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Sanitarium Medical Missionary School

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.

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THE MEDICAL MISSIONARY

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THE FOOT THAT GETS TIRED.

Tire potter stood at his daily work,
One patient foot on the ground.
The other with never slackening speed,
Turning his swift wheel round.
When we stood beside him there,
Watching the restless line,
Till my friend said low, in pity tone,
"How tired his foot must be."

The potter never paused in his work,
Shaping the wondrous thing;
Toss'd only a common spoon-spout,But perfect in fashioning.
Then slowly raising his patient eyes
With homely truth inspired;
"No, no, my lad; it's not the foot that works,
But the one that makes it tire."
—Young People's Magazine.

KHAME, KING OF THE EASTERN BA-MANGWATO.

Although the country of the Eastern Ba-Mangwato is the foremost one among the Bechuana chiefships, from civilized South Africa, this tribe occupies a foremost position among the Bechuana tribes, due solely to King Khame's endeavors. When he became ruler, his tribe was poor and partly dispersed on account of civil wars and the attacks of Matabele Zulus.

Khame's success in civilizing his people deserves the greater admiration, if we consider the many obstacles which he has found in his way. One of the greatest of these manifested itself in the strong resistance of the heathen chiefs of his tribe. He did not press them to abandon the customs of their heathen superstitions, being of the opinion that he would in time gain better success by less severe measures. As the Christian community of the tribe became more wealthy, the heathen perceived that the course taken by the former was a good one, and by degrees they abandoned many of their heathen customs; so that when King Khame gave an order that the Bogunsa was no more to be observed, the proclamation of this law was readily accepted by the heathen portion of the tribe, and thus a custom which had been in use among the Ba-Mangwato for hundreds of years was brought to an end without causing a revolt. By gradually enlightening his people, Khame also broke the power of Nyakas, the rain doctors.

The king also restricted by law the excessive use
of the native beer. He delivered several speeches in support of this law before his people in the Khotla, saying: "You know very well that the rain visiting our homes is not every year plentiful, and it has several times happened that you have suffered from famine during the winter on account of having used too much of your grain for the preparation of beer. Now, if you restrict your drinking to a certain extent, you will spare your grain to feed you and your families in the winter."

The king also prohibited Dutch hunters from hunting within the limits of his kingdom. By this law he gained numerous friends, even among those of his tribe who were still secretly hostile to him because of the repression of heathen customs during his reign; but the same law naturally caused him the enmity of the Dutch inhabitants of the South African Republic.

It is mostly due to Khame’s endeavors that English coin came into greater circulation among the Northern Bechuana, and that his men became more industrious than they had ever been before. According to the laws of the country, women have to work the gardens, bring in the harvests, bring all the necessary material for the erection of the buildings; in fact, build the villages and the cities, the men working the famous keroses (mantles made of tanned skins), in which work Bechuana men excel all other nations of the Ba-N’thu race; attending to cattle raising, and enjoying themselves hunting, beer drinking, etc. Khame, recognizing that the Southern Bechuana were becoming very wealthy by abandoning the simple way of working their fields by the labor of their wives and adopting the use of the plow, the Dutch settlers and the German missionaries being their teachers, has also introduced the plow in his kingdom, and has thus lessened the slavish work of the women in his tribe. In this respect he found assistance in a certain law in use among the Ba-Mangwato, which says that "women must not touch a head of cattle," so that the men themselves, in "spinning," the oxen to the plow, are now beginning to do the hardest part of the work of cultivating the fields. Those who work their fields in this manner gather so much larger crops than those who employ for this work their wives only, that it will cause a general use of the plow in the tribe, and tend to an improvement in the position of the women. Since Khame’s reign the area of cultivated lands in the Eastern Ba-Mangwato country has doubled.

