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This School includes three departments, as follows:

A Preparatory School for Medical Students, in which young men and women who dedicate themselves to missionary work under the auspices of the institution, are assisted by instruction, and, when necessary, in special cases, by financial aid, to prepare themselves to enter some field as missionary physicians. The course of study consists of class instruction and practical work at the Sanitarium and in the Sanitarium Hospital, and additional studies at approved medical schools.

A Missionary Nurses' Training School. In this department young men and women who are well recommended, and who are willing to devote themselves to missionary work, are received for training as missionary nurses. The course of training is more extensive and complete than that afforded by any other similar school in the world. The number of students in this department at the present time numbers more than 100.

A Health Missionary School. This department affords an opportunity for the education and training of suitable persons who are willing to devote themselves to health missionary work in the capacity of teachers of physiology and hygiene in seminaries and colleges, teachers of classes in physical culture, kindergartens, Sloyd cooking schools, and other similar lines of philanthropic work.

The facilities afforded by the Sanitarium and Sanitarium Hospital are more varied and extensive than are offered in any other school for the training of missionary nurses. Several thousand patients are treated at the Sanitarium annually, and several hundred surgical cases are cared for in the Sanitarium Hospital each year. The Hospital facilities are unexcelled by any hospital in the world.

A full account of the educational work carried on in the different departments of this school will be found in the Medical Missionary for December, 1892.

For further particulars, address,

J. H. Kellogg, M.D., Sup't,
BATTLE CREEK, MICHIGAN.
Science in the Kitchen.

BY MRS. E. E. KELLOGG, A.M.,
Superintendent of the Sanitarium Experimental Kitchen and Cookery School, and of the New View Assembly Cooking School, Superintendent of Mothers' Meetings for the N. W. G. C. T., and Chairman of the World's Fair Committee on Food Supplies for Michigan.

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MEXICO, ANCIENT AND MODERN.

BY J. H. KELLOGG, M. D.

(Continued)

From the markets of the City of Mexico to the canals is a natural transition, since it is by the latter that the produce is largely brought into the city. They form the means of communication between the city and the adjoining gardens, some of which are the celebrated so-called floating gardens.

In the valley of Mexico lie six lakes, Texcoco is a lake of salt or brackish water, in which the City of Mexico was built. This with lakes Chalco and Xochimilco are the largest of the six lakes and are the nearest to the city. The floating gardens, or chinampas, are for the most part confined to the latter two of these lakes, and to the marshy land lying along the canals. The marsh was probably once a portion of the lake. The lakes themselves are filled with a mass of floating vegetation, the stems of aquatic plants tangled and interlaced. Dead leaves and grass add to this foundation, and on this soil accumulates or is placed, and the mud of the lake bottom is dredged out and poured upon the foundation thus made, forming a very productive soil. It is said that the foundation of these gardens in the lakes is free from the, rotation, and that the patch of earth can be moved from place to place, though as the depth of soil increases, they become stationary, or at least only rise and fall with the varying height of the waters. Some of them are said to be held in place by long willow poles driven through them, which take root in the bottom of the lake and also in the bed of the garden. They become

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firm enough in a few years to support men, huts, and animals, even though the water may circulate beneath them. The spaces between the gardens are kept open by the government inspectors, to form canals or waterways among the islands, which are all the way from one to two hundred feet long and from twenty to a hundred feet in width proportionately. Through these waterways the gardener passes with his boat, and gathers the products of his garden for market. These floating gardens had been used for centuries by the Aztecs, and they were found in Lake Tezoco as well as the other lakes. It is said that among the difficult tasks which were set the people by their early oppressors, was the one of bringing to the capital from a distance of several miles, one of these gardens with a swan on her nest, and another with a goose on her nest, that both must arrive at the same time and just as both birds were hatching their young.

Be this as it may, it is not difficult to believe that the Aztecs, driven away from the more usual means of cultivating the soil, should resort to these artificial, but well-watered and highly productive, gardens.

The canals which lead out to the gardens are always crowded with the boats of market men or pleasure seekers. The principal of these canals, La Viga, is represented in the cuts. One can take a boat at the bridge of La Viga, and follow the canal between the rows of houses with barred windows looking down upon the canal, out into the country among the gardens, to the lakes. How old the canal is nobody knows. It was in use when the Spaniards captured the city. Some of the boats resemble somewhat the gondolas of Venice, only they are not so gracefully constructed. They are much like the boats one meets in Cuba. Some of them, without the covered cabin, are like ordinary mud scows. It is not unusual to see a little boat coming along the canal with the proprietor in one end and his wife in the other, and a heap of vegetables in the center as high that two can hardly see each other. Vegetables and fruits such as are sold in the market are heaped up in the boats. The boatmen propel them with long poles, which they thrust into the mud at the bottom of the canal, thereby stirring up the mud and setting about any number of unutterable odors. Mrs. Kellogg and myself took a ride on the canal in one of these boats, which was attached to the one in which the boatmen piled their poles, and we were pushed along with some rapidity.

If one can hold his breath for an hour, the ride is full of novelty and interest—the picturesque crowd on the banks, the boats passing and repassing loaded with produce or crowded with Indians playing on rude native instruments and perhaps turning their flat-boats into a miniature dancing floor, while the boatmen-dance as they pole the boats. Even the lookers-on from the banks join in the hilarity. Farther on, the canal passes between green banks lined with trees, with here and there glimpses of the country beyond.

Mexico City is sometimes called the “Venice of the western world.” When the Aztecs were driven off from the mainland, they built the city on an island in Lake Tezoco. The water of the lake has lowered so that it is now three miles away from the city.

The lakes in the valley of Mexico have no outlet, except by evaporation; they are fed by streams from lower than the great square of the city. Mexico is in the lowest part of the valley, and Tezoco is the lowest lying of the several lakes in the valley, the highest being twenty-nine feet above the level of the city. The lakes are separated by dykes, but any unusual rise of the waters of the upper lakes must of course threaten the safety of the City of Mexico. Several serious inundations have occurred.

Nearly 300 years ago a tunnel was made through the mountain wall to carry off the superfluous waters of the upper lake, and this was changed later into a cut at an enormous expense of native life. It is said to have been the greatest work of the kind before the cutting of the Suez Canal. Within recent years the work has been resumed, and a great canal has been cut through the mountain for the purpose of draining Lake Tezoco, and by connecting the city with the upper lakes by a canal, the sewers of the city can be washed out. It is only its pure, mountain atmosphere that saves Mexico from being a most unhealthy city.

Of the population of Mexico the poor people constitute an overwhelming majority. There are in Mexico something like 10,000,000 people, and of these 6,000,000 are half-breeds and peons, as they are called. The peon is really a slave, although legal slavery was abolished fifty years ago. He must work to pay his debts. If one man gets in debt to another, he must work for him until his debt is paid, but the creditor is very careful to keep up the debt, so that it is never fully paid, and the debtor remains his servant. Thousands of the people of Mexico are in this condition of servitude.

Before the Conquest, beasts of burden were unknown. Everything was carried on the backs or heads of men, and even since the introduction of the patient, much-abused donkey, the peons carry burdens in the old way. It is said that when one railway company was constructing its line, the managers furnished wheelbarrows to the Indians to carry the dirt. The men obediently attempted to use the barrows, but carried them on their heads after filling them, and the contractors returned to the old methods, as they could get more work done.

The houses of Mexico vary greatly according to the altitude, and the wealth of the builders. In the hot country, the habitations of the Indians are built of bamboo and light poles, a thatched roof and adobe are very durable. Some of the pyramids of Egypt which have stood for thousands of years are said to have been made of adobe, or sun-dried brick. Adobe bricks are made of two parts fine sand and one part clay dust. This is mixed with water to a stiff mortar, and carried to the drying ground, where a man shapes the bricks in moulds and spreads them out to dry. After drying for about three months, they are set up on edge, and the sun and wind dry or bake them into solid bricks. These are laid in a mud mortar, and when about two feet of...
just such a stove as I have described, and as is seen in the cut.

The kitchen of the common people is less elaborate than this. A mound of earth or clay, perhaps a foot high and two or three feet in diameter, depressed in the center, serves as the cooking range. The cooking utensils are of common unglazed earthware. A simpler arrangement still is the cooking in the open air, which one may see in operation almost anywhere along the streets about sundown or in the early morning, even in the largest cities, especially in and about the market places. As a great deal of fruit is used, and much of it can be eaten raw, cookery among the lower classes is reduced to its lowest terms.

Peppers enter into almost every native Mexican dish. One American traveler who couldn't get used to them claims that the recipe for a Mexican stew is one pound of meat, one quart of water, and one pound of hashed peppers. It is a saying in some of the border States that a wolf will not eat a dead Mexican because his flesh is so impregnated with pepper that even a wolf's stomach cannot stand it.

Fire, or black beans, are a very common article of diet; they are, in fact, the principal food of the lower classes, and are largely used by all classes. These are made hot with pepper, and cooked with any kind of grease the cook can get hold of. If it is so strong as to be patent to the nostrils a long way off, it does not hurt the flavor for the low-class consumer. In one locality the railway employees had to guard the grease they used for their car wheels, so strong was the temptation to the predatory locusts who coveted it as a seasoning for their bean stew.

