certainly would not have recognized him. His face, instead of being as black as that of a negro, was remarkably white, as he was in ill health and very pale. The contrast was something astonishing. He readily entered into conversation, as he was now able to talk intelligently, and to the amazement of all, he proved to be a man of unusual culture and learning, having graduated at both Harvard and Yale Universities. Misfortune, discouragement, and the bewitching influence of a powerful appetite had dragged him down to the very lowest depths of human degradation.

We might mention a great number of other interesting cases. Some of these are mentioned in this number of the journal, in letters from some of those who are at present engaged at the Mission.

Our Penny Dinners have been a Godsend to many a starving man. When the big tin vessel, containing the hot soup, is brought in at twelve o'clock, it is seldom that it does not find sixty to seventy hungry souls eagerly waiting to be fed. When our Penny Dinner Mission was opened in Chicago several weeks ago, there was not a place in the whole city where a man with only a copper in his pocket could get food enough to satisfy his hunger without stealing it. The good news of food for the hungry for a cent a meal, soon spread among thousands of lean-visaged and hollow-eyed residents of the slum district in the city, and at the present time it is very rare indeed that less than one thousand dinners are called for daily. One day, a week or two ago, the number reached one thousand four hundred. The number was at that time limited only by our capacity to serve, as there were hundreds more who were compelled to go away hungry in spite of our best efforts to supply them. The city authorities have, within a few days, taken the matter up, and now free soup is served in two or three places in the city; however, the demand for our penny dinners is almost as great as ever, as many of those who patronize our Mission are those who have sufficient self-respect to be anxious to pay for what they get, and there is a moral advantage in giving a man an opportunity to do this. A knowledge of hygienic principles in the preparation of food enables us to prepare a really wholesome, palatable, and very nutritious bowl of soup, with a portion of bread, at an actual cost of one cent for the raw material. We tell our patrons frankly that we do not give them anything, but simply sell soup at cost. The soup furnished by the city is made of bones, fragments of meat, and miscellaneous vegetables. The soup furnished at our Mission is made of the best beans or peas that can be found in market.

It must be understood that our purpose in supplying these penny dinners is not simply to feed the hungry, but it is to open the way for the dispersion of rays of light. Dinner is served at twelve o'clock daily, and at one o'clock a noon meeting is held. With the exception of one or two Sundays, the writer has addressed an audience of from two to five hundred people every Sunday since the opening of the Mission last June. Every day some one connected with the Mission occupies the hour. The most striking evidence of the appreciation of those who are the beneficiaries of the Mission is shown in the absolute silence which prevails during the speaking, and the very remarkably close attention which is given. I have never once had to ask for quiet or the suppression of any disorder, nor for better attention; and it is not an uncommon thing to look around the large audience and see scores of men, down whose vice-hardened faces the tears are freely coursing. Kindness softens the hardest heart. "Christian doing" in behalf of those who are in distress and suffering will break down the most obstinate prejudice.

Saved by a Penny Dinner.— At one of the meetings in the Pacific Garden Mission some time ago, a stalwart man, whose face showed the evidences of a long career of sin and intemperance, came forward for prayers. He made a few remarks, which we give substantially as follows: I have been on a spree for six months, drinking heavily every day. This morning I found myself with but a nickle left in my pocket; I got it changed to pennies, four of these I spent for beer in the "barrel shop" around the corner. With but one cent left in my pocket I happened to pass by the Mission. I saw the sign "Penny dinners." I came in and bought a bowl of soup. The soup was so good it seemed to touch the right spot, and I began to think it was very good of these people to come down here and make such good soup for us poor miserable wretches who do not deserve anything. And the more I thought of it the more it troubled me, and I determined to come into the meeting to-night, and now I have made up my mind to turn over a new leaf, by the help of God, and live a different life. He fell upon his knees, confessed his sin, and earnestly plead with God to help him resist

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temptation. Two weeks ago I saw him. He was still sober and, trusting in the Lord, was living an upright life. He declared at the moment he knelt down and gave himself to the Lord the appetite for liquor departed from him, and he had not the slightest desire to take it. Several similar instances have occurred, any one of which would make an interesting book if all the connecting incidents and facts were related.

Our Mission Sabbath-school.— One of the most interesting features of our work is the Sabbath-school which is held every Sabbath at eleven o'clock. From thirty to fifty little ones gather each Sabbath to receive instruction in the principles of right doing. These children are in a state of the most dense ignorance, and this opportunity in our Sabbath-school is the only one they have ever had of learning about God and the Bible. The stories of the creation of the world, of Adam and Eve, of Cain and Abel, Moses, and other Bible characters, are as new to them as to ny heathen child in Africa. On one occasion, not long ago when I had an opportunity of spending an hour with the Sabbath-school, we took with us a quantity of flowers for the little ones. As they gathered about to look at the flowers a yellow one was held up and the question asked, "What color is it?" Some thought it red, others blue, and others green, although quite a number recognized the color as yellow. Nearly half of the children present had never seen flowers growing in the ground; more than half of them had never seen a cow or sheep. These wretched little ones knew nothing of kindness nor purity, nor of the sweet nature scenes which are so important an element in the education of more favored children. Our workers are preparing to give these little ones a happy Christmas, and will improve the opportunity to point to the Giver of all good gifts, and to tell them the beautiful story of the event which Christmas is intended to celebrate.

"UNCLE JOE."

ANY one who has visited the bath department of our Chicago Medical Mission within the last few months will certainly remember Uncle Joe. He is one of the characters not likely to be easily forgotten. A tall, well-built man of over sixty years, but still erect, features strongly marked, and face deeply furrowed with hardship and exposure; but eyes bright as diamonds, a steady voice, and a firm grasp of the hand which indicates sinewy muscles upon which time has not yet made serious inroads,— this is Uncle Joe. One of these days we hope to give our readers a picture of Uncle Joe and a fuller account of his life.

A few months ago Uncle Joe was a slave to tobacco and liquor. He had used the weed freely since he was ten years of age, and had been addicted to the use of liquor almost as long—more than half a century in bondage to two of the most effective agencies which the enemy of mankind and of all good uses in the degradation of men and the demoralization of society. Uncle Joe had never been a vicious man otherwise, and for many years had felt an earnest desire to break away from the bondage which enchained him and held him in an iron grasp; but he found himself continually overwhelmed, defeated, and disappointed.

At last, a few months ago, forlorn and miserable as a man could be, without home and without friends, his wife and children having died years ago, he wandered into the Mission at 100 Van Buren Street. Such an overwhelming sense of his forlorn and lost condition and his helplessness without divine aid, here took possession of him that he was enabled to make a complete surrender, and to place himself wholly in the hands of Jesus. He prayed that God would take away from him the dreadful appetites which had wrecked his life, and especially the appetite for tobacco, which was his greatest stumbling-block. He had all his life been able to resist the appetite for liquor for a period of time, but the desire for tobacco seemed to be grafted upon his constitution, so that it was actually easier to abstain from food than tobacco. When he rose from his knees, the appetite for tobacco was absolutely destroyed, and Uncle Joe will testify to any one who will question him upon this point, that from that day to this he has not had the slightest longing for it, and in fact the smell of the noxious weed has become disgusting to him, and he cannot imagine how he ever enjoyed a pipe or a quid. The old longing for liquor sometimes returns, but he clings to the promise, "My grace is sufficient for thee," and thus far has been sustained. He lives a life of faith and consecration, and devotes every spare moment of his time to the study of the Bible and good literature, which will help him in the growth in grace.

The noble example which Uncle Joe sets before many whose condition is similar to that of his own a few months ago, is a mighty influence on the Lord's side in connection with our work. From early morning till late at night, Uncle Joe may be found at his post of duty, which is that of head

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janitor of our Mission. When our Mission workers leave at night, everything is placed under the charge of Uncle Joe, and with a feeling of absolute security that all will be guarded with the most jealous care. With his work as janitor, which includes a great amount of scrubbing, house-cleaning, the care of the fires, and the oversight of four or five assistants, Uncle Joe combines the duties of cook. Night and day the fifty-gallon soup kettle is boiling upon the big stove, requiring constant viligance that it does not boil over and that the contents do not burn; and when meal-time comes, with the stalwart form of Uncle Joe on one side, and two stout young fellows on the other, the big kettle comes down from the stove, and the contents are carried up in installments to the large hall above, where the soup is served to from 300 to 700 hungry men, who perhaps have not had a morsel to eat for a day or two; and the eagerness with which they devour the hot, savory food is ample evidence of the fact that the soup is good and well cooked, and that it is thoroughly appreciated. We shall be happy to introduce Uncle Joe to any of our friends who may be passing through Chicago, and have time to visit the Mission on Sunday, when the writer is always there. He never fails to have a courteous and cheerful word for everybody.

THE CHRISTIAN HELP INSTITUTE.

As we write, the Institute, of which we made brief mention in our last issue, is drawing to a close. Excellent work has been done by the members of the Institute, and all are enthusiastic in the various lines of study undertaken. Much more has been accomplished in these various lines than we had supposed possible in so short a time, so thorough has been the preparation, and so carefully have the classes been arranged. Much of the success has been due to Mrs. Foy's earnest efforts in arranging the daily programs. These have occupied the time from 2 to 9 P. M., except on the evenings of the regular religious services. To be sure the members have had no time to spare, and class has followed class in close succession, but no one was willing to lose anything, and class rooms have been well filled, whether the topic has been Sloyd or kitchengarden, mothers' meetings or dressmaking. "I can't afford to lose this," or "I must n't lose that," or "This next topic is just what I 've wanted so long to know," one and another exclaims, and picking up notebook and pencil, away speeds the student to the next hour's lesson.