Having broken the power of the rain doctors, Khame inspired his people with a greater confidence in the medicines of the white men, so that his natives seek eagerly the services of the missionaries and of European doctors. Khame has also improved the position of his slaves, the Mo-Sere, and of his vaessals, the Mo-Kolokhari, and has expelled all the treacherous elements and the unreliable strangers who as fugitives had found refuge in his territory during the course of years. And by his wise laws he preserved a good deal of grain to his tribe, so that they need not succumb to famine when their crops fail. That the majority of the real Ba-Mangwato men dress in European clothing is mostly due to Khame’s efforts. The king is able to put an army into the field several thousand strong, nearly all armed with guns, a great many with breech-loaders, and on horseback. Excepting the Zuili Swazies and Ba-Sukuto, the Eastern Ba-Mangwato are the best drilled men among the Ba-N’thu in South Africa.

One of Khame’s laws, which has resulted in great good to his tribe, is the enforcement of strict measures against the spreading of certain contagious diseases brought into the country under his father’s reign, by some Ba-Mangwato, who had been seeking work in the southern portion of civilized Africa.

One of the best laws King Khame ever made is that prohibiting the sale of intoxicating beverages in his kingdom. He has stopped the liquor trade entirely. No white man is allowed to sell brandy or similar beverages to Khame’s subjects; and during several of my visits to his country I have witnessed severe punishments inflicted upon those who trespassed this law. Some have been fined as high as £100, others whom he suspected of intention to transgress have been closely watched and compelled to leave the country as soon as the case was proved against them. In extenuation of his course Khame says: "I have seen the misery among the Karansa and Griqua and among the Ba-Tlapuins caused by drunkenness when the people get intoxicated with the white man’s brandy, and I do not like to see such wickedness among the men and women of my tribe. A large number of the Ba-Tlapuins died from hunger, the men having sold their last cow and their last bag of corn for a drink of the wretched poison."—Concluded from Illustrated Africa.

**AN AFRICAN "PALAVER HOUSE."**

A palaver house is an important adjunct to a village in the interior of Africa. It is perhaps to the village what the city hall or the court house is to a civilized town, if so rude an imitation of a council or of the forms of justice as an African palaver can be compared to the methods of civilized lands. These structures are used as the general assembling place for the people of the village, where they talk over the causes of dispute between individuals, or any subject of common interest. Often the whole village comes together for a palaver, and if, as in the cut, it is held in the evening, the dusty, almost naked, forms gathered around the fire, the uncoath faces and fierce gesticulations, make a weird picture to the unaccustomed eyes of a white man.

Rev. A. C. Good, since deceased, and a companion missionary, Mr. Milligan, made a trip recently from Batangas on the West Coast to what is called Buli Land in the interior, and the latter thus writes to the Missionary Review of the people whom they found there, their character, and the nature of some of their palavers:

"There is no other law than the law of selfishness, which reigns supreme. There is no word in their language for service; they have not the idea. Mr. Good has been giving many of them medical treatment. They take it for granted that this also is selfish. They will sometimes get angry and scold if fresh bandages are not given them often. One man came and told us that his wife was very sick, and asked what Mr. Good would give him if he would bring her for treatment. "Their wealth is chiefly in the shape of wives. These are usually stolen at first. Then follows a big palaver. The people of the offended town will come at night and kill some one of the town where the •
that it may fight another enemy. Such a palaver woman has just begun in one of our towns. Two days ago a man who lives near by stole a woman from a town some miles distant. The offended people came in a town close to us, which town belonged to another tribe and had nothing whatever to do with the palaver. At the time of shooting yesterday we were holding our usual Sunday service. The man who had stolen the woman was present. He heard the firing and knew what it meant, and thought it in his own town, yet he showed no concern, but sat calm through the service. The people whose men have been killed are on the war path to-day, determined to kill a number of people, they care not whom. . . .

There is no lack of matter for copious quarreling, even among this remote people of the forest. The occasions are so abundant that many palavers are not settled, but are displaced by others. The occasion of a large quarrel the day we arrived was that a certain man's hen laid an egg in another man's house, which latter man kept the egg. The town was rent in twain. The whole community is satir; they converse together; deep calleth unto deep; the sky darkens; the mountains roll down their threatening thunders; hoarse rage is echoed back; but suddenly

...centuries ago; but let none utter reproach until he himself does his duty. Three of us labor here alone among a people of unknown numbers, a people who have reached the depths of depravity and misery.