The bread of the Mexican is the tortilla, and very good bread it is too. It is made from corn which is prepared by soaking in lime-water till the hull can be separated from it, and then it is pounded and rolled upon the metate, a long, flat, or slightly hollowed stone, till it is reduced to a fine paste. The stone with which the work is done, called the metate, is something like an American rolling pin, though sometimes it is not as convenient in shape. The paste is worked into a stiff dough. The cook takes a little cake of this dough in her hands, and works it into a round mass. Then she begins to pat it, and with a little whirl tosses it to the other hand, and so the cake goes back and forth, from one hand to the other, with every now and then a deft touch in addition to the patting, until it is worked down to a very thin cake larger than an ordinary griddle cake and hardly thicker than a knife blade. Then it is tossed upon a hot sheet of iron or tin and quickly baked. The cakes are not allowed to brown, but are very good served hot. Made in this way, they are very sweet, and much more palatable than any corn cakes I ever tasted in the United States. They are wholesome too, if you are sure that the hands which worked them were clean, which I am sorry to say is not always the case. The tortillas sometimes serve the double purpose of bread and dish. If a native doesn't happen to have more civilized conveniences, he spreads his beans upon one and with another rolled up for a spoon he scoops up the frijoles. To finish, he eats his spoon and plate and has no dishes to wash.

For hundreds of years the Indian women of Mexico have ground the corn for their daily bread between two stones. The work at the metate, as the stone is called, is very laborious, and the poor women spend most of their time at it. If they make bread for sale, as some of them do, they must be at the stone almost night and day. They put the corn to soak at night, and long before dawn are at the metate, and during the morning bake the tortillas, and walk into the city with large baskets of them, which they sell on the streets or from house to house. They are rapid walkers, walking five miles an hour without slackening their pace, with their load held upon their backs by a band passing over the forehead. I met one morning, in Guanajuato, some tortilla vendors who had traveled fifteen miles before breakfast, each bringing with her a heavy basket of hot tortillas which had been baked between midnight and two o'clock in the morning. Washing is another occupation of the Indian women. Some houses have laundries, but more have not, and the ordinary laundress, or lavandera, does her work at the lakeside, a river, or a ditch with a stream running through it. She has a large, flat stone tilted against the bank, on which she rubs and beats the clothes, as do many of the washerwomen of Southern Europe. The clothes are washed clean, but a few washings wear them out. The cut represents a scene near the city of Aguas Calientas, a word meaning hot water. Passing along by this stream at any time, you will see it lined for half a mile on both sides with people washing their clothes. Now and then you will see some poor old woman sitting in the turbid water, only her head projecting, while her friend is washing her clothes. Sometimes you will see a man sitting on the bank with one foot soaking in the hot water, while he grinds the dirt off the other with a sandstone.

One of the principal industries of Mexico is the manufacture of pulque, the national drink of Mexico. One might say that one half the population is engaged in making it and the other half in drinking it, though it is generally used by all classes. No one knows when it began to be manufactured as a drink. Its origin is lost in the obscurity of the ages. One tale attributes its origin to the gods, and another to a Toltec nobleman who sent some of it to the king by the hand of his daughter Xochitl. The name of the maiden was preserved in the Aztec name of the beverage which they call ollin. During the Mexican War, Gen. Scott's soldiers drank it, and in attempting...
to pronounce the Aztec name called it "cocktail," whence it is claimed the latter appellation given to a common American bar-room drink is obtained. The liquor in its unfermented state is obtained from the maguey plant, a species of cactus, of which there are many varieties. The maguey does not blossom till it is about ten years old. Then it sends up a single stalk from the center to a height of twenty-five or thirty feet, which is covered with yellowish green blossoms. A single effort of this kind is all the plant seems to be capable of, for it dies soon after. The stem develops with such astonishing rapidity that one can almost see it grow. In other countries I have seen these stems twenty-five feet high, but in Mexico I never saw one so tall. The pulque gatherer watches the plant, and as soon as the great flower stalk collects in this cavity, and the gatherer, and a good deal deeper. The sap intended for the ferment ed liquor, or pulque, is a vile-smelling liquid, every few hours. A good maguey yields from eight or fifteen pints of aguardiente, or "burning water," a sort of brandy.

"From the fact that the maguey in the North takes a great many years to gather strength for sending up this central shaft, has arisen the story that it blossoms but once in a hundred years, and it has derived the name of Century Plant."

The maguey plant has almost as many uses among the Mexicans as the palm tree by the South Sea Islanders. Paper is made from the pulp of the leaves, and twine and thread from their fiber.

"Another use of this plant is in furnishing needles. The leaves are tipped with sharp thorns, and by breaking off the thorn and stripping the fibers attached to it away from the pulp, and then rolling and twisting them together, the miner uses a serviceable needle ready threaded. The poor people thatch their houses with the leaves, placing one over the other, like shingles; the hollowed leaf also serves as a gutter, or trough, by which the water falling from the eaves is conducted away. The fibrous parts of maguey supply the country with pith or strong thread, which is made up into rope, and is in universal use. It is not so pliable as hemp, and is more likely to be affected by the weather, but is strong and durable."

MEDICAL MISSIONARY WORK AMONG THE SOUTH SEA ISLANDS. NO. 7.

BY M. G. KELLOGG, M. D.

While the good ship "Pitcairn" was lying at anchor in a beautiful lagoon at one of the South Sea Islands, the attention of the writer was aroused one evening by hearing a plaintive voice calling, "Tote, Tote." This being the native word for doctor, I immediately stepped to the ship's side, and peering out into the darkness discovered an approaching canoe containing three natives, a man and two women. The man and one woman were paddling the canoe, while the other woman seemed to be a passenger. As soon as the canoe touched the ship, this woman, who was perhaps two and twenty, mounted the ship's side, and sprang upon deck with the agility of an athlete, crying in tones which indicated deep distress, "Tote, Tote, are Motu Matira Tana Mourene" (Doctor, Doctor, come with me. My father is very sick). I told her that I was the doctor, and asked her where her Matua Tana was. Learning that his residence was two miles distant, I hastily gathered such things as I deemed necessary, took my seat in the canoe, and was pulled ashore through the darkness. Stepping from the canoe, the young woman seized my valise and started off at a rapid pace, accompanied by the other woman, exclaiming, "Tote, Tote, are, are" (Doctor, come quick!) I hurried along as rapidly as the darkness would permit for a mile and a half, through a cocoanut grove, the narrow pathway being thickly lined with low shrubs on either side. Arriving at the residence of the sick man, I entered, and found a native of about forty years of age lying on a mat in great distress. A careful examination revealed the fact that he had taken a severe cold, and that the seat of inflammatory action was in the lumbar region (the small of the back, as it is sometimes called). His pulse was frequent and he had some fever, but there was no indication that the spinal cord was affected. He also had a severe ulceration of one leg, just above the knee. Here was a case where hot fomentations would give speedy relief to the suffering back, and hot poultices would start the ulcerated leg on the way toward recovery, but how to give the proper treatment was the query. How could I get hot water? How could I apply it if I had it?

Let me describe the situation: The house was a mere hut; it had no floor; it contained no furniture; posts four feet high were set in the ground so as to enable a space twelve feet square, the sides were enclosed with palm leaves, and the roof thatched. The climate being warm, the walls were left quite open, and there was no door, an opening being left for passing in and out. A little dry grass covered a portion of the floor space, and over this a palm leaf mat was spread. The only thing for heating water was a small tin coffee pot, but they had no clothes suitable for giving fomentations. A shirt and loin cloth were the sole dress of the man, and a loin cloth, chemise, and Mother Hubbard dress that of the woman. The ulcers on his leg were bound with green leaves tied on with strips of bark. The bed consisted of a single sheet of cotton cloth quilted with calico pieces, but it was not filled, being simply two thicknesses of cloth. There was a wooden bowl, however, in which water could be heated by putting in hot stones, and by putting both the patient and the bowl of hot water under the covering, he could take a steam bath. I frequently direct treatment to be given in this manner, being fully six feet tall and well proportioned. She was married, and did not live with her parents, but manifested a deep and earnest interest in the condition of her father.

I had to pass her house daily in going to see her father, and she always came to me as I returned from my visit, and anxiously inquired if I had been to see her Motu Tana. Sometimes she called him Papa, which seemed to be the only English word she knew. Some of their domestic habits may be illustrated by the fact that when we arrived at her father's hut, we were both quite warm with our fast walk, and as soon as the young giantess had led me to her father's room, she proceeded to divest herself of her Mother Hubbard, and then very quietly seated herself near

Two or three treatments sufficed to relieve my patient of all pain in his back. I politicled the ulcerated leg, gathering large flowers from a species of Hybiscus, and cooked them by boiling in water with hot stones. These flowers when cooked are very uncaluminous, and make an excellent poultice. I had the privilege of seeing my patient around a few days, in spite of the meager facilities for giving treatment. The ground on which the hut was built and on which his bed was spread, was quite damp, I therefore directed him to be moved to a drier house. His daughter was a woman of fine physique,
the bed to watch proceedings, her remaining dress being simply the paranse which she wore as a skirt and chemises.

The people are cleanly in personal habits and keep their garments clean, but they often have to wash one article at a time. I have frequently seen them, when they had but a single article of dress, the paranse, or sade, as they call the cloth they wear about the loins, wade into the water, and take off the paranse, wash it and wring it as dry as possible, and wade out, replacing it as they come out, and allowing it to dry on them.

Surely people living as do these need help, and then what an opportunity the person who gains their confidence has to help them in spiritual things. They have only the Bible and a hymn book in their language, and would gladly receive and read anything we might give them. We had a few tracts to leave with those on Raitea, but none elsewhere.