The lectures and instructions on simple diseases and their care have been full of interest to those who have followed them. The lectures on the uses of water have given to some of us glimpses into nature's wonderful laboratory which make us long for more knowledge, and we go from them with thoughts of gratitude that such light is permitted to shine upon us.

The instructions on the proper course of action for first case of accidents and Have seemed exceedingly important, as we have reflected that life itself might sometime hang upon the use we make of these opportunities. On all these points, Dr. Kellogg has given much clear and practical instruction. He has been aided in his work as occasion required by other members of the Sanitarium Medical Faculty.

In dressmaking, the class under Miss Tabor's instructions have gained many excellent ideas on healthful dress and how to arrange it. Practical suggestions on measuring, cutting, fitting, basting, etc., not along the lines of fashionable dressmaking, but the less trodden paths of hygienic clothing for women and children, sensible suggestions about selection of materials, colors, etc., hints about cleaning, repairing, and making over clothing, and many things that the worker among the poor will be glad to know in order to impart to others, have been given. Many times poverty comes more from lack of knowledge of how to use the income than from the scantiness of the income itself; and in more than one of the classes of the Institute the suggestions given will, if carried out, bring help of a most practical sort to some who appreciate their need of it.

The kitchengarden is a place which must interest every woman, inasmuch as she either has been or may sometime be interested in housework. Some of the class no doubt have been blessed with the "real old-fashioned mother," and "know all about it from experience," but the more one knows, the more she wants to know, or ought to at least, and the march of time brings in many new and helpful ideas. The real object of kitchengarden, however, is not to teach old housekeepers, but to help them to teach the little ones that aspire to be such, and "in teaching we learn." The setting and clearing of tables, the dish-washing, the bedmaking, the washing and ironing, the "broom brigade," with the pretty songs which accompany each, are interesting to watch, whether gone through with by little girls in short dresses or large ones in long. Mrs. S. M. Baker has had charge of this part of the work.

The Sloyd classes conducted by Miss Rumery are in the same line,— something that will develop in the children a taste for work and thoroughness and inde-

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pendence in doing it. It is hard for the busy young mother to realize how much of the future helpfulness of her child, and indeed how much of the symmetrical development of character, depends on these first tender years of its life. Not only the innocent amusement of the child in making the simple paper forms, or learning to knit or sew, is "keeping him out of mischief," but the cultivation of eye and hands and, morally and mentally, the lesson of patience and perseverance, is going on.

The faithful work of Miss Burleigh in Swedish gymnastics with the class has been greatly appreciated and few have been willing to miss it.

The mothers' and children's meetings under the direction of Mrs. Kellogg and Miss Cornell, have been very interesting classes of the Institute. They have been attended by all the members, gentlemen as well as ladies, and the discussions of the various topics have been very earnest. The class have all seemed so keenly appreciate the importance of the subject and the hour has always seemed too short.

The hours devoted to the consideration of gospel work, at which Dr. Kellogg and Eld. Wakeham have presided, have been profitable ones. Some notes of one of these meetings are given in another column. Study of the Bible, and comparison of methods and experiences have made these classes very interesting. God has come very near by his Spirit.

The course closes with the annual exercises of the Medical Missionary School, an account of which will be given in our next issue. E. H. W.

CHRISTIAN HELP WORK IN MICHIGAN.

THE encouragement given to the Christian Help work by the President of the Michigan Conference has led to a rapid development of interest in this line of missionary effort. Already more than twenty bands have been organized outside of Battle Creek, and are beginning work of various kinds which can be begun without specific instruction. As rapidly as possible these Bands will be visited by a trained organizer, who will present the different features of the work and drill the workers. This work is one which is capable of wonderful improvement by training the workers, and indeed the most effective work can be done by trained workers, although something can be done by any one who has a heart and hand in the work. Consequently it is not necessary to wait for an organizer before something is done, but whoever has an interest in the work may begin at once, either individually or collectively; but whenever the work is begun in this way there is quite certain to be a demand for more instruction and preparation, and the way will be prepared for the regular organizers when they come.

The writer had the pleasure of spending Sabbath, December 23, in Detroit, Mich., by invitation of Eld. Evans. I spoke in the afternoon and evening, organizing an Auxiliary Association preparatory to the organization of a number of Christian Help Bands for work in this same city. Under the encouragement and management of Mrs. Kenyon, considerable work in this line has already been done. Four Christian Help Bands have already been organized and have engaged in such work as they were prepared to do, during the last few weeks, and with some excellent results. All have looked forward with interest to the time when the work will be more completely organized. We regard this work as a more promising field, not only on account of the great amount already waiting to be done, but in view of the fact that there are unusually large numbers of competent and interested persons all ready to take up the work. Mrs. S. M. Baker, the present matron of the surgical ward at the Sanitarium, who has had a large experience in nursing and a thorough course of instruction in all the branches of the work, will, in company with Mrs. Walston, who has also had an especially large experience in certain lines, visit Detroit within a few days from the present writing, to complete the organization of the bands, and undertake the work of training the members.

THE SANITARIUM AUXILIARY ASSOCIATION.

DECEMBER 13, 1893, a meeting was held in the Sanitarium Hospital parlors for the purpose of organizing an auxiliary of the S. D. A. Medical Missionary and Benevolent Association. Dr. J. H. Kellogg acted as chairman. On motion, Eliza B. Burleigh was chosen secretary *pro tem.*

Some time was spent by the Chairman in explaining the objects of the S. D. A. Medical Missionary Association, and the Auxiliary Associations connected with it,—also the qualifications necessary to become a member. The objects are, (1) To systematize the work so that each one can have some active part; and (2) To educate laborers in philanthropic work. All members must be interested in the work of the Society, and engage actively in the work, and must contribute at least five cents per week to the Association.

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A call was made for members, and 149 persons expressed their desire to join the Association. Dr. Kellogg then read extracts from some interesting letters relating to medical missionary work, showing the urgent demand for medical missionaries. Not only comes the call from sister States, but far away isles are pleading for some one to bring to them the gospel of health. Even India calls for help in the way of a sanitarium, that the many millions may be educated in hygienic principles. It was moved and supported that the Chair appoint a committee of three for the purpose of nominating officers, and that these persons report at the next meeting.—Carried. The following persons were appointed: Eld. W. H. Wakeham, Mrs. E. H. Whitney, and A. W. Semmens.

In closing, the great development of the medical missionary work was spoken of and the demand for earnest and faithful workers in every department of the work; hence the necessity of making thorough preparation and improving all the opportunities for gaining knowledge. Each worker must have the love of God dwelling in his heart, and be imbued with his Spirit, so that he will go forth and work as Christ did, caring for the needy and suffering, and speaking words of comfort to saddened hearts.

A THANKSGIVING DINNER.

THANKSGIVING day was a happy event for about one hundred and thirty of the poor children of the city. A friend of the work offered to give a dinner to as many poor children as would not otherwise be able to celebrate the day, if the Christian Help Bands would gather them in. The days immediately preceding our national festival were therefore busy ones for the Sanitarium Bands. Each band visited its district to find the needy children, and to learn if there were any among them who could not come, so that they might have dinner sent to them.

The dinner was given in the Hospital dining-room at 12:30. The children began to gather by noon, varying in age from five to fifteen years, all colors and shades of color, from the fairest blonde to the darkest ebony, some decently and comfortably dressed, and some so ill clad that garments had to be hunted out for them before they were comfortably clothed. As they came in singly or in groups, a deputation of children from the Home school met them and took them to the kindergarten room, where they left their wraps. From there they were escorted to the Hospital parlor, where a committee of the Bands assorted the motley group, assigning classes of a dozen children each to every two ladies or gentlemen.

This arrangement completed, each class, preceded and followed by its caretakers, marched in good order to the dining-room, taking its place quietly at the table assigned to it till the long room was filled. The tables were very tastefully arranged, and no pains had been spared to make the food enjoyable. The turkeys and chicken pies were conspicuous only by their absence; but soup, vegetables, bread, pies, and cakes which looked wonderfully tempting, but which we were sure were not dangerous in their composition, followed in succession, and oranges, grapes, bananas, and apples crowned the feast. The children were served by the children of the donor of the feast and the Home family, and the dinner passed off with perfect order.

When all were abundantly satisfied, the children, still attended by the committee of caretakers, went to the gymnasium at the Sanitarium, the only place within doors large enough to frolic in, and played merry games under the direction of the kindergarten teacher, Miss Woodworth, and her assistants.

Returning to the Hospital they gathered again in the parlor for a few songs, and then dispersed to their homes.

Meantime, other members of the Bands had been distributing the Thanksgiving baskets provided by the same donor. Sixty of them were sent out. These were not included in the usual distribution of baskets of the Bands, which are elsewhere reported. Some interesting incidents have been developed as the result of the day's work. Besides the enjoyment of the children, which was no small factor in the day's pleasure, older hearts were cheered and encouraged to take up their life burdens anew, and to some it was a Thanksgiving in the truest and best sense of the word.

But none, perhaps, enjoyed the day more than the busy ones who made the preparations and waited on the happy children. Tired as they all were when the day was done, they expressed with one accord their enjoyment of their part of the day's work.

E. H. W.

NOT what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three,
Himself, his hungry neighbor, and Me.

—*Lowell.*

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LITERARY NOTICES.

"CHRISTIAN EDUCATION," Mrs. E. G. White. Published by the International Tract Society, Battle Creek, Mich. An attractive book of 255 pages containing most valuable and practical suggestions on education, both in the school and home. The health and morals are considered as well as the intellect in the treatment of the question. The work has been compiled by President Prescott, of Battle Creek College, from the writings of Mrs. White published at different dates. The object of the compilation is to bring the matter into convenient form.