We are calling for help. Their depravity calls loud—unnecessary louder to us than to our fathers, and Christ's command, that he who is without sin, let him first cast the stone, is heard, but nobody has the heart to become a dead letter. The harvest falls to the ground for ripeness, and there is none to help. The work is not easy, but I prefer it to any other I have ever done. The gospel in which we trust, in which is all our hope, is here put to the severest test, and is not found wanting.

"It is said of Mohammed, that when a boy, lying one night in the open field, an angel came in his sleep, and removing his heart, wrung out of it all the evil, which fell in dark drops to the ground. I can think of the streams and rivers of this land running red like crimson with their escaping sins, and this people still unclean; but we know a simpler way and more effective, even the gospel of Jesus Christ, which is the power of God. From these hills which now resound with the noise of this violent people we purpose to proclaim the life and death, the example and the precepts, of Him whose voice is not heard in the street, who breaketh not the bruised reed nor quencheth the smoking flax, and who died for the sins of the whole world."

HEATHEN SURGERY.

The Ma-Sarwa are slaves of some of the Western Bechuana tribes; they are descendants of two nations of the two existing native races in South Africa, the Hottentots and Ba-N'nu.

The Ma-Sarwa have many superstitious customs, one of the worst and most deplorable of which Mrs. Holah thus describes—

"On a morning during our stay in Leoshumo valley, I observed that one of the Ma-Sarwa women who came to beg some beads from me carried in her arms a sick baby. I at once called my husband to do something for the little sufferer, but his mother refused to take or make use of any medicine, declaring that she would go with the sick child to the Ma-Sarwa doctor, who lived some miles to the northeast. The child getting worse and worse, the Ma-Sarwa doctor was called in. After his arrival he declared, quite properly, that the child was dying and that his medicine (different herbs and a powder made from some burned thorns) would do no good, and, therefore, he must make use of another remedy, which he always tries on a dying child. The mother, looking quite indifferent, held up her dying child to the medicine man, and he commenced to cut the skin on its forehead and face with a sharpened bit of tin broken off from a biscuit box; but before he finished his work, making as many cuts as he was accustomed to do in similar cases, the child expired in its mother's arms.

"The doctor got his pay in glass beads and received also a few pieces of dried venison, and took his departure for his lonely hut in the dark forest."—Illustrated London.
A YEAR OF EXPLORATIONS.

Perhaps no year has been so fruitful in explorations as the year 1894. We can mention only a few of the more remarkable ones which have been made in the least known portions of the great continent.

A Frenchman, Mr. Deele, has just finished a three years' tour from Cape Town north to Uganda, with important results. Count Von Gotzen has crossed from the East Coast to the West, south of the Victoria Nyanza, going down the Congo. In the neighborhood of the Victoria Nyanza, he discovered a new lake and explored the Ufumbiro Mountains, finding that the most westly peak is an active volcano upwards of eleven thousand feet high. He found that Lake Kivu, which has long been known, is not so insignificant as has been supposed, but is almost as large as the Albert Edward; that Stanley's Lake Oyo, to the west of Lake Kivu, is not a lake at all, but a river, which was probably temporarily enlarged when the great traveler saw it. Another traveler has made a similar discovery with reference to Lake Alexandra; and United States Consul Mohun removes from the map the Lake Ureng of Livingstone and others in the upper waters of the Congo, for the same reason. Mr. Mohun finds the Upper Congo to be quite narrow and barred with rapids. The valley is extremely fertile. The same explorer has made a complete map of Lake Leopold II, and of certain tributaries of the Congo. A Frenchman has explored the rapids of the Ubangi, the largest tributary of that great river. Another Frenchman has thoroughly traversed the country north of the Congo and between that river and the Nile. Many expeditions, French and English, have explored the section of the Niger, and two German expeditions have traversed the Cameroons. Somalia Land has also been explored by three or more expeditions, while the French have been mapping their country north of the Congo known as the French Congo, and have sent a number of notable expeditions from Algeria south through the desert, with the purpose of finding the best route to the Sudan, and yet no continent on the globe contains so much unexplored territory and promise of rich reward in scientific discoveries as does Africa.—The N. Y. Independent.