At another island I found one of the native missionaries suffering extremely with neuralgia in the back. He, too, was living in a house with no floor. He had been quite helpless for several weeks. Grass covered with a mat was his only bed, and the earth beneath his bed was damp. He had quite a comfortable house, but for some cause preferred to live in the kitchen or cook room. This was a large open room similar to the hut first described. Proper treatment helped him much. I had to order water heated with hot stones in this case, as in the one above.

The natives on all the islands I have visited seem to be free from the absurd notion that disease may be cured by incantations, charms, etc., which prevails so widely in heathen lands.

The work of the missionaries has resulted in enlightening the natives in all the islands where missions have been established, yet while they have been taught that the old heathenish custom of attempting to heal the sick by charms, drum beating, fantastic dances, etc., is useless, they have not been taught how to treat the sick by rational means, nor how to live to avoid disease. The reason for this is obvious. The missionaries have not been medical men, and not having a knowledge of the health laws of nature, nor of rational methods for curing the sick, how could they impart the needed instruction?

At one of the islands which we visited, I was requested to go to a small islet on the reef and see a sick white man. I will describe what I saw, as it will illustrate the condition in which the natives are often found. The man was about sixty years of age, born on the island, a son of one of the missionaries sent there by the London Missionary Society many years ago. His father had used calomel and jalap as the chief remedies for the natives when sick, and when the old man died, his mantle fell on his sons, and this son who had sent for me (there were several others) took up the role of physician, calomel and jalap being his chief armamentum. He had not only given calomel freely to the natives, but had used it often himself.

I found the poor man in a pitiful condition. He was suffering from chymatism, which was of long standing, and he was crippled for life, in fact was confined to his bed at the time when I first saw him. The house in which he lived was but two and a half feet high at the eaves, the roof was rain proof, being thatch, but the sides were quite open, one side being wholly unenclosed. There was no floor, simply a very little dried grass covered in part by a thin palmleaf mat. It is true that this was in the tropics, but even there the nights are sometimes cold enough to necessitate a blanket for the bed, and in the month of June, July, and August, the summer wind blows very chilly at times, causing the natives to shiver and exclaim, To-e, To-e (cold, cold). But to proceed: the ground on which this hut was built was very damp, as was the entire islet. In fact, the islet was but five feet above tide water at its highest point, being composed of drift and vegetable mold, broken pieces of coral, shells, etc., deposited by the tide, and the whole overgrown with coconut palm trees and a dense growth of scrubbery. I did what I could for the poor man, who, with his wife, an uncultured native, was living in this unsanitary condition and had been for years, advising him in the meantime to seek a drier home on the main island.

What the poor natives of these islands need, is to have men and women settle among them, and not only help them when sick, but teach them how to keep well. May God lay the missionary spirit on our young men and women, and may many at once enter upon the necessary training to fit them for this work, surely it is the work of the Master.

At the work of the Samaritan was the result of his first having possession of the needy man. When the church learns to love the masses as Christ does, it will not have any trouble in finding a way to reach them.

It is more than likely that most of God’s work is done by people who have only one talent.

**SOME NEW YORK CHARITIES.**

**BY DAVID PAULSON, M.D.**

In the large cities there are constant appeals to public charity, but during the past year the unusual hardships have tended to increase these demands. During the past few months there has been in this city a vast amount of suffering among the poorer classes, and public sympathy has been deeply aroused.

The New York World began the first manifestation of this during September and October in its well-known free distribution of bread. A building was fitted up for the purpose, and about 5000 loaves were given away daily. It was interesting to see thousands of men, women, and children standing in line waiting their turn to pass through the building and get the coveted loaf.

The bread was always exhausted before all had passed, there was a scramble to secure good places in the line, and it required the united efforts of several policemen to keep order in this motley crowd.

I went down one morning to witness the distributing of the bread, and the scene was one which can never efface from my memory. Some five thousand loaves were distributed to the starving mob. The bread was brought in great wagen loads, and then the crowd was let in at one door and out at another, each receiving a loaf as he passed.

It required two policemen and three other men to keep them in single file. The mob acted more like hungry wolves than human beings. Women would fight like tigers to get nearer the door to get bread for their starving children.

To see five thousand people struggling for free bread in this way suggested a sad condition of the poor in this city. The work of the World and the New York Tribune was one of the noblest in this work. The New York World distributed groceries, fruits, and vegetables to those who brought tickets from responsible individuals or associations. Vegetables and groceries are contributed by dealers in these articles. Recently 12,000 lbs. of fish of various sorts were contributed by the dealers of Fulton Fish Market. The donations of fish, vegetables, etc., average a pick of potatoes with a quantity of cabbage, turnips, and onions, or perhaps a quart of dry beans in each family.

The "Mariner's Temple" furnishes bread and coffee for one cent a meal. They often feed 1000 to 1500 people a day. Charitable people provide themselves with penny lunches, and distribute them among the poor.

A recent official census taken by the policemen...
found seventy thousand men out of employment in this city. The agencies above mentioned, with many others, in addition to the permanent charities of the city, are endeavoring to meet the pressing need, and the ready co-operation which their efforts have met from the public, shows that sympathy has been thoroughly aroused.

AMONG THE INDIANS OF ARIZONA.

Note from an Address given at the Sanitarium by Mrs. Jessie M. Brownell, returned Missionary. Preparatory by Mrs. C. S. Hartwell.

In 1888, a school for the Indians was started in Tuscon, Arizona, by the Presbyterian Mission Board; the mission to furnish buildings and teachers, the government to pay a certain sum for the board and to get a sufficient number of pupils. The only clothing of each pupil.

Many boys sleeping out of doors during the warm year it is a hard task to get started, but the older pupils who speak their own language, except at her heart on the very first morning after her arrival, Brownell, we are very glad to see.

The girls are taught sewing and every kind of work in the morning and part in the afternoon.

The huts, or wick-i-ups, consist of a frame of flexible cactus stalks bent together at the top, then covered with adobe mud and straw. The opening which serves for a door is so low that one must enter on hands and knees. There are no chimneys and no windows, and the hut contains little but a roll of blankets in which the Indians wrap themselves in winter to keep warm and in summer to keep cool, always sleeping out of doors except in very stormy weather. They also cook and eat out of doors, their food much resembling that of the Mexicans.

Occasionally an Indian buys two or three chairs, but they are to look at only, or to offer to white visitors, for they themselves prefer to sit on the ground, as they have always done.

It often requires a great struggle to induce an Indian child to take his first bath, as the children all seem to have an actual fear of water. But a bath tub full. Much coaxing and the sight of new clothing, which can be had only at the price of a bath, in time conquer this aversion,—and they submit. They soon find how good it is to be clean, and are greatly disturbed if the water supply is too low to admit of the usual baths and laundry work, and beg for clean goods to cover soiled dresses.

The children found it difficult to pray in English, but when told that they might pray in their own language, and that God would understand them just as well, they became earnest in their petitions, and so many are eager to pray that it is almost impossible to close their meetings promptly.

After the summer vacation they were asked if they had done anything for Jesus while they were at home. Yes, they had held services every Sunday. Inquiry showed they had met every week at the house of the chief man of their village, and conducted worship in their own way. They repeated the Ten Commandments and the Lord's prayer, had learned, prayed and sang gospel hymns, and closed with the Lord's prayer. Who can tell what influence for good these simple services may have?

CONDITION AND NEED OF MEXICO.

BY REV. S. P. CHAVES, D. D.

Many Christian people question the propriety or the necessity of sending missionaries to Roman Catholic countries. Believing, as they do, that Roman Catholicism is a legitimate part of Christianity, they suppose that any people fully under the influence and control of that religion must, of course, possess the gospel in such a way as not to require evangelistic labor.

It is the object of this article to give a glimpse at the real condition of the Mexicans in their religious and moral life, in order to furnish the readers of this journal an opportunity to judge for themselves concerning the need of missionary effort in the land of the Aztecs.

For three and a half centuries the Mexicans were wholly subject to the Roman Catholic religion, and all that they are is more fully the result of that religion than of any other single factor. No people have been more thoroughly subject to the teachings and will of the priests than the Mexicans, and none furnish a better example of what Rome can do for a nation that accepts her doctrines and practices.

If Protestantism is to be judged according to its fruits as seen in the United States, where the vast majority of the people are Protestants, then Roman Catholicism must be judged by its fruitage in Mexico, where the whole population was subject to that religion for more than three hundred years.

The Roman Catholic religion in Mexico is thoroughly idolatrous. They render divine worship to material idols. No heathen prays more truly to stone or bronze divinity than does the Mexican to his wooden or paper figure of a saint.

The worshipers themselves confess that they adore the images, often believing that the wooden statue is of flesh and blood, and that they can see it smile or frown upon them in their prayers. The almost uniform testimony of those who have been converted to Protestantism—and they are thousands—that they never thought beyond the visible object. The priests also recognize and confess that the masses of the people are worshipers of the material images. There is no question whatever as to the fact of the crude idolatry of the masses and the refined idolatry of the higher classes of Roman Catholics in Mexico, as, in addition to the image worship of the former, all of them give divine worship to the consecrated wafer, believing it to be the very God of heaven.

The Roman Catholic religion in Mexico is anti-Christian. Let it not be understood that Christ is not recognized in that religion. He is nominally held up as the Redeemer of the world, and all the more important sornes in his life are presented to the people in pantomime during the course of the year. Especially are the principal events connected with his birth and death re-enacted in a literal way before the people, so that without the Bible they come to know the leading facts about Christ's life.