The retail price of the book is 50 cents. The usual trade discount is made to tract societies and agents.

"THE STORY OF THE CROSS," W. H. Brearly, Detroit, Mich., 25 cts. A slightly abridged account of the passion, resurrection, and ascension of our Lord, taken verbatim from the four Gospels. (Revised Version.) All repetitions are omitted, and the narrative is arranged in the order in which the events are supposed to have taken place, on each successive day. The references to book, chapter, and verse accompany the text. The prophetic references to the event with the date at which they were uttered are also given. Notes descriptive of localities, characters, etc., are introduced. The illustrations are drawn from the peasants of Ober-ammergau in their adaptation of the passion play, with the exception of one fine photo-engraving of "The Place of the Skull." The whole forms an attractive brochure of twenty pages, and a desirable addition to the Bible student's library.

IMPORTANT.

GIFTS designed for the Haskell Home and the James White Home should be addressed to them respectively. If the donors wish to be notified of their receipt, it will be necessary to put the name and address of the sender either on or in the package, distinctly marked on a slip of paper, or in a letter inclosed in the package. It is not sufficient to send a letter saying that a package has been sent, even if the shipping bill is inclosed.

Gifts for the Chicago Mission should be so marked and the name and address of the sender placed on he outside of the package.

If our friends will regard these requests, we shall be able to notify them promptly of the receipt of their gifts, so generously bestowed upon the needy, and each gift will reach its proper destination.

E. H. W.

HOME NOTES.

THE new Home has seemed to progress so slowly for some time that we have almost imagined it was standing quite still. Sickness hindered some whose presence seemed indispensable, and there were so many last things to be done and so many hindrances. But the prospect brightens. We have moved the generous stock of bedding that has been accumulating during the year, and have some furniture in. A few days now show more apparent progress than weeks have done at some times. We shall not celebrate Christmas, nor yet New Year's in the new building, but it cannot be long now, we think.

A HOMELESS little lad dropped into our midst a week or two ago. We had not expected to take any more children until we moved, and had not looked for him so soon, but we managed to make a place for him, and he seems well content.

Two children are waiting here for a chance to go to the home that is offered for them in southwestern Iowa. Baby Harry, too, has the promise of a good home, if we can get him there. The three children can go together, and the older ones are old enough to help with the baby. Their route lies together most of the way, and any one going to Lincoln, Nebraska, could take the whole party. Who wants to do the Home a favor which will be highly appreciated?

IN moving the bedding for the Home from the room where it has been stored so long to the storerooms of the new building, a number of slips with the names of the donors have been found pinned to quilts or other articles. Probably most of these articles have already been receipted in the MEDICAL MISSIONARY and elsewhere, but we give some of the names in this month's receipts, lest we should possibly have missed them previously.

THANKSGIVING Day was passed in a novel manner by the Home children, a part of it at least. Elsewhere in this issue we give an account of the dinner given to the poor children of this city. The Home family came down early and were here to wait upon the guests as they came, taking them to the room where their wraps were left, and afterward waiting on the long tables in the dining-room. After the dinner and games were over for the city children,

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dinner was provided for the Home children by the same host. In the evening they attended the services at the Tabernacle.

WE have hardly done justice to the Old People's Home in our notes thus far. It is almost a year since the pleasant little cottage was fitted up for them, and the family placed in charge of Mrs. E. A. Baker as matron. Sister Baker had been connected with the Sanitarium for nine years, was an experienced nurse, and fitted by a long and varied experience for the post she has filled so acceptably for the past year. There are twelve connected with the Home, including the matron and a capable girl to do the general housework. Ten of these are in the cottage.

They are a very pleasant family, and seem very happy together. The writer called the other morning, and found in one room an aged brother and his invalid wife entertaining a caller from another room, also an invalid, all of them very cheerfully chatting together like old neighbors who had known each other for years.

In the next room another aged couple sat, the wife engaged in reading to her husband. All of them looked as contented and happy as could be. It was a bright, beautiful day, and another old gentleman was occupied with some light outdoor tasks. The rest were also out enjoying the sunshine, and we did not see them.

One good brother has been quite ill during the fall, but is getting about again. None of the family are strong, but that is hardly to be expected in a family whose ages range from sixty-five to ninety or thereabouts.

THE family at the Old People's Home was gathering for evening worship one evening lately when the writer called. There was a chapter, a hymn in which nearly all joined, and a general season of prayer in which all the little company poured out their hearts in thanksgiving to God for his goodness.

The feeling which we have always found prevailing is one of congeniality and fraternity, and gratitude that so pleasant and comfortable a retreat has been provided for their declining years.

HERE is a donation from a swarm of bees, so to speak. A friend set apart one out of his seventy colonies of bees to work for the Home and sends us the net results. He says that only two other swarms out of the seventy did as well as this.

THE JAMES WHITE MEMORIAL HOME BUILDING FUND.

AT the S. D. A. General Conference held at Battle Creek, Mich., in March 1891, a committee was appointed charged with the duty of raising funds for an institution to be known as the James White Memorial Home for orphans and friendless aged persons, to select a site and to erect suitable buildings for the same, acting in conjunction with the General Conference committee. At the S. D. A. General Conference at Battle Creek, Mich., in February, 1893, an association was organized for the purpose of taking charge of this and other similar work, to be known as the S. D. A. Medical Missionary and Benevolent Association. The persons named below are the trustees and officers of the association. A site has been purchased, but not less than $35,000 will be required for the erection of necessary buildings and their equipment with heating apparatus, and other necessary apparatus and furnishings. The building erected by Mrs. Haskell for the accommodation of orphan children is nearing completion; but as yet no provision whatever has been made for the accommodation of friendless aged persons, the few who have already been received here being cared for in a building which has been gratuitously loaned for the purpose. The need of further contributions to the erection fund of the James White Memorial Home is very urgent. Several thousand dollars must be contributed before the trustees will be justified in undertaking the work of building.

In order to give those who contribute largely to this and similar enterprises a leading voice in their management, the association has been so organized that all those who contribute one thousand dollars or upwards will be known as founders and will become permanent members of the association. Sums of any amount may be contributed to this worthy enterprise and will be gratefully appreciated. On another page will be found convenient forms of bequest. The amount received to date is $26,384.29.

O. A. OLSEN,
A. R. HENRY,
W. C. WHITE,
S. N. HASKELL,
J. N. LOUGHBOROUGH,
G. E. TYSCKIEWICZ,
L. MCCOY, *Sec. and Treas.*
J. FARGO,
J. H. KELLOGG, *Pres.*
} *Trustees.*

UNDER ONE HUNDRED DOLLARS.— Mary F. Stillman, $10; C. M. Chamberlain, $5.

MAINTENANCE FUND FOR HASKELL ORPHANS' HOME AND HOME FOR AGED PERSONS.— A friend, $5; Willie Adams, 25c; Thomas Bickle, $99.75; Maud Cornell, 33c; Mrs. C. L. Daniels 25c; Mrs. L. M. Evans, $4.40; Geo. E. Henton, $52.40; Earl May, 38c; Roy May, 48c; Kate May. 33c; Ed. Mulhorn, $2; Wm. Mc Kinstry, $2; No name, 60c; Mrs. Mary Regan, $3.35; Albert Rivers, $11.60; Mrs. E. Stendop, $1; Chas. & Mrs. Minnie Schmidt, $2; Unknown, 45c; Unknown, sale of jewelry, $3.30; Unknown, $2.50; Sarah G. Winkler, $3; S. M. Whitcock, $2.50.

Martha Anderson, package of bedding; Mrs. G. W. Bliss, quilt; Mrs. Esther Cornwall & friends, quilt; Mrs. Christensen, package of yarn; Minnie Davis and her mother, quilt; Mrs. W. R. Evans, quilt; Mrs. J. A. Follett, comforter; Mrs. Gavis, quilt; Mrs. Eliza Hoyt, a rug; Ida M. Hebner & Orpha Soule, quilt; Halstead Church, per Erdula Lynde, package of bedding, etc.; Walter Housman, quilt; Maggie Hoxworth, quilt; Mrs. Wm. La Barr, bedding; Dollie Lehrman & Eva Davis, quilt; Elva, Alta, & Clara Leaps, quilt; Mrs. M. M. Myers, bedding & towels; Mrs. Jane Mc Dowell, bedding; Mrs. H. C. Mitchell, quilt; Effie Miller and her mother, quilt; Mrs. Allen May, quilt; No name, several handsome rugs, pieces of gingham, print, and a brown table cover; Mrs. F. W. Patterson, quilt; Mable Revis, and Mrs. J. A. Revis, quilt; Grandma Sampson and Gertie Clark, quilt; Mrs. Emma Smith, quilt; Mrs. M. E. Smith, clothing, etc.; Two little girls, quilt; Sr. Mary Van Waganer, quilt.

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S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION GENERAL FUND.

THE development of medical missionary enterprises in various parts of the world requires a general fund which may be used for other than purposes specifically indicated by the donors. An almost unlimited amount of means might be advantageously used in various directions in which assistance in the work of this Association is loudly called for. It is hoped that persons of means will remember this Association and its work in the distribution of their gifts, and that this beneficent work will also be well remembered in the preparation of wills and legacies.

Mr. & Mrs. Gobeille	$3,200.00
Miss Eva Gobeille	300.00
Miss Virginie Gobeille	605.00
John B. Langdon	25.00

CHICAGO MEDICAL MISSION FUND.