A CAFRE asked me once: "Is it not true that beyond the ocean you are all God's children, and that those that are not, you send here to Africa?" Another said to me: "I hate the whites." "Me too?" asked I. "No; you are not a white man; you are an umpila [missionary]."


PREPARATION FOR MISSIONARY WORK.

BY REV. H. P. BEACH.

[This following is from an address delivered by Rev. H. P. Beach at the last convention of the Student Volunteer Movement. We recommend it to you to every intending missionary as a subject for careful study.—Ed.]

The very name lips from which came those words "Go ye and make disciples of all nations," also said, "As thou hast sent me into the world, even so have I also sent them into the world." The gospel shows us Jesus Christ among men; it pictures him not only as the Son of God, but also as the carpenter's son. We see him healing diseases and feeling the burdens of man. We see him washing the disciples' feet, and telling them how to preach. We see him as commander of a water-logged craft, and also as founder of a church. We see him as teacher, as preacher, as servant, as Saviour. If we are to be sent into this world-field as Jesus Christ was sent, let us be like him. Let our aim be simply to reach out everywhere and touch suffering humanity as at many points as possible. That is what Jesus Christ did in his day.

"But how am I to prepare for this multiform work?" you ask. That is a difficult question, and I shall not attempt to answer it this morning, only to suggest a beginning at it. I suppose I might answer in a word by saying, "Young men and women, go through the world and keep your eyes open. Notice every possible thing which makes Christian civilization and Christianity what it is to you, because you are to carry that civilization and that Christian spirit into the world." 1. But to be more specific, . . . can you keep accounts? If not, I would advise you to learn how before you launch out upon that great sea of foreign missions; but biographies, if true, will show you where you are to be cheated day by day by every mission station reaches from the mouth of the Congo to the equator, and Africa is beginning to surpass many other countries in her rapid emergence out of centuries of midnight darkness. There are 30,000 children gathered into Sabbath-schools. There are about forty societies at work, with over 2000 ordained missionaries. In 1865 the number of communicants was 20,000; last year the number of converts added was over 20,000.

The question has been raised by some as to whether the Africans can really be Christianized. Bishop Crowther, a native of Africa, was sold as a slave and afterward emancipated, converted, educated, and has been a most successful bishop of the Church of England in Western Africa.

Professor Smith says that the 80,000,000 natives of Central Africa are "as good stuff to make men of as were the ancient Britons of England."—Sed.

The Lord did not say, "Go ye into all the world and controvert," but "Go ye into all the world and preach the gospel." The assurance is not "Controversy is the power of God," but "The gospel is the power of God, through faith unto salvation."
your knowledge of how to make a simple filter or a condenser. It is something worth looking into now.

Ronulx and Renux may be mythical, but I know that there is one man in Oberlin who would probably never have lived to get there if his father hadn't learned how to milk. Now, a heathen cow is a problem for many; but there was not even a cow in this case; that man owed his life to a recalcitrant mother donkey.

I would suggest to you in this connection also that clothing has to be provided. Just think of that cultivated man, the bishop of New Zealand, sitting on the deck of that vessel of his, making garments for women who wished to leave the ways of heathenism! You will find that nakedness is one of the evils you must fight against. You young men, how about building one?

I haven't learned how to milk. Now, a heathen cow in this case; that man owed his life to a condenser. It is a sad hour for you when you close their eyes in death, but it is a sadder thing still if you don't know how to perform the last rites for them. I would advise you to ask a few questions of an undertaker; it will help you wonderfully in that sad hour.

"(To be continued.)"

"THE MAN THAT DIED FOR ME."