But he is not presented to them as their Saviour. His work was only partial, and Mary, the saints, and the priests are so presented as to really eclipse Christ. At most, the sufferings of the Saviour only experienced a part of the administration of that pertains to the priest, while for the rest the sinner himself must seek by his own merits. This atonement he may make by means of the multifarious penances and "holy exercises" that are prescribed by the spiritual physician, the father confessor, or in default of these, he must suffer the material flames of purgatory for an indefinite period. The zeal with which extremely cruel penances are executed, such as walking upon the bare knees over stony pavements, or severe self-flagellation upon the naked body with iron or wire-wrapped scourges, proves the sincerity of the faith and the earnest desire for salvation on the part of the faithful Romanists.

The persistence of many of these devoted ones in the practice of known and scandalous sins, shows how utterly useless is the system of penances even as a temporal expedient. Nevertheless, it stands as a witness that the religion which inculcates it is anti-Christian, since it makes the sinner his own Saviour through personal suffering.

The thought of untold suffering in purgatory is distasteful to the average man, though the majority of people are disposed to take chances there rather than endure the severe penances of the present life. To accommodate all her dear children, the Roman Catholic Church has invented a way of escape from purgatory by means of indulgences. These are not direct permits to sin, but are a species of rebate from the time that one must stay in purgatorial fires. These indulgences may be gained in a multitude of ways by the faithful, and may be applied not only to their own sins, but also to the sins of others already suffering in that purifying furnace. But here, again, human merit is the final ground of salvation, and not Christ.

Again, the Roman Catholic religion in Mexico exalts the priest above God. The whole genius of that religion tends to the exaltation of the human instead of the divine. This begins in the doctrine of salva-
Church exercises little or no restrictive influence; on
the contrary, there is scarcely any form of evil that
has not its patron saint or that is not committed
under the patronage of religion.— Condensed from
Gospel in All Lands.

OUR HINDOO BOYS.

Rev. Mr. Haas invited our attention to Bishop
Thoburn's plan for educating boys in India, by
which the work is carried on so economically that
ten boys can be kept in boarding school, trained
and educated, and taught the Scriptures, for the
small sum of $100 a year, or $10 each, which, less than
3 cents per day for board, clothing, and education.
We asked our friends to join us in this good work,
and are glad to report that the necessary sum has
been made up for one year's schooling for ten boys,
and through the kindness of Dr. Johnson, who
has charge of them, we have received a photograph
of the ten boys, which we have reproduced and
herewith present to our readers. The Doctor kindly
sent us several extra copies, so we have been able
to send one of the original photographs to each of
those who have contributed to this benevolent work.

It may be of interest to our readers to know
the names of our boys. They are as follows:—

Most of them are very different from the names
to which we are accustomed here, but the boys
themselves are not really so very different. Modern
researches have shown that the Hindoo boy and
the British boy, to whom the American boy is im-
mediately related, are descendants from the same
original Aryans; so that the blood is sufficiently
pure to secure the money required. The result is that
probably less than onehalf of those who live in the
relation of husband and wife are married by any form
whatever. Since 1858 the government has main-
tained the law of civil marriage, and this is the only
legal marriage. But the clergy are steadily and
permanently opposed as worse than no marriage,
so that in reality only a very small per cent of the people
are legally united in wedlock. Besides this,
the practice of polygamy without legal forms is almost
universal among the middle and upper classes.

Lying, thieving, and drinking are serious
vices taken as an extent that they are
both to trust one another, and only the active energy
of the government in shooting down highwaymen by
hundreds has made travel in most parts of the
country comparatively safe in recent years.

Over all these forms of corruption and vice the
Church exercises little or no restrictive influence; on
the contrary, there is scarcely any form of evil that
has not its patron saint or that is not committed
under the patronage of religion.— Condensed from
Gospel in All Lands.

are a million boys who would be glad to improve
such an opportunity, but are sitting in darkness and
failing to grow up in ignorance of God and the Bible, while
we are surrounded with comforts and blessings, the
greatest of which is the light of truth which shines so brightly about us in this favored land, and
doubtless many of us are spending needlessly, every
year of our lives, enough to train and save one or
more of these sad heathen boys. We receive every
now and then a letter from those who have charge
of the boys, or who are interested in them. The following is a letter recently received from
Rev. Noble L. Rockey, one of Bishop
Thoburn's earnest workers in India:

SHAHJAHANPUR, INDIA, Feb. 7, 1894.

DEAR DR. KELLING:—

This week's mail brought me a copy of your Medical Missionary, with your editorial
concerning my letter to you, in which also the letter was printed. I had written you a few weeks ago at your request, promis-
ing to tell you something about a boy's life in India. I cannot tell you much about your
boys, because they live so far away, and I am writing all that I can learn to
Dr. Johnson's hands. I write simply to ac-
knowledge your gifts, and tell you that
they are of great use to our boys. 

You have been very fortunate in getting
photographs of the boys, but Dr. Johnson
lives in the photographic center of India.

Now for the boys' life. A boys school in
India is much the same that it is in America in some respects. He studies in his
own language, which is either Urdu or Hindi, all the common branches, and be-
sides that English. As he passes into the fourth or fifth standard, he begins to do
his Arithmetic and learn his geography and
history in English, and when he has come to what we would call
good high school in America, he has, in addition to his own languages
and English, the study of other Persian or Sanskrit. Persian is the
language of the Urdu language; Sanskrit, the original of the Hindi
language. All the study of the sciences and geography and
history is done in English. Our schools and boys' lives in which your boys are are, lower standard,
and are not to be compared with our boys. When our boys get up at six in the
summer and sit in the cold season, and after half an hour, they go
to their studies. They sit on the ground and study. They
study about ten hours a week, and then have their
breakfast, going to school, from 10 to 5; our continuous ses-
sion without intermission and without food. At 4 o'clock
they return, and have an hour and a half for play and work. They
have the cricket fever, and the Government encourages cricket
to the standard and the number of lessons they must learn until 9
or 10 o'clock. They open the day with prayer and reading of
the Bible, and close it in the same way. Two days of the week, on their
return from school, they have meetings; once a prayer meeting, and
then the Epworth League meeting. In school they sit at desks with
their books, except in the times marked out, in the form of
their lesson, and which is taught. They have a special meeting on
Sunday, which they get up at six, and start off immediately to school, which begins at six,
and holds until eleven. Coming back they have their breakfast,
and do their study and play in the afternoon, and the rest of the day is as in winter time. They sleep on rough benches made of four
bamboo with rude legs to them, and the beds woven with twine.
They have a small carpet under them and a shed for over them in
summer, and a cotton-filled comfort for winter.

Noble L. Rockey.
A MEDICAL MISSIONARY TRIP.

LEAVING Chicago, February 19, our party, consisting of the writer, Mrs. Kellogg, three nurses, and a stenographer, as the labor of editing three monthly journals and a quarterly made it necessary for us to keep at work even on the car, reached El Paso, Texas, three days later, when half the party remained while the remainder proceeded to Guadalajara, Mexico, as mentioned in a previous note.

The moment one enters Mexico, he recognizes the fact that he is in a foreign country. One begins to feel, indeed, that he is getting far from home soon after striking off south from Trinidad, Colorado, as the style of architecture, with the exception of the manuscript, though often picturesque, of the houses themselves, their small barred windows, their clustered balconies, and their circular domes, worn the monotonous aspect of the adobe house, flat roofed, square, quaint, and with no opening save a single door, a style almost universal in Central and Northern Mexico.

The Mexican house in outward appearance and internal arrangement so closely resembles those of Old Egypt as to seem considerably improved, that it is not only possible by the aid of irrigation. A little more than a year ago, when we visited this interesting country, a valuable famine prevailed in consequence of a long drought, no rain having fallen in some places for more than a year. Abundant rains the last season had considerably improved the condition of the country, making food products much less costly than for some time previous. Nevertheless, we could discover no appreciable change in the poverty-stricken aspect of the people, the normal condition of the majority of whom seems to be that of beggary. However, the average Mexican appears to be almost perfectly happy. His subjugation by Cortez seems to have been so complete that he has never recovered more than a medium of worldly ambition. With a supply food for the next simple meal, rage sufficient to cover half his body, and a blanket to wrap around his shoulders, head, and ears when the north wind blows, and to answer for bed and lodging at night, the average Mexican is quite content and happy. He literally takes "no thought for the morrow," and seems to be remarkably indifferent to the woes of to-day, and so manages to be "pretty happy after all," notwithstanding the privations and hardships of his lot.

At every station, as we passed along, the train was surrounded with most forlorn and wretched looking people of his lot. It was goes with the Doctor insisted upon taking us into his carriage, and carried us to his home, where we spent a delightful evening listening to the account of his most interesting work, of which we shall give a fuller statement at another time, Dr. Salmans was the first medical missionary in Mexico. His assistant, Mrs. Dr. Cartwright, who has recently joined him, and Dr. Wood, the medical missionary sent out by the S. D. A. Medical Missionary and Benevolent Association, are the only other medical missionaries in all this great country of ten or twelve million inhabitants. Dr. Salmans has been engaged in this work as a missionary only about two years, having formerly been president and superintendent of the Methodist Seminary at Pueblo. He is President Elder of a large district, and preaches regularly, attending to all the clerical duties of his office as President Elder and Evangelical Missionary, in addition to meeting the demands of a large medical practice and three dispensaries in as many different towns.