THE foundation for the Chicago Medical Mission was laid by the donation of $40,000 by Brethren Francis H. and Henry S. P. Wessels. It is understood, however, that this sum is not to be expended, but to be invested in permanent buildings and appliances. From $50 to $100 a week will be required to keep this mission in operation. Donations are solicited. Each number of the MEDICAL MISSIONARY will contain a report of the work done. We know of no place where any sum of money, great or small, is more needed or will be more appreciated than in this enterprise.

Contributions of second-hand clothing for men, women, or children, as well as cash, will be acceptable. Before sending clothing, however, please note suggestions in Relief Department in relation to contributions of this sort.

Chas. S. Baker	$50.00
J. H. Kellogg	25.00
Mrs. J. H. Kellogg	25.00
A friend	10.00
Mrs. R. S. Bartlett	5.00
G. W. Mayo	.75
Lydia Potts	10.00
Sarah Potts	5.00
R. Phipps	6.00
J. W. Thorp	2.00
Mrs. J. M. Aldrich	1.00
Mrs. J. R. Richardson	25.00
Mrs. M. A. Wagner	1.50
Mrs. Samul Cook	.50
A Friend of Jesus	.25
G. W. Mayo	.75
Mrs. W. Huie	2.25
F. D. Starr	8.00
Mrs. Jay W. Seaver	8.50
P. R. Brown	2.75

ONE hundred dollar fund for the education of ten native Hindoo boys one year:—

J. H. Kellogg	$20.00
A friend	10.00
A friend	10.00
Mrs. A. J. Gilson	10.00
Della A. Robbins	10.00
J. W. Moore	5.00

DONATIONS TO THE SOUTH AFRICAN SANITARIUM.

AT the earnest solicitation of the Brethren Wessels, and others engaged in work in South Africa, steps have been taken for the organization of an Auxiliary Medical Missionary and Benevolent Association in South Africa and the erection of a Sanitarium in that country. The following donations have already been made to this enterprise. It is believed that the remainder of the $50,000 needed for the organization of this enterprise will speedily be contributed by the friends of the work in South Africa.

John J. Wessels	£2,000
Francis H. Wessels	2,000
Peter J. D. Wessels	1,000
G. D. J. Scholtz	500

Forms of Bequests of Real Estate and Personal Property to the

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

FOR PERSONAL PROPERTY. — I give and bequeath to the Seventh-day Adventist Medical Missionary and Benevolent Association, of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, ... dollars, to be paid in ..... days after my decease to the Treasurer of said Association, to be applied to the general uses and purposes of said Association. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Association, may be named if it is desired that the sum bequeathed should be devoted to some special purpose.)

FOR REAL ESTATE. — I give and devise to the Seventh-day Adventist Medical Missionary and Benevolent Association of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, to its successors and assigns forever, all that certain (here insert description of the real estate), with the appurtenances, to be applied to the general uses and purposes of said corporation. (The James White Memorial Home, the Haskell Orphans' Home, or any other benevolent enterprise under the supervision of the Seventh-day Adventist Medical Missionary and Benevolent Association, may be named, if it is desired that the property bequeathed should be devoted to a special object.)

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THE SANITARIUM MEDICAL MISSION.

SANITARIUM HOSPITAL.

We have given so much more space than usual to other phases of medical missionary work, that our Hospital report will have to be deferred until the next number. We trust, however, that our readers will not have long to wait. The endowed beds are occupied as usual, and there is the usual proportion of free operations among the surgical cases.

MEDICAL MISSIONARY SCHOOL.

LAY MEDICAL MISSION WORK.

We often feel that we are not doing the Lord's work unless we are engaged in direct spiritual teaching. Many a one has said, "I want to give up what I am doing and go into the work." We forget that if we are consecrated "soul, body, and spirit" and all that we possess, that we *are* in the Lord's work, and that unless he calls us to something else we may render to him just as acceptable service in the spot where he has placed us as anywhere else. We may be sure if we are following his leading that if he wants us elsewhere he will call us there. The first thing is to be so fully consecrated to him that we can recognize his voice, and may safely leave the call to him. God often tests us by giving us little things to do just at hand before the call comes to a larger or more distant work. We have been greatly impressed with the ways in which God can work through us in the place where we are, as we have seen the results of what might be called lay medical missionary work. There are many who will never be able to obtain a full medical education, many even who cannot gain a full nurse's course, yet who can get enough information from sources easily accessible to greatly benefit themselves and the needy around them. And these needy include a large class, not always those who are destitute of this world's goods.

It is wonderful, or would be, if we did not know that it was the Lord's own way of working, to see how far a little practical religion will go toward bringing the gospel to others. People who would not turn out of their way to attend a religious service, who would resent as an intrusion the entrance of a Bible worker to their homes, will stop when they see professed Christians trying to relieve want and distress and ask, "What do these things mean?"

The organized form which this kind of work has taken among us we call Christian Help work. It is "help" work because it is done to help those who need help in any way. It is Christian work because it is done in the name of Christ and with the help of Christ, and with the hope that some of those whose temporal or bodily wants are relieved may find in him healing of soul as well as body.

The first band was organized at the Sanitarium in November, 1892. The month following a band was organized in Ann Arbor among the University medical students who had gone from the Sanitarium. The openings for work and the interest in the work were such that five more bands were soon formed at the Sanitarium, and another band in Ann Arbor. During the winter enough more names were offered from the members of the Sanitarium family to make several more bands, and eight new bands were formed, bringing up the number to eighteen. The work was brought before the General Conference which met in this city during February, and received a hearty commendation from that body, and resolutions were passed recommending that such organizations be formed in the various State Conferences.

From these original organizations the work has spread widely. Other bands have been formed, some fully organized and others only partially, biding the time when they could receive more full instruction and a complete equipment, and as we have before intimated, the calls have been many and pressing for competent organizers to visit the different Conferences and place the work on a more substantial and complete footing. We hope to meet a few of these calls very soon now, as we expect several workers will be ready to go out in a few days.

A summary of the work done up to the present would be of interest to our readers. Owing to the work being in only a partially organized state, the

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reports which we have received, with the exception of a few bands, have necessarily been quite incomplete, and represent less than half the work actually done. This is evident from the fact that not more than twenty bands have yet reported with any regularity, and these only during the past three or four months. As the work becomes more systematized, we shall doubtless have fuller reports, though from its very nature we can never hope to have a proper representation of the work of the bands. What we hope to do by the reports is to keep the workers in different parts of the field in sympathetic touch, and the more regular, prompt, and full the reports are, the better will this end be attained.

Lest those who are unfamiliar with this work should think of the bands as organizations of young people who devote their ample leisure to charitable work, we will repeat what has been said before, that the work is done in the spare moments of those who are already fully occupied in other callings, and everything has had to be carefully planned for,— at least this is true of the Sanitarium bands,— lest it should interfere with some other duty. The nurses have their own round of work, the mothers' helpers in some of the bands are busy matrons who know for themselves how much mothers sometimes need help. The burden bearers are usually men who have other burdens to bear, and so of all the members. Their offerings of time and strength are precious, for they do not give of "that which costs them nothing." So it is an hour here or there, or a half day if they have a holiday, a night of watching, perhaps, after a day of labor, a walk in the line of their errands of mercy, instead of an aimless stroll, or a half hour with an axe at a poor widow's wood pile instead of a game of baseball.

The work reported during the last three months is summarized as follows :—

No. of visits made	1151
" " hours of work	1208
" " persons given medical care	125
" " " supplied clothing	53
" " " supplied food	716
" " " given other assistance	22
" " gospel conversations	397
" " articles of clothing distributed	181
" " new cases visited during the week	61
Total No. of cases under observation	196
No. of children in families under observation	159
" " pages reading matter distributed	11,938
" " free bath tickets distributed	16
" " patients brought to the dispensary	20
" " periodicals distributed	295

CHRISTIAN HELP WORK IN COLORADO.

BY FLORENCE CORNELL.

JUNE was half gone when I reached home at Boulder after my stay in Battle Creek. I found many in the church eager for some of the instruction we had been receiving at the Sanitarium, especially on the subject of hygienic cookery, so a meeting was called without delay and plans laid for a course of instruction including hygienic cooking, dress, bathroom treatments, simple nursing, air and water contamination, and disinfectants. As other duties demanded so much of my time, only one lesson was usually given each day. Those who attended manifested deep interest and felt very thankful. The instruction of the Spirit of God on these subjects came to them with new power and light. We deeply regretted that all in the church could not have had the precious light and instruction on these points.

Sister Thornton, a graduate from the Sanitarium Training Class, gave the instruction in bathroom treatments and simple nursing.

At the close of the course an enthusiastic Christian Help Band was organized. The members soon found their hands full of work, and in ministering to the sick and poor they had many precious experiences, some of which have already been related, I think.

They were greatly pleased with the nurse's outfit, which came shortly afterward, and they were thereby enabled to do much more efficient work.

The plan was that we should next go to Colorado Springs, but as they were not quite ready for us and most urgent pleas had come in repeatedly from Hillsboro for the instruction, we decided to go there for at least a week or two, and give them as much as possible in that limited time. Two representatives from the church at Berthoud came to take the instruction, and one from Greeley.

Hillsboro is a farming community, and it was in the very midst of wheat harvest, but the church had voted to spend as much time each day as possible, if we would only come. So the sisters rose very early each morning to attend to the home duties, so numerous, especially during harvest time, and after the dinner work was done, the table was spread with the harvesters' supper, and away they would start for the 4 o'clock meeting, many of them going five or six miles.

At this time Sister Thornton began her lessons on bathroom treatments and nursing. Meantime I prepared samples for the evening lesson at the church, on cookery. At 6 o'clock there was brief inter-

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mission while all repaired to the church, a short distance away.