For many years I wanted to go as a foreign missionary, but my way seemed hedged about, and at last I went to live in California. Life was rough in the mining country where I lived with my husband and little boy. I heard of a man who lived over the hills and was dying of consumption, and they said, "He is so vile that no one can stand it to stay with him, so the men place some food near him and leave him for twenty-four hours. They will find him dead some time, and the sooner the better. Never had a soul, I guess." The pity of it all haunted me as I went about my work, and I tried for three days to get some one to go and see him and to find out if he was in need of better care. As I turned from the last man, vexed with his indifference, the thought came to me, "Why do n't you go yourself? Here's missionary work, if you want it."

I'll not tell you how I weighed the probable uselessness of my going, nor how I shrank from one so vile as he. It was n't the kind of work I wanted. At last one day, I went over the hills to the little shanty. It was a mud cabin, and contained just one room. The door stood open, and up in one corner, on some straw and colored blankets, I found the dying man. Sin had left awful marks on his face, and if I had not heard that he could not move, I should have retreated. As my shadow fell over the floor, I hesitated and greeted me with a dreadful oath, I stepped forward a little and there came another oath.

"Do n't speak so, my friend," I said.

"I ain't your friend. I ain't got any friends," he said.

"Well, I am yours and—" but the oaths came quickly, and he said, "You ain't my friend. I never had any friends and I don't want any now."

I reached out, at arms' length, the fruit I had brought him, and stepping back to the doorway, I asked if he remembered his mother, hoping to find a tender place in his heart, but he cursed me. I asked him if he ever had a wife, and he cursed her. I spoke of God, and he cursed him. I tried to speak of Jesus and his death for us, but he stopped me with his oaths and said: "That's all a lie. Nobody ever died for others."

I went away discouraged. I said to myself, "I knew it was no use." The next day I went again, and every day for two weeks, but he did not show the gratitude of a dog. At the end of that time I said, "I am not going any more." That night, as I was putting my little boy to bed, I did not pray for the miner. My little Charlie noticed it and said:—

"Mamma, you did not pray for the bad man."

"No," I answered with a sigh.

"Have you given him up, mamma?"

"Yes, I guess so."

"Has God given him up, mamma? Ought you to give him up till God does?"

That night I could not sleep. That man dying, and so vile, with no one to care! I got up and went away without the miner's knowledge, and the moment that I touched my knees I was overpowered by the sense of how little meaning there had been to my prayers. I had no faith, and I had not really cared beyond a kind of half-hearted sentiment. I had not claimed his soul for God. Oh, the shame, the shame of such missionary zeal! I fell on my face literally as I cried, "O Christ, give me a little glimpse of the worth of a human soul." Did you, Christian, ever ask that and mean it? Don't do it unless you are willing to give up ease and selfish pleasure, for life will be a different thing to you after that revelation.

I stayed on my knees until Calvary became a reality to me. I cannot describe those hours. They came and went unheeded, but I learned that night what I had never known before, what it was to travail for a human soul. I saw my Lord as I had never seen him before. I stayed there till the answer came.

Aunt back to my room, my husband said,

"How about your mine?"

"He is going to be saved."

"How are you going to do it?" he asked.

"The Lord is going to save him, and I do not know that I shall do anything about it," I replied.

The next morning brought a lesson in Christian work which I had never learned before. I had waited on other days until the afternoon, when my work being over, I could change my dress, put on my gloves, and take a walk while the shadows were on the hillsides. That day, the moment my little boys went off to school I left my work and without waiting for gloves or shadows, hurried over the hills, and said, "It's the witch, but to win a soul. I thought the man might die.

As I passed on, a neighbor came out of her cabin and said, "I go over the hills with you." I did not want her, but it was another lesson for me. God could plan better than I could. She had her little girl with her, and as we reached the cabin, she said, "I do not know what I expected, but the man greeted me with an awful oath; still it did not hurt, for I was behind Christ, and I stayed there. I could hear what struck him first.

While I was changing the basin of water and towel for him, things which I had done every day, and which he had used but never thanked me for, the clear laugh of the little girl rang out upon the air. "What's that?" said the man, eagerly.

"It's a little girl outside, waiting for me."

"Would you mind letting her come in?" said he, in a different tone from any I had heard before.

I turned, as the door opened, to her, and then, taking her by the hand, said, "Come in and see the sick man, Mamie." She shrank back as she saw his face, and said, "I'm afraid," but I assured her with, "Poor sick man, he can't get up; he wants to see you."