The next day after our arrival being the Sunday, we found us at old Yuma, where we stopped off to spend a day visiting the Yuma Indian Reservation and the Indian school conducted in the old fort by a number of Catholic sisters. We first visited this interesting tribe six years ago, for the purpose of making some observations respecting their habits in relation to health, especially as regards the influence of dresses upon the bodily symmetry. We were glad to find Sister Ambrosia, the Mother Superior, whom we met on our former visit, but Sister Alphonse, whom we then afforded kindly assistance, had recently gone with others to establish an Indian school among the San Bernardino Indians in Southern California.

Upon leaving Yuma, we boarded the small bark of the Yuma, which sailed on the following morning, and Monday reached El Paso. We joined the others of our party there, and three hours after our arrival, took the train for California on the Southern Pacific Railroad. The next day found us at old Yuma, where we stopped off to spend a day visiting the Yuma Indian Reservation and the Indian school conducted in the old fort by a number of Catholic sisters. We first visited this interesting tribe six years ago, for the purpose of making some observations respecting their habits in relation to health, especially as regards the influence of dresses upon the bodily symmetry. We were glad to find Sister Ambrosia, the Mother Superior, whom we met on our former visit, but Sister Alphonse, whom we then afforded kindly assistance, had recently gone with others to establish an Indian school among the San Bernardino Indians in Southern California.

The railroad tracks lay among the Indians living in the most primitive condition possible. On the reservation, the only clothing worn by the women was a small bark apron before and behind, while the whole wardrobe of the men consisted of a string and a pocket handkerchief. The children to the age of ten or twelve years wore nothing at all. Through the influences of the kind sisters, a wonderful change has taken place. The whole tribe were clothed in civil-
EDITORIAL.

We were, on subsequent examinations made a year or two later, unable to discover the locality where the disease had been situated in the lungs, although in first examining the lungs they had been found so badly diseased we had felt obliged to pronounce the case an hopeless one.

The Sanitarium Boarding Home was instituted by a few philanthropic gentlemen who, although not rich in this world's goods, joined together in raising the money necessary to start the Home, becoming responsible for any loss that might occur, although promised in the event of remunerative success, to take no share of the profits to themselves, but devote all the earnings to charitable uses. The effort made by these gentlemen is certainly in the highest degree praiseworthy, and we trust they will be accorded the hearty co-operation which is alone necessary, in connection with judicious management, to make this needed enterprise a growing and permanent success.

Friday afternoon we reached Lincoln, Nebraska, where we spent three days by request of Eld. W. B. White, speaking to the friends at College View Friday evening Sabbath forenoon, afternoon, and evening, and Sunday afternoon and evening.

We stayed at the home of Dr. and Mrs. A. J. Woods, and...
refreshed in spirit by the cordial greeting we every¬
where received, and the hearty appreciation mani¬
dested, and the cordial cooperation accorded by the
friends in the several localities which we visited.

SPECIAL MEDICAL MissioNARY COURSE
AT THE SANITARIUM FOR 1894.

The Annual Special Course in the Sanitarium Med¬
ical Missionary Training School will begin about
July 1. This course is especially designed for those
who wish to secure a preparation for medical mis¬
ionary work at the earliest possible moment. The
course is so arranged that those who wish to do so
can, by paying for their board, devote to study the
time which in the regular course is required for
work, to pay for board and current expenses.
Those who take this course are expected to pay $2
per week for their board, or $60 for the year's course.
The course of study covers the first two years of
the regular three years' course of instruction. The
course includes six weeks' instruction in the Bible
School at the Battle Creek College, which is free to
those who "enlist."

Those who take up this course should be persons
of mature age, at least twenty years old or upwards,
and who have a good education. It is desirable that
candidates for this course should have graduated
from a high school, or, at any rate, that they should
have had more than an ordinary English education.
As the course is especially designed to prepare those
who take it to take up more responsible work than
ordinary nursing. It is the expectation that many of
those who take this course will go out as foreign
missionaries to distant fields where they will be ex¬
pected to organize and superintend work in training
native workers. It is also expected that many will
be prepared to go out as organizers of Christian Help
work, and to engage in various lines of public work
connected with the work of the S. D. A. Medical
Missionary and Benevolent Association.

This course includes not only the unexcelled op¬
portunities for instruction in practical nursing, hy¬
giene, mothers' work, Christian Help work, and
various lines of medical and philanthropic work
carried on in connection with the Sanitarium, but,
through the work which has been obtained during the
last year in Chicago, an opportunity is afforded for
practical work in district nursing in a large city,
dispensary work, and various other lines of missionary
work.

It is almost needless to say that there is a very
great interest among all our workers who are engaged
in this line of work. Those who once enlist soon
become so interested that no inducement is any
temptation to leave it. The call for laborers is very
great, especially for persons of good ability, good
address, and good education. The total number of
persons now in training for this work is about three
hundred, and the greatest enthusiasm prevails. There
is much hard work, many dangers, and not a few
trials and perplexities connected with the work, but
the grand results which are constantly seen, and that
without long waiting, are ample compensation for
the self-denial and sacrifice required of those who
engage in this work.

Those who are interested in this course should at
once address the editor of this journal, who will be
glad to give further information, and complete
arrangements with those who wish to enter upon the
course. An indefinite number cannot be received,
but arrangements are being made to accommodate
quite a large class.

MISSIONARIES TEN DAYS IN QUAR-
ANTINE.

While stopping a day or two in Denver, Colo., in
returning from our recent Western trip, we learned
of the outbreak of smallpox at our Mission in
Chicago. Smallpox is quite prevalent in Chicago at
the present time, more than five hundred cases hav¬
ing occurred since the first of the year, and it was
not surprising to us that, working among the poor as
our nurses and doctors are doing, and in the most
neglected portions of the city, they should have come
in contact with this disease. Notwithstanding every
possible precaution had been taken, one of our
doctors and a nurse, while attending a poor woman
living in a wretched tenement house, became in¬
fected with the disease, the woman having smallpox
at the time, although this fact was not known or even
suspected until the disease was more fully developed,
when it was too late to avoid the contagion. The
exposure being unsuspected, all of the other workers,
now between thirty and forty, were fully exposed,
but none of them contracted the disease with the
exception of the young man who went with Dr. Place,
the physician, to the pest house to care for him. The
nurses had the disease in a very light form, but the
Doctor suffered very seriously. When he was taken
to the pest house, the city physicians carried him
away, said he never expected to see him come out of
the hospital alive, as he had the disease in a very
severe form; but the Lord graciously spared his life,
and it seems to be almost a special providence
that none others of the numerous family of workers
who were thoroughly exposed, suffered from the
disease. The work was, of course, suspended for ten
or eleven days during the quarantine and until it
was apparent that there were to be no other cases
from the exposure which had occurred. Our nurses
who work in large cities are constantly exposed to
many dangers, some of which are even worse than
the danger of contracting contagious diseases. We
were glad to find that our nurses, during the quar­
taine and the entire critical period through which
they had passed, had, with the exception, conducted
themselves in a wholly courageous manner, and we
have no doubt that any of them would to-day wil‐
lingly volunteer to care for a smallpox patient if cir­
cumstances demanded.

We were glad to find on reaching Chicago that the
quarantine had been lifted, and the work was going
on as usual.

TRIALS OF MissioNARY WORK IN IN¬
DIa.—By a recent article in the Michigan Christian
Advocate, we are sorry to see that Bishop Tho­burn's noble work in In­
dia is likely to be seriously crippled. The Mission
Committee of the M. E. Church found its treasury in
deficit, and the Mission Board has accordingly cut
down appropriations for foreign missionary en­
terprises. The amount appropriated for India has
been reduced by fifteen thousand dollars, which will
necessitate the dismissal of a number of mis­
ionaries and mission workers. Missionaries in In­
dia have for years been pinched by the small salaries
they have received, and these have been practically
still further reduced by the deterioration of the cur­
cency. Notwithstanding the small salaries, all the
missionaries, we are told, contribute one tenth of
their incomes to missionary work. Bishop Thoburn
gives his entire income above the strict requirements
of his family. Such facts as these should be widely
known, as the opinion prevails among many that a
missionary's life is one of ease and leisure, and that
the liberal salaries paid afford him an opportunity
for many luxuries. The spirit shown by Bishop Thoburn
and his colleagues is certainly one worthly of
imitation.

A Generous Gift.—The friends at College View,
Neb., will be glad to learn that our good friend, Bro¬
ther A. K. Henry, who has already done so much for
Union College, has given another substantial evid­
cence of his good will toward this community, by the gift of a fine property con­
sisting of a large new house, one of the finest in the
city and admirably located, and the piece of land
upon which it is situated, to be used for medical and
benefvolent purposes. The cost of the property, we
understand, was over $6000. It is admirably adapted
as a medical building, and will serve as the nucleus
for a medical work, which, we trust, will grow into sufficiently large proportions to demand,
in the not distant future, an additional building or
buildings for the accommodation of those who may
avail themselves of the advantages offered. An en­
terprise of this sort has for a long time been needed
in College View. At the recent visit of the writer,
plans were laid which, it is hoped, may be developed
in such a way as to secure to College View and vic­
tinity the advantages of a sanitarium both for sick
and poor may receive skilled medical and surgical
ministry. It is only necessary for the friends of hygiene
and rational medicine to come forward and guaran­
tee a generous moral and financial support to the
enterprise to secure its establishment at an early
date, and to insure its complete success. We were
glad to find Dr. A. N. Loper ready to take hold of a
work of this sort in connection with the Medical Mission­
ary Board, and feel sure that the Doctor and his ex­
cellent wife will be able to do a large and useful
work, not only for the people of College View and in
connection with Union College, but for the multitude
of sick people who are to be found in even such a
healthy country as Nebraska and the surrounding
territory.