As soon as the day's work was done on the farm, the brethren quickly put out their teams, ate their supper, and started for the church, bringing the hired men with them. In some cases, when they happened to be a little late, they came without supper lest they should be late to the meeting. Two hours were spent in lessons, but after the lesson, those who listened had so many questions to ask, that it was generally 10 o'clock before the reluctant crowd would disperse.

The truths in regard to the laws of health stirred their hearts. Some in the community attended the meetings who could scarcely have been induced to attend if we had been holding a religious service. We were reminded of the statement that has been made, that much of the prejudice that prevents God's message for this time from reaching the hearts of the people, might be removed if more attention were given to hygienic reform. "When people become interested in this subject, the way is often prepared for the entrance of other truths. If they see that we are intelligent with regard to health, they will be more ready to believe that we are sound in Bible doctrines." It was easy to feed those who were so hungry for truth as were those who attended these meetings. We were especially pleased to see the zeal and earnestness on the part of the young on these subjects.

On the morning of the last day we were there, the sisters came together, some of them from a distance of ten and eleven miles, bringing raw material, and all day they practiced cooking, according to the lessons they had been having. It was a very enjoyable day, but some feared they could not adopt this way of cooking because their hired men would not eat such plain food.

In the evening a long table in the church was loaded with these samples. The church was filled with very much interested hearers. At the close of a two hours' lesson, they were allowed to examine and taste the samples. All seemed highly pleased, at least there was nothing but crumbs left on the table when they finished asking questions. Many of the hired men declared they would like to work where people cooked that kind of food.

The lessons on fever nursing were greatly appreciated, as fever had been quite prevalent there.

After the lesson on the injurious effects of tight clothing, we were glad to learn that quite a number laid aside their corsets.

A good strong Christian Help Band was organized here. This, however, was not entirely new work for them, as the church had been forward in this line of work for some time, but now they felt that organization and instruction gave additional strength to their work. We left them rejoicing in what they had learned.

In Denver there is a church of about 200 members, but they are greatly scattered throughout the city. It was in many respects a hard field in which to labor. Much prejudice existed, probably on account of not understanding the principles of hygiene; yet there were quite a good number who were hungering for these things.

Instruction was given each day in two parts of the city, one in the morning and one in the afternoon. About twenty or thirty attended each of these meetings, who were deeply interested. Here, as before, the light and truth brought out from God's word was clear and powerful, and prejudice melted greatly. That these things really were received, was evidenced by the fact that reforms in eating, dressing, etc., began in the homes of many who attended.

We labored under the disadvantage of having to cook samples for both classes at the same time, and then carry them across the city to one of the classes. In a few days another lesson on other subjects was given after the cooking lesson, making four lessons a day for me to teach.

I was very weary from my summer's work and suffering great pain from rheumatism in my ankle and hand, yet I felt God's sustaining power and He greatly blessed these feeble efforts, and each day gave a victory for health reform.

I have so recently given an account of the talk given at this place on the subject of flesh eating and its effects that I will not repeat it here.

Three Christian Help Bands were organized to work in different parts of the city. The following week Sister Thornton went down and gave them the instruction in nursing, etc., which she reports was much appreciated.

One of these Bands has recently started a Christian Help Home.

The Home is carried on principally by several sisters, who are rich in faith, though poor in this world's goods. They rented a brick building down near the business portion of the city, and opened a laundry, where employment is given to quite a number of needy people. Some of these persons work by the day and some by the hour. Dinner is furnished free. These poor people in turn tell their neighbors, and so many people come flocking to the Home for employment, or for old clothes, or food

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As the Home cannot furnish employment for so many, an attempt has been made to find employment for them elsewhere, and about fifty people have thus far been helped in this way.

Quite a number have been taken into the Home for a day or two, or a week or two, until they could care for themselves. Already its work is being recognized, and occasionally a baker will stop and leave a large basket of bread, and bushels and bushels of old clothes are sent there by wealthy people to be distributed. Some old clothes and also some vegetables have been shipped to them from a farming community out of town. They feel that the Lord has richly blessed them in their work, but they greatly lack means to enlarge the work according to the increasing demands upon them. As the health principles of the institution are becoming known, a demand is growing for them to keep Sanitarium health foods on sale, but they lack the capital to do so.

As suffering increases with the approach of cold weather, they greatly feel the lack of means to do all that they see ought to be done.

MONTHLY SUMMARY OF THE CHRISTIAN HELP WORK.

THE following summary represents the work of the Sanitarium Bands for the month of November:—

Band	No.	5.... 57	Visits.	Band	No.	13.... 46	Visits.
"	"	6.... 47	"	"	"	15.... 56	"
"	"	8.... 31	"	"	"	16.... 21	"
"	"	9 ... 23	"	"	"	17.... 35	"
"	"	11.... 31	"				
				Total.....		347	

Hours of work	240
Cases given medical care	20
Visits made by a physician	10
Gospel conversations	74
Baskets of food distributed	340
Baths or treatments given	16
Persons given other assistance	6
Children under observation	60
Other cases under observation	60
New cases for the month	24
Pieces of clothing given away	100
Persons supplied	25
Pages reading matter distributed	1814
Periodicals distributed	94
Persons referred to leader for assignment	11
Donations received	$3.85

One lady had been suffering for several days with pain in side and back, could not draw in a full breath or turn on left side. Treatment entirely relieved her. She was very grateful and asked the nurse to come again soon.

Brother Paul E. Gros gives the following incidents of his work: —

"When the members of the bands were requested to invite children who are poor to the Thanksgiving dinner given them recently, I visited the poor families in my part of our district for this purpose. One father (colored) was much pleased to have his four motherless children invited, times having been hard because of scarcity of work and cold weather. When his children came to the dinner, we found that one had quite ragged clothes and decided to furnish him some better ones. We found a vest, coat, and overcoat that would fit him and his brother among the things sent by kind friends for such needy ones. Then a well-filled basket was taken to the home of this and other families. The father's heart seemed filled with pleasure and gratitude to the givers and to the Lord, the true source of all good and perfect gifts. Meeting a friend the next day after Thanksgiving, he began to tell him what a good time his children and himself had had. 'I am unworthy,' said he, 'of any such favors, and I can't tell you how grateful I am.' At this point his eyes filled with tears and his voice was choked by weeping. He managed to say at length, 'For a long time there has been no prayer at my house, but last night we could not help praising the Lord for his goodness to us.' The scene cannot be described, but a young man who was present said to me that he was himself so impressed that he could not refrain from weeping. How well this illustrates the plan of work of our dear Saviour. 'But after that the kindness and the love of God our Saviour appeared,' 'He saved us.' Titus 3 : 4, 5.

"An old couple whose grandchildren attended the dinner were moved in the same manner. The man, who is 73 years old, said to me, 'I have had a good Christian bringing up, but have not followed the good instructions I received; it is time for me to follow the Lord.' I tried to turn their attention to Jesus. He whose law prompted us to look after the temporal welfare of needy ones; he who came to preach the gospel to the poor, was and always is, when it is done, present to draw them to himself. Thus far I have met only with what appears to be genuine gratitude for assistance rendered."

The Ann Arbor students have reorganized for the school year since their return, making four bands. They have not sent in a tabulated report as yet,

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though doing good work. We will give them more space next month.

The Boulder Band, No. 18, reports for November as follows :—

No. of visits made	37
" hours of work	83
" persons given medical care	3
" " supplied with clothing	1
" articles of clothing distributed	1
" persons supplied with food	2
" " given other aid	1
" gospel conversions	13
new cases visited during the week	2
" pages reading matter distributed	690

CLOTHING FOR THE MEDICAL MISSION IN CHICAGO.

THE call for partly worn clothing for the Chicago Mission met with a prompt and almost overwhelming response. Day after day the packages poured in,—barrels, boxes, sacks, packages, until the Mission workers began to fear that they would have to move out to make room for the clothing before they could get around to sort it for distribution. The little storeroom of the Mission succumbed first, boxes and barrels filled every available foot of space from floor to ceiling. Then the workers began to carry the packages as they arrived upstairs, and the rooms used for storage and domestic work were soon filled. Then the large room used for the school was opened to receive them, and here the workers spent hours assorting the clothing till the appearance of the room suggested a second-hand clothing store. Clothes of all grades, shapes, styles, and conditions piled up in ever increasing heaps on all sides, till it seemed as if Chicago's poor must be warm for once in their pitiful lives.

But O how rich the workers felt as they regarded the piles of clothing and thought of the filthy, tattered rags that could now be committedto the flames; of the pinched, blue, shivering forms that they could clothe warmly and decently; of the anxious mothers to whom the keen winter blasts and the scurrying snowflakes brought only deeper anxiety, and the pitifully old child faces that would brighten into a semblance of childhood at the receipt of these comfortable garments.

The scant room at the Mission made it necessary to ask that further donations be sent to Battle Creek, where we could have room to look it over before sending it on. Here, too, the packages came in generously. One day they amounted to 1300 pounds weight. In all about 250 packages have been received.

And now as to what has been done with them. The small dormitory shown in one of the cuts of the Mission has been fitted up with shelves, and the assorted clothing put in available shape for ready distribution. The beds have been moved to the school room to make more room. Of the distribution of the garments we will let "Sister Louisa," as she is known among the children in the vicinity, speak Hundreds of families have been supplied with clothing.

The names added below are those given in the letters which accompanied the donations. In most instances the packages have been made up of contributions from a church or neighborhood, and we trust that all the donors who have helped to make up the gifts will accept our cordial thanks in behalf of the poor. We echo most heartily Sister Louisa's wish that all who have contributed might have seen the distribution of their gifts. They would need no thanks from us to assure them of their appreciation.