She looked like an angel; her bright face framed in golden curls, and her eyes tender and pitiful. In her hands she held the flowers she had picked off the purple sage, and, bending toward him, she said: "I am sorry for you, sick man, will you have a posy?"

He laid his great, bony hand beyond the flowers on the plump hand of the child, and the great tears came to his eyes as he said: "I had a little girl once. Her name was Mamie. She cared for me. Nobody else did. Guess I'd been different if she'd lived. I've hated everybody since she died."

I knew at once I had the key to the man's heart. He thought came quickly, born of that midnight prayer service, and I said, "When I spoke of your mother and your wife, you cursed them; I know now that they were not good women, or you could not have done it."

"Good women? Oh, you do n't know nothin' bout..."
that kind of woman. You can't think what they want.

"Well, if your little girl had lived and grown up with them, would n't she have been just like them? Would you like to have her live for that?"

He evidently had never thought of it, and his great eyes looked off for a full minute. As they came back to mine, he cried: "O God, no! I'd killed her first. I'm glad she died."

Reaching out and taking the poor hand, I said, "The dear Lord didn't want her to be like them. He loved her even better than you did, so he took that night that I could tell it in earnest that hour, and I had been so close to the trembling hands of the man. Then dropping on my knees, with the child in front of me, I bade for him, and he's dead.

"Good-night," he said.

"Tell him I want my little gal back. Tell him I want my little gal back. Tell him I want my little gal back."

He lived on for weeks, as if God would show how real was the change. I had been telling him one day about a meeting, and he said, "I'd like to go to a meetin' once."

So we planned a meeting, and the men from the mills and the mines came and filled the room.

"Now, boys," said he, "get down on your knees while she tells about that Man that died for me."

"I had been brought up to believe that a woman shouldn't speak in meeting, but I found myself talking, and I tried to tell the simple story of the cross. After awhile he said, "0 boys, you don't half believe it, or you'd cry; you couldn't help it. Raise me up. I'd like to tell it once."

So they raised him up, and between his short breaths I touched the language he knew—

"Boys," he said, "you know how the water runs down the sluice boxes and carries off the dirt and leaves the gold behind. Well, the blood of that Man she tells about went right over me just like that; it carried off about everything. But it left enough for me to see Mamie, and to see the Man that died for me. O boys, can't you love him?"

Some days after there came a look into his face that told the end had come. I had to leave him, and I said, "What shall I say to-night, Jack?"

"Just good-night," he said. "What will you say to me when we meet again?"

"I'll say 'good morning,' ever there."

The next morning the door was closed, and I found two of the men sitting silently by a board stretched across two stools. They turned back the sheet from the dead, and I looked on the face which seemed to have come back nearer to the image of God.

"I wish you could have seen him when he went," they said.

"Tell me about it."

"Well, all at once he brightened up 'bout mid-night, and smilin' said, 'I'm goin', boys. Tell him I am going to see the Man that died for me, an' he was gone.

Kneeling there, with my hands over those poor, cold ones, that had been stained with human blood, I asked to come to understand more and more the worth of a human soul, and to be drawn into a deeper sympathy with Christ's yearning love."

"Not willing that any should perish." — Mrs. J. K. Barneet.

The emphatic part of our life is what we do, not what we say.
(or recently) is seventy. The rules forbid them to be increased above a hundred. Each boy carries his number on his badge. One lad is assigned to each station, but sometimes in the city part of London two are put to work together. Stations are changed twice a week, because some of them are more profitable than others. There are four divisions in each brigade, and each boy, as he enters, starts at the bottom of the lowest division, and his promotion depends upon his own industry and diligence.

The best paying stations are appointed to the first class of boys. The average wages made is $4.50 per week, and sometimes a boy takes $2.00 in a day. April, May, and June are the most favorable months of the year, because the showers are more frequent. Fries are awarded to encourage diligence, making just allowance for the lucrative stands. A tea-party is given them every winter, and an excursion to the country is provided for them every summer.