Good News from Mexico.—Just as we are going
to press, a letter received from the Medical Mission at
Guadalajara announces the fact that our physician,
Dr. Wood, has received her license to practice, from
the Mexican Government. At the time of our visit it
was feared that through Catholic influences which
might be brought to bear upon the officials there,
this would not be granted. The matter depended
entirely upon the good will of the Catholic physicians
having it in charge. We cannot but consider it an
indication of the favor of Providence toward our
Mission, as none acquainted with the circumstances
scarcely dared to hope that this point would be
obtained. Many earnest prayers were offered in re¬
lation to this matter, as it had a very important
bearing upon the future of our work; not only in
Mexico, but in other South American countries.
There is now no obstacle to the rapid development
and extension of the work as fast as such opportu­
nants can be secured. A lady who can speak the
Spanish language fluently is very much needed in
connection with the Mission.
HOME NOTES.

Two boys have recently arrived, one of them coming all alone with a slip sewed to his jacket giving his destination and the name of the sender. The poor little fellow was tired and lonely enough when he arrived, and glad, no doubt, to have reached his destination.

A beautiful new sewing machine is among the gifts this month. It was just in time to be put into use for the sewing "bee," which met at the Home that day.

Another beautiful gift lately received was a collection of sea shells to be sold or otherwise used for the Home.

Before we go on with the news, we might mention that a little Clyde's sweet, earnest face, one wonders why so many of the children are trying to serve the Saviour. One of them says, "Are there not reasons? A topic is chosen for each meeting and the caretakers and teachers in the Home and theMissionary and Benevolent Association, of Battle Creek, Mich., a body corporate under the laws of the State of Michigan, to be used for the support of said corporation." The James White Memorial Home Building Fund. At the S. D. A. General Conference held at Battle Creek, Mich., in March, 1894, 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 friendship aged persons, to select a site and to erect suitable buildings for the same, and to arrange a plan for the efficient management of the institution. At the S. D. A. General Conference held at Battle Creek, Mich., in February, 1895, an association was organized for the purpose of raising money from the members of the Church, the various institutions, and the community at large to provide the necessary funds for the completion of the buildings and their equipment with heating apparatus, and to buy and furnish them, and for the care of the Home, orphans, and furnishings. The building erected by Mrs. Haskell for the accommodation of orphan children, now completed, but as yet no provision whatever has been made for the accommodation of friendship aged persons, the few who have already been received here being cared for in a building which has been purchased and leased for the purpose. A fund 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 its management, the Association has decided to give to the contributors one thousand dollars or upwards who will be known as founders, and will become permanent members of the Association. Funds of any amount may be contributed to this worthy enterprise and will be gratefully appreciated.

THE 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. F. Wensel. It is understood, however, that this sum is not to be expended, but to be invested in permanent buildings and appliances. From $360 to $400 a week will be required to keep this mission in operation. Donations are solicited. Each member of the Medical Missionary will retain an account 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.

The boys and girls had some other money they had been saving for missionary purposes. We have been hearing about the Home, and we are interested in it. We wished we had more to send. Have any more of the children given their hearts to Jesus? We hope we will meet them on the new earth.

A letter with donation from four little children, evidently written by one of them, says, "There are four of us that want to send some remembrance to the Home children. We all had a missionary class given to us, and when it was sold we saved the money for the Home. We girls will send some pin cushions. The boys had some other money they had been saving for missionary purposes. We have been hearing about the Home, and we are interested in it. We wished we had more to send. Have any more of the children given their hearts to Jesus? We hope we will meet them on the new earth."

The mothers' meetings held by the visiting committee and the caretakers and teachers in the Home each week are growing more and more interesting and pleasant. They have been held weekly for more than a year, and are never omitted for any trivial reason. A topic is chosen for each meeting, one which promises practical help, and some one offers some thoughts, reads a paper she has prepared, or a selection she has chosen, and then follows an interchange of ideas on the subject. As several of the number have had considerable experience in the care of children, this interchange of thoughts and experiences proves very helpful and seems to be especially appreciated by the younger members.

A canvasser, sending a draft for the Home writes: "After reading your article in one of the Remona last winter, in which you spoke of different methods of earning money for such purposes, it struck me very forcibly that I might try some of these. One day each week I clothe and clothes, knives, scissors, etc.; Mrs. M. G. Hale, $1; Margaret Damson, $1; Wm. G. Haskell, $1; Mrs. R. C. James, $1; E. B. Sisson, $1; W. F. Sisson, $1; E. F. Stoddard, $1; Mrs. A. L. Smith, $1; Thos. B. Stewart, $1; Wm. H. Thomsen, $1; H. H. Winkler, $1; Thos. A. Winters, $1; E. B. Yockey, $1; W. C. Young, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss L. C. Bowman, $1; Miss H. C. Brown, $1; Miss E. A. Bickford, $1; Miss L. C. Bowma..."
VEGETARIANISM A GOOD THING AT SEA.

BY JOEL G. ROGERS.

One who spends four weeks on an ocean voyage finds a very good opportunity to judge of the value of hygienic living. And when he finds those who live on the sea advising a strictly vegetarian diet, to prevent seasickness, he realizes, more than ever, that his convictions on the subject of healthful food are something better than a mere theory. When he feels the first symptoms of the "dread malady of the sea," the steward tells him to eat no meat or grease of any kind. These seamen have probably never studied the subject of food from a hygienic standpoint, but their practical experience has taught them its principles.

Though the staple article of food on board seems to be meats, we found on our voyage from New York to Cape Town that we could carry out our vegetarian principles very nicely, having some of the good Sanitarium food as an appendix. We were led to wonder if the people in England and on English boats do anything else but to eat. Coffee with biscuit brought to the state rooms at 7 A.M., breakfast served at 9, lunch at 1 P.M., dinner at 5 P.M. "How do you find those who are needing help?"

The impression seems to be that they must go from house to house and ask if any one is in it is sick or if any are needing food or clothing.

This is objectionable, because often those who are the most needy and the most worthy are at the same time the most sensitive about receiving help, and will not acknowledge their needs. And on the other hand, those who are not so needy and not so sensitive are often willing to take all the help they can get.

We have found it the best way to divide the city or town into districts, each district to be given in charge of a Band of mission workers. The leader of each Band can subsidize the district assigned to that Band, giving to each member a seat or a certain number of streets, in which to look up the poor. This can be done in different ways. He may go to the poormaster for information, or to a grocer, hardware, who is likely to know who is able to pay for food supplies, or to a physician in the neighborhood, or to church societies, or charity organizations, or perhaps some acquaintance may be able to give the needed information.

If the members choose to visit from house to house to get acquainted with the situation of the different families, they can easily do so by making different errands; as, by canvassing for the Medical Missionary, Good Health, or the Pacific Health Journal, even though they may not expect to take many subscriptions; by distributing tracts, by looking for a seamstress for plain sewing, or some one to do laundry work, or to do knitting or mending.

If you find more of these last than you can supply with work yourself, on this same round of errands you may be able to find some one who is needing such work done, and thus you can help them to help each other.

In this way it is altogether likely that one or two more sick ones may be found, who would welcome with joy one who could make them more comfortable through his knowledge of the rational care of the sick. Such cases are often overlooked by the physi-
The Importance of Christian Help Work.

By Irving E. Baker.

There are three good things about Christian Help work: First, it is Christian; secondly, it is a help—Christian help; thirdly, it is work: Christian—help—work! Christ is our standard of what is Christian help, and therefore the work he did must be Christian.

It is said in I John 2:6: "He that saith he abideth in him ought himself also so to walk, even as he walked." Let us study for a moment Christ's work.

We read in Acts 10:38: "He went about doing good." While all who came to him received help, and none were sent away empty, he not only stood ready to help all those who came to him, but he went on doing good.

He placed himself where all those in need could receive his help. In Matt. 9:35 we read that "he went through all the cities and villages" doing this kind of work. And if Christ, our great Pattern, spent his time doing work for the uplifting of those around him, mentally, morally, and physically, it is certainly worth our while to spend some time in the same way.

The work of Christ was helping others. This help did not consist wholly in preaching to the people, though he spent much time in that way; but we find that he helped them in their every need. None were so poor, none so unworthy, none so sinful, that he would not help them. When he saw the multitudes, he was moved with compassion on them. And as we read in Acts 10:38, "He went about...healing all that were oppressed of the devil." In Matt. 9:35, and also in many other places, we find how he helped them.

He went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people. Wherever he went, he testified to the gentleness of his interest in those around him, by ministering to their physical needs, and in so doing he prepared them to receive the truth he had come to teach.

Were they blind? He opened their eyes that they might behold the Son of God! Were they deaf? He unstop ped their ears, that they might hear his gracious words. Were they dumb? Their tongues were loosed, that they might speak the praises of God. Were they possessed of devils? The devils were cast out, that they who had been servants of Satan might become the children of God. Were they tortured by disease? He restored their health, that they might be able to do the work of God. Were they dead? He gave them life, that it might be spent in his service. Were they sinners? He pardoned their sins, that they might "go and sin no more."