E. H. W.

Andrus, Mrs. Nellie, Carlton Centre, Mich.
Anderson, Mrs. Flora F., Oxford, Wis. (for church.)
Atkinson, Geo. W., Mansfield, Ohio.
Andrews, Mrs. Nellie, Carlton Center, Mich.
Alden, A. D., Red Cloud, Neb.
Brown, Dora, Sharpsburg, Iowa. (for church.)
Blair, Mrs. M. J., Mill Village, Pa.
Bishop, M. A., Parma, Mich.
Broudt, Ellen, Decatur, Mich. (for church.)
Behmer, Retta, La Grange, Ohio. (for church.)
Baker, P. W., Grinnell, Iowa.
Brooks, Mrs. D. T., Albee, S. Dak.
Bradley, Hattie E., W. Haven, Conn.
Burgeson, C. E., Alexandria, Minn.
Burt, Mrs. Edward I., Walker, Mass.
Bowen, Mrs. E. A., Kent City, Mich.
Burnett, Mrs. Geneva, Linwood, Kansas.
Bell, Charles, Union City, Mich.
Burroughs, Adella, Rich Hill, Mo.
Barraclough, Mrs. Tillie, Trinidad, Colo.
Batson, Mrs. C. H., Pine Island, Minn.
Brown, P. R., Parkersburg, Iowa.
Beckwith, F. L., Fenton, Mich.
Beasly, O. L.
Barer, Mrs., Archbold, O.
Bliss, Mrs. G. W.,
Beebe, E. I., Ovid, Mich.
Brackett, E., So. Monterey, Mich.
Butzer, J. L., Spartansburg, Pa.
Crane, Theo. F., Grinnell, Ia.
Carlson, Mrs. C., Evansville, Ind.
Campbell, C. F., Portsmouth, N. H.
Corbit, Mrs. A. M., Bethlehem, Iowa. (S. S.)
Clarke, Jno., Hastings, Mich. (for church.)
Cooper, Ed G., Sheridan, Ill. (for church.)
Collins, Ettie, Archbold, Ohio.
Coleman, A. M., Battle Creek, Mich.
Cornell, Rosa, Princeville, Ill.
Connors, John, Parker, S. D.
Charlton, Callie, Keota, Iowa.
Clark, Laura L., Fremont, Mich (for church.)
Cash, J. E., Sumner, Wis.
Cole, Miss Esther, Cor. Sec. W. C. T. U., Kirkwood, Ill.
Caldwell, A., Leon, Iowa.
Carman, J. T., Potterville, Mich.
Collins, C. B., Pleasant Hill, Mo.
Comins, J. S., Holyoke, Mass.
Cole, S. U., Hamler, Ohio.
Davis, G. L., E. Mandarn, Fla.
Daniels, Mrs. J. D., Grand Rapids.
Dingman, Darwin, So. Bolton, P. Q.
Devinney, A. J., Golden Springs Neb.
Dustman, Limanville, O. Mich.
Dykeman, J. P., Holland, Mich. (for church.)
Dasher, C. J., Utica, Mo.
Dennis, J. D., Williamston, Mich.
Dibble, Mrs. M. F., N. Parma N. Y.
Daley, Mrs. E. H., Hamilton, Mo.
Dorcas, Mrs. Flora, Cedar Rapids, Iowa.
Emerson, Nettie, Mc Cord, Wis.
Emerson, Annie M., Sauk Center, Minn. (for church.)
Eggleston, Mrs. W., Wilhelm, N. Y.
Eastland, M. E., Richland Center, Wis.
Eaton, W. C., Jeddo, N. Y.
Fairbank, Mrs. Emily, Chase's Mills, N. Y.
Farnsworth, Mrs. Elgin G., Washington, N. H.
Fix, Austin, Newark, Ohio
Foster, Mrs. R. F., Johnson, Vt.
Fredericks, Ellen, Hamler, Ohio.
Fisher, Jno. R., Orangeville, Ill
Fenner, H. A., Judds Corners, Mich.
Ferren, Everett, Eldorado, Kansas (for church.)
Froom, E. E., Belvidere, Ill.
Frazee, J. E., Middletown, N. Y.
Gorham, Mary C., Spirit Lake, Ia (for the Presb. Church Society
Graham, Mrs. B., Bucklaud, Mass
Gregory, E. V., Battle Creek, Mich
Godard, A., Rogers, Ark.
Ghee, Mrs. A. E., Syracuse, N. Y.

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Glick, Mrs. M. Bartlett, La Fayette, Ind.
Gibson, Jno. W., Iroquois, S. D. (for Miss. Socy.)
Gilbert, T. L., Meridian, Mich.
Greer, Mrs. S. I., Aledo, Ill.
Ginley, I. H., Coopersville, Mich.
Griffith, Mrs. Jane, St. Elmo, Ill.
Gleason, Alex, Buffalo, N. Y.
Huard, Mrs. S. I., Lynxville, Wis.
Hill, Dr. Wm., Rochester, Ind. (for church.)
Hammond, B. C., So Stukely, P. Q.
Hanson, Mrs. Alina, Webster, S. D.
Hayes, Mrs. R., Battle Creek, Mich.
Herald, B. C., Bluford, Ill.
Hanson, P. A., Ruthven, Iowa.
Hogue, S. R., Marshalltown, Iowa,
Hagerman, Mrs. F., Birmingham, Iowa.
Hale, A. N., Brownville, Neb.
Harris, E. M., Washington, D. C.
Hartman, Chas., Danvers, Mass.
Heald, Mrs. A. W., Windham, N. H.
Hall, Jno. E., Akron, Mich.
Hamblin, Mary, Sand Bank, N. Y.
Hall, C. A., Wichita, Kansas.
Haughey, A. G., Sabine, Ohio.
Hoyt, Andrew and Julia A.
Humphrey, J. H., Cutting, N. Y.
Hedgecock, Mrs. Lillian, Alliance, Neb
Holden, C. O., W. Valley, N. Y.
Hammond, Mrs. H. Fairfield, Me.
Hogue, S. R., Marshalltown, Ioa.
Hillman, W. F., Dodge Centre, Minn.
Hawkins, Mrs. Wm. H., Eaton Rapids, Mich.
Hine, Mrs. W., Erie, Pa.
Hicks, F. H., Salamanca, N. Y.
Ingalls, J. B. & Mary E., Arcadia, Wis.
Johnson, Jonas, Barbers Mills, Ind.
Jeys, Thos. H., Beebeetown, Iowa.
Jernegan, A. B., Lynn, Mass.
Jones, H. R., Coldwater, Mich.
Jeffers, C. T., Sioux Falls, S. D.
Keef, Mrs. Emma J., Hutchinson, Minn.
Kerk, Nell, Twin Bluffs, Wis.
Kraushaar, Mrs. I. N., Medford, Minn. (for church.)
Kendall, C. E., Short Falls, N. H.
Kimkel, C. J., Winona, Minn. (for church.)
King, Mrs. R. C., Storm Lake, Iowa.
Kubitshek, Mrs. H., Charlton, Iowa.
Klostermyer, Elsie J., Rockville, Mo.
Kloss, Jethro, Tampa, Fla.
Lindstrom, Jno., Lansing, Iowa.
Lecklider, S. J., Gas City, Ind.
Lay, Nellie I., Hopkins Sta., Mich. (for Monterey Church.)
Lays, James, Brockton, Mass.
Lewis, Silas, Albany, Wis. (for Attica Socy.)
Lea, Mrs. E. C., Verona Mills, N. Y.
Lafferty, R. J., Bellville, Ohio.
Lawrence, M. C., Glenlock, Kansas.
Martin, C. N., Miles City, Mont.
Morey, Mrs. E. A., Newton, Kan.
Marvin, Mrs. Caroline M., Baldwinville, N. Y.
McKinnon, Mrs. O., Casnovia, Mich.
Mattson, Mrs. Mary, Tuna Creek, Pa.
Marvin, May J., Hamburg, Ioa.
Miller, W. W., Springfield, Ohio,
Merritt, J. E., Galva, Ill.
Meyers, Mrs. E. E., Little Horse Creek, Wyo.
Merry, Mrs. Emma L., Vineyard Haven, Mass.
Mc Dowell, Mrs. J. E., Pomona, Cal.
Mc Dermand, Lida, Chase, Mich.
Mc Dowell, Mrs. Geo., Mt. Sterling, Wis. (for church.)
Maynard, Mrs. Emma, Sears, Mich (for church.)
Mc Curdy, Helen L., Mc Bain, Mich.
Mott, Josephine E., Monica, Ill.
Myers, Mrs. Lena, Poseyville, Ind.
Morehouse, Mrs. Mattie Luke, Ceresco, Mich. (for church.)
Meredith, M. L., Kanawha Station, W. Va.
Morton, Mrs. S. B., Portland, Me.
Nellis, S. W., Kent, Wash.
Newlan, Jacob, Lovington, Ill.
Newcomb, Mrs. Mary, Akron, N. Y.
Owen, Mrs. Fred, Little Prairie, Wis.
Owens, Mrs. M. M., N. Warren, Pa.
Ogden, L. M., Ithaca, Mich.
Olds, Lucy M., Topeka, Kansas.
Parker, P. D., Lake Odessa, Mich.
Payne, W. L., Charlemont, Mass.
Pearce, W. E.
Phellis, Mrs., Archbold, O.
Patterson, F. W., Massena, Iowa.
Punches, Louisa, Hamler, Ohio.
Pickles, S. J., Entrican, Mich.
Proctor, Mrs. A. C., Mt. Hope, Wis. (for church.)
Payne, Mrs. W. L., Charlemont, Mass.
Palmer, Daniel, Sherburne, N. Y.
Palmer, W. K., Ferry, Mich.
Palmer, Emily, Oneida, N. Y.
Parker, C. A., Lavaca, Neb.
Pierce, Mrs. E. M., Clear Lake, Iowa.
Quick, Sarah, Leonardville, Kan.
Rice, F. J., Appleton City, Mo. (for church).
Rockwell, C. O., Roaring Branch, Pa.
Rogers, N. C., Acton, Ind.
Rockwell, C. O., Roaring Branch, Pa.
Rugg, Mrs. M. E., East Templeton, Mass.
Russell, I. N., Newark, W. Va. (for church).
Ross, Mrs. H. O., Montezuma, Ind.
Robinson, Mrs. A. H., Vilas, S. D. (for church).
Rounds, L. D., Albia, Ia.
Rothrock, J. T., W. Salem, Ill.
Rich, Lottie M., Hillsdale, Mich.
Rowe, L. A., Titusville, Pa.
Rowe, Mrs. Nellie M., Torrington, Conn.
Randall, Lizzie L., Monroe, Ia.
Ross, J. R., Montezuma, Ind.
Rockwell, C. O., Roaring Branch, Pa.
Radabaugh, Jas., Ottawa, O.
Ring, A. F., Gibbon, Neb.
Randale, Mrs. G. H., Flint, Mich.
Rea, Mrs. Emma, Auburn, Me.
Sevener, John G., Mt. Morris, Mich.
Seeley, J., Binghampton, N. Y.
Stemson, Mrs. F. C., Goodrich, Mich.
Smith, Mrs. U., Battle Creek, Mich.
Steward, Mrs. M. E., Battle Creek, Mich.
Stone, Mrs. S. D., Apponaug, R. I.
Seeley, D. R., Fayette, Ia.
Stewart, E. L., College View, Neb.
Seaward, E. H., Sterling, Kan.
Smouse, C. W., Mt. Pleasant, Ia.
Stillman, O. L., De Ruyter, N. Y.
Small, Lucy A., Cliff Island., Me.
Slife, N. A., Paralta, Ia.
Sanford, Mrs. C. A., St. Cloud, Minn.
Sanborn, Mrs. H. T., Sparta, Wis.
Snow, T. B., Milwaukee, Wis. (for Dorcas Soc'y).
Smith, Madie, Keysburg, Ky.
Straight, H. L., Charlotte, Mich. (for T. & M. Soc'y).
Saxton, Mrs. Lydia, Lakeview, Mich. (for church).
Tucker, Mrs. A. G., Montclair, Ind.
Trotman, M. E., Traverse City, Mich.
Tegart, S. I., Clinton, Kan.
Turner, Clara B., Marion, Ind.
Thayer, Mrs. C. W., Buckland, Mass.
Talmage, C. L., Chesterville, O.
Tucker, H. B., South Lancaster, Mass.
Thompson, Mrs. H. E., Valley Center, Kan.
Thompson, Sarah B., Jamestown, Pa.
Tompkins, Mrs. M. E., Granton, Wis.
Tabor, Mrs. J. B., Lodi, Wis.
Van Dervort, Jessie F., Dayton, O.
Van Doren, Mrs. L. T., Minneapolis, Minn.
Van Dusen, Mrs. M. E., Lowell, Mich.
Veeder, C. S., Hillsdale, Mich.
Votaw, Mrs., Battle Creek, Mich.
Ward, O. H., Lundy's Lane, Pa.
Watson, Anna, Milford, Ind.
Willis, H. K., Pleasant Hill, Mo.
Wood, G. H., Roscoe, Ill.
Wolverton, Mrs. S. M., Effington, Kan.
Wilcox, Mrs. Bettie, Athens, Vt.
Wagor, Mrs. S. D., Winterset, Ia.
Wickware, Mrs. Jas., Antigo, Wis.
Wheeler, L. L., Brookfield, N. Y.
Westphal, Mrs. G. C., Howell, Mich.
Wright, M., Alma, Mich.
Wilson, James, Wheeler, Mich.
Whitehead, F. L., Arlington, Va.
Watros, J. N. Norwalk, O. (for church).
White, Mrs. C. P., Battle Creek, Mich.
Watson, Jno. W., Ottawa, Ill.
Wilkinson, Mrs. J. M., St. Charles, Mich.
Westhooke, Minnie, Scotts, Ia.
Willings, Louisa, Willis, Mich. (for church).
Warren, Ellen M., Riverside, Mich.
Waterman, C. C., Amos, W. Va.
Wallace, Della, Grinnell, Ia.