This brief sketch of the history and public life of the Shoe-Black Brigade leads us, in a few sentences, to glance at the home station, and religious life. Each brigade has a building for itself, including sleeping-rooms, dining-rooms, school-room, gymnasium, bath-room, and other modern conveniences. There is a superintendent and matron, with the necessary help. One of the boys is appointed monitor of each sleeping-room, to keep order; the boy longest in the house generally fills the post. In the largest dormitory there are thirty-five good beds. A boy is required to pay four cents per night for his bed, but dormitory there are thirty-five good beds. A tea-party is given them every winter, and an excursion to the country is provided for them every summer.

The dislike the people of China have for anything new is another difficulty in the way of the missionary. His very appearance is against him, and some of the foreign teachers, knowing this, dress in native costume. Fake so strange it must seem to the Chinese to see a being appear with hair all over head instead of nicely shaved off his forehead; in costume. Fancy how strange it must seem to the Chinese to see a being appear with hair all over head instead of nicely shaved off his forehead; in clothes cut to his figure, as to save the cloth, instead of in graceful, flowing robes, such as every one knows is the proper thing for men to wear; with a wide-brimmed hat (which is doubtless meant to hide his unshaven forehead), and with black leather boots instead of white stockings and cloth shoes with paper soles such as other people use! And the dress of the Chinese ladies! Was there ever anything so ordinary? Have you seen several questions, the missionaries feel rewarded for the trouble their visitors give them when they hear such speeches as this:—

"I have often thought of coming with my daughter to see you, but I felt so much afraid of you that I always put it off. I shall have no fear in the future, for I think, after all, you are not so very unlike ourselves.

"One touch of nature makes the whole world kin."

And then the teachers can tell of the One who died for all alike, seeing that "all have sinned, and come short of the glory of God." But now new questions meet them.

"Is Jesus the foreign emperor?"
"Have you ever seen him?"
"If this doctrine is true, how is it that we in China have heard nothing of it for so many hundreds of years? Had it been really a religion worth believing, surely Jesus would have been born in the Great Middle Kingdom, instead of in the remote unknown little kingdom of Judah!"

"Ah! why have they not heard of the religion of Jesus for so many hundreds of years?"

The Chinese cannot hear of a greater teacher than their own great sage, Confucius. His teaching was indeed excellent as far as it went, but it could not be far enough to satisfy the needs of the soul. When asked about the future by his scholars, he said, "We do not know many things about this life, much less about the future. It is therefore quite useless to think about it."
A NEW SPECIAL COURSE AT THE SANITARIUM TRAINING SCHOOL FOR MISSIONARY NURSES.

A new special course for missionary nurses is being organized. Twenty-five young women and ten or twelve young men can be received within the next few weeks. The qualifications must be of the best,—good health, good natural ability, good education, and above all a thorough consecration to the work, are required. Those who simply wish to obtain an education or training for their own benefit, and those who have no expectation of engaging actively in medical missionary work either at home or abroad, need not apply, as such are not wanted. We want young men and women who are prepared to throw their whole life and energies into this work, and who desire to secure the best possible fitness for it. A new course of instruction has been arranged, whereby those who are anxious to get into the field soon can be prepared for certain lines of work in one year; but all who engage in the work are expected to enlist in it for a considerable length of time, and to give their whole time and energies to it. There is also room for a few more missionary mothers in the Mothers' Class. This new department has proven an exceedingly interesting and profitable one. It is especially adapted to women of education and culture from thirty to forty-five years of age, especially those who have had experience in caring for children and who love to work for the little ones.

Young men and women who have in view a medical education at some future time, should take the special course preparatory to more advanced studies. The course of study is so arranged that those who desire to do so can enter at any time during the next two months, but the sooner they enter the better. It is desired, however, that a man should enter at once. Those who take the special course, if able to meet the requirements mentioned above, will be able to enter upon medical work in a short time after entering upon the course. Those who come right away can enter upon work in the line of their study almost immediately.