Of what benefit to their souls were all the things that he did for their temporal good? It removed their prejudices, so they were ready to believe and receive his teachings. In restoring their health he brought their minds into a condition where they could appreciate the great truths he came to teach them; where they might become the "Temple of the Holy Ghost," and therefore able to "glorify God in their body and spirit which are God's," 1 Cor. 6:19, 20.

Since Jesus has given us this example of helping others in these different ways, can we as Christians do worse than to follow in his steps? This is Christian help—helping others as Christ did. Christ says: "My Father worketh hitherto and I work." And how encouraging to us as Christians to know that the same power he had to do his work we may share also. He says: "All power is given unto me in heaven and in earth," and "Lo, I am with you always, even unto the end of the world."

We find by reading I John 3:17 that when we have the love of God dwelling in us, it will lead us to help those around us who are in need. And surely, no greater privilege could be given to the sons of men than that of working as he did, for the uplifting of those who need help.

"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."

Now, as we have found that Christ, our Pattern, spent all his time doing Christian help work, can we consistently call ourselves Christians and neglect to do the same work? And if we are Christians, let us spend our time as Christ did, and we will be doing Christian Help work.
Brother Palmquist wishes to correct the typographical error in last month's report which made the donations of this band $800 instead of $80 as it should have been. Brother Palmquist asks that instruction in Christian Help work be given through a long time and who has been receiving treatment for several clothing and good homes.

New cases visited during the week.

Supplied clothing.

Supplied food.

Given other assistance.

Gospel conversations.

New cases visited during month.

Pages reading matter distributed.

Band No. 18, of Boulder, Colo., reports as follows:—

Visits made:—

38

Persons given medical care:—

3

Baskets of food supplied:—

9

Gospel conversations:—

9

Pages reading matter distributed:—

950

Terms for distribution. One lady who has been confined to bed for a long time and who has been receiving treatment for several months, is now able to go about on crutches. She has also been doing some work for the poor and unfortunate girls whom we have found at the hospital. Some of these have been provided with clothing and good homes. One of them writes to one of our workers: "I thank you for your kindness to me, your confidence in me, and your good advice. Pray for me, and if we never meet on earth, I am going to try to meet you in heaven."

Band No. 29, 30, and Rockford, Ill., report for the month for the first time.

No. of Visits.

29

" of hours work.

17

Persons given medical care.

11

supplied clothing.

11

supplied food.

16

given other help.

3

Gospel conversations.

9

Articles of clothing distributed.

37

New cases clotted during month.

5

Total number of cases under observation.

8

No. of new children brought into Sabbath-school.

6

of children in families under observation.

4

Persons referred to leader for assignment.

5

Donations.

$2.40

Besides the above donations are several sacks of flour, potatoes, fruit, sugar, beans, etc.

From Wamego, Kansas, comes the following report for the month of March:

No. of Visits made.

39

Hours of work.

48

Persons given medical care.

10

Persons given assistance.

11

Gospel conversations.

31

New cases visited during month.

3

Total number of cases under observation.

8

No. pages reading matter distributed.

11,835

periodically distributed.

44

From Band No. 35, the first organized in Denver, Colorado, we have a partial report covering three months:—

Visits made.

96

Hours of work.

190

Persons given medical care.

5

This band has been considering the matter of starting a restaurant to furnish penny dinners to the poor. The members of the Band are experimenting, each one making soup to see if they can furnish it to the poor for a penny a bowl as they do at the Chicago Mission. They are very much interested in this enterprise. Speaking of their efforts in this direction, one member of the band says, "Each one of us was to try our skill in making soup without any greases and bring it to the meeting of the society with toasted bread. We had soup of navy beans, lima beans, Mexican beans, lentils, and peas."

Sanitarium Medical Mission.

Persons supplied with food.

110

Baskets of food given.

11

Given other assistance.

7

Gospel conversations.

14

Articles of clothing distributed.

71

Pages reading matter distributed.

46

Amount of donations.

$7.30

Miss Wick and Mrs. Hawver, who have been engaged in the organizing work in Illinois, have discontinued their labors for a brief period; Miss Wick having gone to Missouri for a vacation, Mrs. Hawver returning to the Sanitarium. We are glad to learn from Elder Merrill, President of the Illinois Conference, and other sources, that the work in Illinois has been very successful. Three promising societies have been organized and are in active operation, and the people have been wonderfully stirred up.

Texa Wroe and Marie Jensen, who are engaged in organizing work in Indiana, report excellent results from their labor in Indianapolis, Frankfort, and Terre Haute. They find the people very appreciative and ready to engage in the work. There is no State in the Union in which are to be found more kind-hearted and hospitable people than our neighbors in Indiana, and we felt sure that they would give our Christian Help work a cordial welcome. We hope before long to have the pleasure of spending a day or two with these societies in Indiana.

Rules for Auxiliary Societies.

As a recent meeting of the Medical Missionary Board, the following rules were adopted for the government of Auxiliary Societies:—

Rules.

1. The officers shall consist of a President, Vice-President, Secretary, and Treasurer, who shall be elected annually. Elections, after the first, shall be held the first week in January of each year.

2. In order to secure the greatest efficiency in the practical work, the Society, the members, so far as consistent and practicable, should be organized into bands known as "Christian Help Bands." The typical band will consist of the following workers: A Leader, an Evangelist, a Missionary Nurse, three Mothers' Helpers, and three Burden Bearers. In some instances one person may be asked to perform the duties of two officers, as Leader and Nurse, Leader and Evangelist, etc.

The officers of the Auxiliary Society and the leaders of the individual bands will constitute an Executive Committee, which will have control of
CHICAGO MISSION REPORT FOR MARCH.

Baths given. 816
Other treatments. 417
Breadings applied. 477
No. of patients on March 1. 1278
" " prescribed for a discovery. 79
" " visited by nurse. 275
Prescriptions filled. 58
Package foot supplied. 9
Garments given away. 242
Tracts given away. 445
Testaments given away. 5
Good成绩单. 928
Visits by nurses. 382
Penny Donors. 14,000

BROTHER BURLINGAME adds, "When we see the little restraint on men all around us, we feel that it is God's restraining hand alone that protects us. One man who was here with us was unwell within three weeks after he left us. But we rejoice to know that he gave his heart to God while he was here. But how many slip by without the warning word that might turn them to God? Pray for the work and the workers."
RELIEF DEPARTMENT.

[This department has been organized in the interest of two classes of children.

1. Young orphan children.

2. The motherless and fatherless children.

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

1. To obtain intelligence respecting young and fatherless 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 sickness, through cruel parents, or those who have been left in the world without a father’s care, and their father’s desires of placing them in good homes. They have dark eyes and hair, and are intelligent, looking and, have had good training.

Two Dakota Boys (Nos. 201 and 202).—We have received the description of two boys who are sadly in need of a home. They have not known a father’s care for six years, and their mother is no longer able to support them. The older, eleven years old, has brown hair and blue eyes; the younger, ten years of age, has brown hair and blue eyes. They have had good training, and the greater part of the time they have spent in the country.

No. 203 is a boy living in Michigan, who is in need of a home. He is eight years old, has blue eyes and light hair, and is truthful, industrious, and obedient. Surely some home will be made brighter by his presence.

FANNIE (No. 204).—This little girl with bright blue eyes and light hair, who has been living with an aged relative, is in need of a kind mother’s care. She is nine years old, and is now living in Pennsylvania.

A LITTLE BOY (No. 205).—A ragged boy twelve years of age has been left in the world without a fond mother’s care. His father is out of work and wants to find a home for the child. He has dark hair and eyes, and a good intellect. Will not some one take this child and give him educational advantages, and at the same time provide him with a good home?

EWIN (No. 209) is a bright, pleasant looking boy only six years old. His father is dead, and the mother is very poor and living among strangers, so the child is left in the world with no friends to care for him. He is now in Michigan. What family will welcome him as one of their number?

ALFRED (No. 213), a boy five years old living in the state of Nebraska, has been left in the world without a father’s care, and his father’s desires of placing them in good homes. He has blue eyes and black hair. Will some home in the Eastern States open its doors to receive this boy while his character is yet unformed?

A FATHER who is away from his motherless boy (No. 210) is anxious to find a home for him in some good family, where he can have the surroundings of a pleasant home and will receive Christian care and training. This boy is now living in Pennsylvania. He is eleven years old, and has grey eyes and light hair. He likes to go to school, learns readily, and is said to have good traits of character.

No. 217 is a nine-year-old boy living in Indiana. He has dark blue eyes and dark hair, is said to be obedient, and has had good last. Last winter his father died, leaving his mother with no means of support, and he has no friends who are able to care for him. Will some family receive him as their own, and still direct his feet in the right way?

No. 218 is a healthy Swedish boy only four years old, living in Minnesota, who has no one to care for him in the present time he has a temporary home, but he cannot remain in this place long. He has brown hair and eyes, and is said to be an intelligent little fellow. He would surely cheer some home, should a kind mother bestow upon him her love and care.

LITTLE EDITH (No. 227) is but six weeks old, and is being cared for by charity. She has black hair and dark eyes, and is very bright in appearance. She is now living in Michigan, and is in need of a mother’s kind care. Will some one take her as their own?

A LITTLE GIRL (No. 228) six years old, living in Michigan, needs a home with good Christian friends. She has dark hair and blue eyes, and is very pretty. She is an attractive child, of a loving disposition. She only needs a firm hand to guide her to make her a real comfort in any home which will receive her.