MISCELLANEOUS.

S. D. A. Church, Farmersburg, Ind.
S. D. A. Church, Providence, R. I.
1 barrel, Jackson, Mich.
2 boxes, Bear Lake, Mich.
Clothing, Findlay, O.
So. Norridgewock Church, So. Norridgewock, Me.
Reader of the *Review*, Bourbon, Ind.
Reader of the *Review*, Waterloo, Ia.

MONTHLY REPORT OF CHICAGO MISSION.

Baths given	1475
Other treatments	975
Dressings applied	412
No. of persons using laundry	1001
" " " taking baths	1418
" " " given treatment	1042
" " " prescribed for at dispensary	727
Visited by nurse	88
New visitors to laundry	765
" persons given baths	638
" " treated	523
" " prescribed for	240
" " visited at home	46
Prescriptions filled	156
Packages food supplied	31
Lunches given	260
Penny dinner tickets sold	$35 54
Garments given away	1243
Tracts given away	1260
Testaments given away	20
Gospel conversations	1614
Visits by nurses	124
Cash donations	$25 93

BRO. JOHNSTON writes of the Chicago Mission: "Beside the work reported, we have been very busy making some changes in our rooms upstairs, and re-arranging generally, and a great deal of time has been spent in sorting clothing. We are working at so great a disadvantage on account of lack of room that such a report represents only a small portion of the actual labor done, and nothing of the long hours put in. We are praying and trusting that means will be sent to extend our work, for as cold weather comes, what can we do for the poor people who ask for admittance? When our rooms are full, we can only say, 'No, boys, we cannot take any more now, we are filled up.'"

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RELIEF DEPARTMENT.

[THIS department has been organized in the interest of two classes: —

1. Young orphan children.
2. The worthy sick poor.

The purposes of this department, as regards these two classes, are as follows: —

1. To obtain intelligence respecting young and friendless orphan children, and to find suitable homes for them.

2. To obtain information respecting persons in indigent or very limited circumstances who are suffering from serious, though curable, maladies, but are unable to obtain the skilled medical attention which their cases may require, and to secure for them an opportunity to obtain relief by visiting the Sanitarium Hospital. The generous policy of the managers of the Medical and Surgical Sanitarium has provided in the Hospital connected with this institution a number of beds, in which suitable cases are treated without charge for the medical services rendered. Hundreds have already enjoyed the advantages of this beneficent work, and it is hoped that many thousands more may participate in these advantages. Cases belonging to either class may be reported in writing to the editor of this journal.

The following list contains the names and addresses of persons who have kindly consented to act as agents for us in this work, and who have been duly authorized to do so. Facts communicated to any of our local agents in person will be duly forwarded to us.

It should be plainly stated and clearly understood that neither orphan children nor sick persons should be sent to the Sanitarium or to Battle Creek with the expectation of being received by us, unless previous arrangement has been made by correspondence or otherwise; as it is not infrequently the case that our accommodations are filled to their utmost capacity, and hence additional cases cannot be received until special provision has been made.

Persons desiring further information concerning cases mentioned in this department, or wishing to present cases for notice in these columns, should address their communications to the editor, Dr. J. H. Kellogg, Battle Creek, Mich.

☞ He wishes especially to state that those who apply for children will be expected to accompany their applications by satisfactory letters of introduction or recommendations.]

A SEVEN-YEAR-OLD (No. 129).— A little boy seven years old, in California, has lost his mother, and the father has given him to some aged people who do not feel able to bring him up right. He is of German parentage, with light hair and good health. Will not some one make a home for him

---

TWO BROTHERS (Nos. 131 and 132), from Michigan, are in need of a home. One is five and the other ten years of age. Their mother died some two years ago, and the father is not able to care for them.

TWO MORE BOYS (Nos. 133 and 134) are in need of a home. These also live in Michigan. They are three and five years of age, have good health, with brown hair and eyes. Here is a good opportunity for doing missionary work in bringing up these children to be a blessing to the world. Who will undertake the task?

MOTHERLESS.— Another little boy and girl (Nos. nd 144), in Kansas, have been left motherless, and the father's health is so poor that he is anxious to find homes for his children before he is called away from them. They are good children, well-appearing, and have good health. The little boy is nine and his sister six years old.

WHO WILL HELP?— Here are two boys (Nos. 163 and 164) from North Carolina, who want homes. The father and mother are both dead. They are bright, intelligent boys, and, as the application says, would make somebody's home brighter. They are eight and eleven years old respectively.

No. 165 is a strong, healthy boy, nine years of age, who needs a home. He is in Michigan.

ANOTHER BOY (No. 168) from Michigan, ten years old, is in sore need of a home. He has lived on a farm, and is rather small for his age, though in good health.

TWO BROTHERS.— From Pennsylvania comes another call for homes for two boys (Nos. 169 and 170), three and eight years old. They both have good health, the younger one has dark hair and eyes, and dark complexion; the older one, dark hair and light brown eyes. They have had good care till their mother died, and have not been allowed to run on the street, so have good characters to recommend them.

A BOY eleven years old (No. 174), of German parentage, is in need of a home. He has dark brown eyes and hair, is four feet high, and a good tempered, obedient boy. He lives in Illinois.

Two little boys in Pennsylvania (Nos. 175 and 176), one aged four and the other two years, have been left destitute. They are stout, well-built little fellows, bright and intelligent, and have had very good training. They have never been allowed to run upon the street, and are "real good, attractive boys."

Two little waifs, eight and ten years of age (Nos. 177 and 178), are left without a home or kind care from any one. The only love they know is that which they each have for the other. They are in Minnesota. They have blue eyes, light hair, and excellent health, and seem to be very affectionate.

No. 180 is a little boy eight years old, living in Kansas. He has been abandoned by both father and mother. He has good health, and is a bright, lively boy. He needs careful training, but Christian kindness and love will doubtless yield a rich harvest.

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A MICHIGAN boy (No. 181), seven years old, needs a home. He has blue eyes, light hair, and good health, and has been taught good manners.

A BOY WANTED.— A gentleman living in Oregon wants to take a boy who is large enough to help him on the farm. He would like a boy about fourteen years old.

A BAND OF FOUR.— Here comes a band of four boys (Nos. 189–192), to claim our attention and sympathy. Their ages are three, nine, ten, and eleven They all have dark eyes and auburn hair. With the sad life they must have lived, they have not had the right kind of training, and hence will need careful watch-care from the ones who undertake their rescue. Has not some good Christian heart faith enough to take one of these lambs of the fold and bring him up for God? Surely the promise of grace and wisdom sufficient is not alone for those who minister to the children who seem the most promising. God alone knows what destiny awaits any one of his little ones.

LITTLE blue-eyed Harold, only four months old (No. 193), is a bright baby boy waiting for some one to catch him up to their heart and home. He is in Michigan.

HERE is another Michigan baby (No. 194), seventeen months old, with blue eyes and light hair. How dreadful it seems for such little wee men to be left out in the cold this winter weather. Surely some cosy fireside would be wonderfully brightened by their childish prattle.

A MOTHER in Iowa wishes her boy (No. 195) placed in a family of Seventh-day Adventists. He is ten years old, has no bad habits, is a fine looking lad, with brown hair and eyes, and an American.

Two little Swedish children, aged five and six (Nos. 196 and 197), demand a share of sympathy, for their father is dead, and their mother is too poor to take care of them. She has done the best she could, but is unable to do more. They have good health, and are nice appearing.

No. 198 is an orphan boy who has lost his mother and father, and has been living with his grandparents. They are very old, and cannot take proper care of him longer, so desire that a home be found for him. He is nine years of age, has dark eyes and light hair and of fine appearance. Here is an opportunity for some real missionary work, for this little fellow has been quite neglected.

WE are happy to announce that six little ones have recently found homes through the medium of this department. Nos. 139 and 140 have found a home in Michigan; Nos. 172, 186, and 187, in Iowa; and No. 188 in Quebec, Canada. One letter speaks of the little one's being contented and happy in his new home. The others have not reached their destination, but we expect that by the time this paper goes to press they will be well settled and happy in the homes which the love of Christ has opened for them.

PERSONS making application for children advertised in this department, are requested to send with their applications the names and addresses of two or more persons as referees. If possible these referees should be known, either personally or by reputation, to some member of the Board of Trustees.

CLOTHING FOR THE POOR.

THE call for clothing of all kinds and the numerous offers to supply assistance of this sort, have led us to organize a Clothes Department to receive and properly distribute new or partly worn garments which can be utilized for the relief of the very poor. In connection with this work it is very important that a few points should be kept in mind and carefully observed: —

1. Clothes that are so badly worn that repairs will cost more in money or labor than the garment is worth, will of course be of no service. Garments that are old, though faded, or which may be easily repaired by sewing up seams, or made presentable by a few stitches judiciously taken in some point in which the fabric is nearly worn through, may be utilized to most excellent advantage. But garments so badly worn that they need extensive patching, or clothes which have become much soiled and grimmy by long use in some dirty occupation, should find their way to the rag bag instead of the missionary box.

2. Freight must always be prepaid. It costs as much to send 25 pounds or any amount less than 100 pounds as to send the full 100 pounds; consequently it would be well for those who think of sending clothes to be used in this department, to put their contributions together in one shipment, so as to get the benefit of the 100-pound rates. *We are obliged to ask that freight should be prepaid as a means of preventing loss to the work in the payment of freight upon useless packages.*

3. Clothes that have been worn by patients suffering from any contagious disease — such as typhoid fever, erysipelas, consumption, and skin disorders of all sorts, as well as scarlet fever, measles, mumps, diphtheria, and smallpox — should not be sent. Infected clothes may be rendered safe by disinfection, but we cannot trust to the proper disinfection of such garments by those sending them, who, in the majority of cases, are quite inexperienced in such work; neither should those who unpack the clothes be exposed to the risk of contamination while preparing them for disinfection at this end of the line. Such clothes should, as a rule, be destroyed. If they are not destroyed, almost infinite pains are required to render their use perfectly safe.

4. All articles received here are carefully assorted and classified, and are then placed as called for where they will do the most good.

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MISSIONARY NOTES.

THE power of the Arab slave catchers seems to be broken in the Congo Free State.

***

IN Rome there are 30 cardinals, 35 bishops, 1369 priests, 2832 monks, and 2215 nuns.

***

DR. R. M. CUST puts the languages of Africa at 438 with 153 dialects, making in all some six hundred.

***

THE American Board has in Turkey 62 men and 116 women, a total of 178 teachers, preachers, physicians, etc.

***

IT is stated that in the South Seas the first word usually learned by the natives is "missionary" and the next is "tobacco."

***

MORE volunteers sailed for the foreign mission field during the two years following the Cleveland Convention of 1891 than during the preceding five years.

***

OF the thirteen chiefs of Uganda, no less than nine signed a letter to Bishop Tucker expressing their desire for the abolition of slavery.—*African News.*

***

THE first building for Christian uses ever erected in Tokio, Japan, is only twenty-five years old, and now there are ninety-two churches and chapels in that city.

***

THE University of Michigan has a Japanese Student Association with a membership of thirteen, and has just enrolled two Chinese women as students in the medical department.

***

ON the island of Celebes are two hundred Christian congregations and one hundred and twenty-five schools. Here, too, Christianity conquered cannibalism.—*Missionary Review.*

***

THE Moravians contribute to foreign missions every year, an average of $4.50 a member. The average contributions of members of other evangelical churches is about thirty-five cents.

***

DURING a recent revival in Formosa, more than five hundred people banished idols from their homes, and a heathen temple was converted into a house of worship, dedicated to the true God.

***

IN the New Hebrides women are bought for wives and payment is made in pigs. The price varies in different islands from one pig on Fotuna, where women are plenty, to twenty on Santo, where they are scarce.

***

IN New Zealand 40,000 of the original inhabitants, the Maoris, remain. Half of them belong to the Church of England. One fourth are either Wesleyans or Catholics, and the remainder are either heathen or apostates.

***

THE Church Army (modeled on the Salvation Army, with a difference) is making itself felt far and wide in Britain in toil for the masses. According to the *Missionary Review* it employs 480 laymen in the metropolis alone.

THE African war appears to be about over. Lobengula's kraals destroyed, his capital taken, and his armies scattered, it is not likely that he will attempt to prolong a struggle which would only result in the extinction of the Matabele as a tribe.

***

SAID an earnest, intelligent young Japanese Christian man, of the recent Parliament of Religions: "How could American Christians make so great a mistake as to hold such a meeting, and injure Christianity as the influence of those meetings will do in Japan?"

***

THE Student Volunteer movement has a strong hold upon England, as well as the United States. About five hundred English students have pledged themselves to foreign missionary work. They are to be found in all the leading universities of the United Kingdom.

***

THE Bishop of the Roman Catholic Mission in Uganda has decided that it is necessary for that mission to issue an edition of the New Testament, which, as he says, the Protestants are spreading everywhere. The Catholic edition is to be prepared with notes drawn from the Holy Fathers.

***

THERE is in India an organization known as the "Lord's Day Union," the object of which is to further in all practical ways the observance of Sunday as the day of rest. It seeks to prevent all unnecessary labor on that day, having of course as an ultimate object the use of the day in a Christian way.

***

THE Congo railway was announced to be open to the public use in November, to Maya Mankenga, a point thirty miles beyond Matadi. The distributing point for goods will now be at the former place instead of Matadi. The thirty miles now constructed are the most difficult part of the route.

***

THE Moravian missionary ship "Harmony" (English), has returned to London after her annual visit to Labrador. She brought three missionary couples and their families, and two children were sent to Europe to be educated. One couple are retiring from service after *thirty-six* years labor in Greenland and Labrador.

***

ANOTHER of Bishop Taylor's missionaries has fallen, Mrs. E. H. Richards. Mr. and Mrs. Richards went to Natal, East Africa, in 1880. In 1891 they returned to America on account of her health. They returned last year to the East Coast thinking to open up a mission in Mashonaland. They were detained at Inhambane, their old station, on account of the troubles in Matabeleland, and there Mrs. Richards was again stricken with the fever which this time proved fatal.

***

THE persecutions of the Baptists in Russia are described in the *Baptist Missionary Magazine* as being most bitter and cruel. The poor sufferers have been flogged till their backs were bare of flesh, and exiled to Siberia. Their children have been taken from them and placed, some in convents, and others in families of the Greek Church. All this was done by the district authorities and the priests of the Greek Church. They allege that the dissenters are the cause of all Russia's misfortunes, including the cholera and famine. The same journal tells of persecutions of Protestants in Greece by the authorities of the Greek Church, though less severe.

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MEDICAL MISSIONARY.

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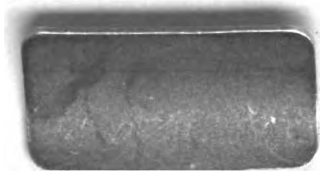
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