Some interesting letters have been received from this little children (Nos. 196 and 197), who were placed in the present time in a good home in Iowa. They are very happy on the farm, and write about the pleasant times they have, caring for the horses, cows, and chickens. They speak, too, of their studies, in which they also seem to be interested. We are sure that their work out-of-doors only fits them for better intellectual development. We trust that they will grow up to be on honor to the kind people who have taken them into their home.

A MOTHER, who, when a child, was left an orphan, has not forgotten how a kind-hearted mother took her in and gave her a good home. After she had reared her own children, she wanted to give to some homeless child the same affection and application for two. After some correspondence in reference to the subject, she writes that an opportunity to help a mother with three children presented itself, so now she is doing what she can to help those near her own door, and feels that she is doing some good. Although we could not send her the children she wanted, her interest for the orphans is no less, and she has improved the opportunity which has presented itself.

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 reference. If possible these 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 nuisance offers to supply is answered by the Relief Department. Clothing to be received and properly distribute new or partly worn garments which can be used by the poor. In connection with this work it is very important that a few points should be kept in mind and carefully observed:

1. Garments should not contain any materials more in money or labor than the garment is worth, will of course be rejected, and which may be easily repaired by sewing up seams, or made presentable by a few stitches judiciously taken in some part in which the fabric is nearly worn through, may be utilized to most excellent advantage.

2. Garments so badly worn that they need extensive patching, or clothes which have become much soiled and gritty by long use in some dirty occupation, should find their way to the rag bag instead of the missionary box.

3. Suits should be given to some homeless child, so made application for."

4. Freight must always be prepaid. It ranges from 10 cents, for one pound, to 25 cents, for 10 pounds, and 1 dollar for each 10 pounds. It is important to have the correct rate, as it is to save money.

5. Garments which have been worn by patients suffering from any contagious disease—such as typhoid fever, pellagra, consumption, and skin disorders of all sorts, as well as scarlet fever, measles, mumps, diphtheria, and smallpox—should not be sent. Infected clothing may be rendered safe by disinfection, but we cannot trust to the proper disinfection of such garments by those sending them. In the case of colds, we cannot be certain what the receiving party may do, and if they are accessible they may return them to the sender.

6. We are solicited to ask that clothing should be pre­pared as a means of preventing loss in the work of freight upon over-loaded packages.

7. Garments which have been worn by patients suffering from any contagious disease—such as typhoid fever, pellagra, consumption, and skin disorders of all sorts, as well as scarlet fever, measles, mumps, diphtheria, and smallpox—should not be sent. Infected clothing may be rendered safe by disinfection, but we cannot trust to the proper disinfection of such garments by those sending them. In the case of colds, we cannot be certain what the receiving party may do, and if they are accessible they may return them to the sender.

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**MISSIONARY NOTES.**

Fifty-six of the one hundred and twenty-six medical missionaries in China are women.

Sir Andrew W. Baker, the African explorer, died at his home in England, December 30, at the age of 72.

Ecublan is the only state in South or Central America whose constitution forbids the introduction of any religion except Roman Catholicism.

While the exception of the Indiana, two languages furnish the keys to missionary work in South America,—Portuguese to Brazil, and Spanish to all the other republics.

Thomas recently died in Mexico an old Catholic priest who left sixty barrels of wine, over which his successor and some of the Catholic sisters are having a lawsuit.

A Moslem society has been established in New York, and on December 10 the first call to prayer by an Arabic muezzin was sounded out from a window of Union Square Hall.

While all the Mission Boards are feeling the strain of the financial crisis, and most of them are compelled to retreat in their plans, the calls from the field are louder and more imperative than ever.

Mission work in Columbia is carried on entirely by the Protestants. There are five missionaries and three churches. Opposition on the part of the Catholics is constantly growing more bitter.

The British and Foreign Bible Society now supplies more than sixty versions of the Scriptures, in whole or part, for Africa alone. The language of the Masai is included in the above—Missionary Review.

The Presbyterian Church leads the world in the number of her women physicians in foreign service. She enrolls twenty, a gain of five this year, and every one at her post;—Medical Missionary Review.

Matabeleland is to be thrown open to missionaries. That will doubtless be one result of the recent conquest. The Bible is all ready for their race, in their own language. It was prepared by Dr. Moffat more than thirty years ago. Missionaries have already labored among the Masabale, but have won only five converts.

Mission work in the New Hebrides is beginning to bring forth most encouraging fruits. On one of the islands where two missionaries settled six years ago, no woman among the 12,000 savages dared to sleep under separate coverings. All have been changed. This converts among the men are also giving valuable assistance in evangelistic work.

The Buddhists of Japan are renewing their fight against Christianity; are organizing "salvation armies" and "moral associations;" buying up timber so that churches cannot be built; seeking to persuade hotel-keepers not to lodge Christians; and in some cases they are burning to forces, destroying chapels and other buildings.

The missionaries in China speak highly of the self-sacrificing and devotion of the native converts. One of the Chinese preachers in the Foochow Conference, a man of remarkable ability, was recently offered a commission at a salary of fifty dollars a month. As it would involve his discontinuing preaching, he declined it, although he pay as a preacher is but $3 a month.

A military graduate studying without was successfully treated in the Hankow Hospital, China. Returning to his home with restored sight, 68 persons with dimmed eyes were gathered about him, begging him to take them to the foreign doctor. So he led them, a procession of blind men holding on to one another's ropes 50 miles to Hankow. Nearly all were cured.

The Chinese land-telephone system has been joined to the Russian system, and messages can now be sent to any part of the world from any station in China, at the rate of $2 per word, the cost of transmission across the ocean being added. The only Chinese province which cannot be reached by telegram is Hunan, which still remains opposed to all foreign innovations.—Missionary Review.

A missionary of the American Board stationed at Tsimboad writes that the children are visiting that section again, and that though mission work along their ordinary lines is much hindered, new avenues are opening by the prevailing sickness. All natives are thrown open, and the missionaries are welcomed as messengers of mercy and healing. At no time has the opportunity for evangelistic work been greater.

The death is announced of Miss Tucker, known all over the world under the initials of "J. L. O. E." It occurred Dec. 28. For the last eighteen years Miss Tucker has been engaged in missionary work in China, where her presence has been used for the benefit of missions. It is understood that all money earned by her works after her death is also to be placed at the disposal of the Indian missions.

The Methodist Missionary Committee appropriates for 1894 to Africa, $57,070; to South America, $83,671; to India, $17,537; to Madagascar, $83,688; to Bulgaria, $18,500; to Italy, $83,200; Mexico, $83,278; Japan, $84,000; and Korea, $81,907. In addition, $48,378 is spent for Scandinavia, $72,977 for Germany, and $7900 for Switzerland. In 1893 the receipts for missions, house and foreign, were $67,314,—Missionary Review.

The Kamehameha training school at Honolulu has received from Charles Reed Bishop, a banker, and probably the wealthiest man in the kingdom, the sum of $50,000, an offer the school to waste on the island of Molokai, valued at about $200,000. Mr. Bishop is a native American, and was born in New York State. He went to Hawaii in the early days, and became a banker after a residence there of twenty years. He has been a devoted philanthropist ever since he was known to any of his famous princes, the last of the Kamehamehas, and a noble Christian. They had no children; and when she died she devoted her large estate, valued at about $1,000,000, to the founding of two industrial training schools in Honolulu, one for boys and one for girls.

**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 160 tons of the following-named foods have been manufactured and sold:

- **OATMEAL BISCUIT.**
- **MEDIUM OATMEAL CRACKERS.**
- **PLAIN OATMEAL CRACKERS.**
- **NO. 1 GRAHAM CRACKERS.**
- **NO. 2 GRAHAM CRACKERS.**
- **RYE WAFERS.**
- **WHEAT WAFERS.**
- **WHOLE-WHEAT WAFERS.**
- **GLUTTON CRACKERS.**
- **WHITE CRACKERS.**

Granola, the Gem of Health Foods.

Our Granola, which has now been manufactured by us for nearly seventeen years, is unquestionably the finest health food ever devised, and is greatly superior to any of the numerous imitations to which its success has given rise.

**TO THE PUBLIC.—**This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the business name of the Sanitarium Food Co., are made under my direction and supervision, and that Granola and the other special foods manufactured by this company, are not made or sold by any other firm or person except their duly authorized agents.

J. H. KELLOGG, M. D.

Our goods are shipped to every part of the world,—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods:

- **Michigan.**
  - I have for more than twenty years used the "Health Foods" of your company, and hereby recommend them for youth and health-loving people.
  - C. S. POMER. M.D.

- **Indiana.**
  - I have personally tested your excellent foods known as Granola. It is highly beneficial to the brain and nervous system, and the most suitable article of food for those afflicted with brain diseases.
  - D. M. CARRUTHER.

- **Ohio.**
  - Your Granola is the best selling invalid food I have ever handled. I have already sold nearly two thousand packages.
  - A. J. Riedebrand.

- **Connecticut.**
  - We have used your "Health Foods" in our family for three years, and cannot get along without them. Having been troubled with dyspepsia and chronic catarrh for months, I found that your medicine has entirely cured me.
  - H. W. ford.

- **Minnesota.**
  - We have used and the little fellows are thriving greatly. The food agrees with them perfectly, and I have recommended it to many who are looking for something of this kind.
  - P. W. Wrench.

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen. For the latest descriptive circular and prize list, address:

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- Battle Creek, Mich.
THE SANITARIUM,
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