New fields for missionary effort are rapidly opening up, especially in this country. It is very desirable indeed that medical missionary work should be undertaken in the home field more extensively than heretofore. The South, especially, offers a great opportunity for work among all classes of people. The negroes and the poor among the white people are in great need of missionary effort. The wealthy classes are also in need of instruction in the life-saving principles of health and sanitary reform. All classes are thirsting for information. There is, in fact, no more promising mission field in all the world than is offered by large sections of the Southern States.

The number of students now connected with our Sanitarium at Battle Creek is only sufficient to carry on the work connected with the institution. A large number are prepared to enter the home field at once, as soon as other students come to take their places in the school. We hope those interested in it will take pains to bring this work to the notice of young men and women who are suitable candidates for the school.

A NEW PLAN FOR THE EDUCATION OF MISSIONARY NURSES.

The need of workers is so great and the demands for laborers so numerous from all directions that the managers of the Sanitarium Training School for Nurses have been much distressed with the thought that so many years must be occupied with the course of preparation. As the needs of the work have grown, the opportunities for labor have enlarged, and the work has developed new and important features. The course of training has been gradually increased, until at the present time fully four years are required to complete the thorough course, if the student works his way. By the organization of a special course it has been found possible to shorten the time a year by allowing the student to pay his board for the first year, while taking the elementary studies of the first two years, thus saving time for study.

It has been desired that every student who enters to represent the work as an independent laborer should be fully equipped to meet any emergencies which may come to him. The need for getting a large number of workers ready to enter upon the work in a short time has compelled a careful study of this subject with reference to the possibility of in some way shortening the course of study without impairing the work by decreasing the efficiency of the workers. The problem has been a very perplexing one, but we think it has been successfully solved at last by the establishment of three grades of nurses, to be classified as follows:

1. General nursing.
2. Surgical or obstetrical nursing.
3. Superintendence of visiting nurses' work, the organization of Christian Help bands, teaching classes in cookery, physical culture, etc.

Not all persons are equally qualified naturally for the same branches of the work. Some are best suited for general nurse's work, others for surgical nursing, still others are by nature and education prepared to assume greater responsibilities; and can become instructors, organizers, etc.

The length of time required for the preparation for these several lines of work will be, for general nursing one or two years, according as the nurse takes the regular or the special course; for obstetrical and surgical nursing, two years; for superintendence, teaching, and organizing work, three to four years. Those who expect to go out to labor under a physician can be qualified with one or two years' instruction.

Another modification which has been made in the course of instruction is the introduction of one year of field missionary work. It is proposed to begin home mission work in various parts of the country in our large cities of the North and in the larger and smaller cities of the South. Many young men and women, after a single year's experience at the Sanitarium, may be prepared to go out and labor acceptably under the superintendence of others for six months or one year, and then on returning to the school will be better prepared to appreciate their opportunities for further instruction and to make the best use of them.

Too long a course of study is not favorable to the development of a missionary enthusiasm. A missionary spirit must have exercise for healthy growth. By this method of combining instruction with actual work in the field, it is hoped to maintain a still higher degree of missionary enthusiasm, and thus to promote the efficiency of both the field work and the training work. Young men and women of the highest natural and acquired abilities may find, in this work, opportunities for the exercise of all their talents. There is no work on earth which more fully represents the spirit and work of the divine Master than does this.

THE HAMPTON INDUSTRIAL INSTITUTE.

A short time ago the writer had the privilege of visiting the splendid educational institution located at Hampton, Va. The work was started by General Armstrong immediately after the close of the war, and under his wise management and that of his successor, it has rapidly grown to be one of the most important educational influences in the South. The school receives for instruction only negroes and Indians. The system of education is eminently practical. More than twenty shops, representing as many different trades and industries, are supplemented with practical training in the mechanical arts and in the literary departments. We found in the school nearly one thousand students, about half of whom are young men and women in training to go out as missionaries among their own people, laboring for their advancement and development. The work on the platform addressing the students, we were pleased to find our audience made up of bright, intelligent, and well-bred hearers as any audience we have ever addressed.

The spirit with which the work is carried on at Hampton impresses the visitor most favorably. Simplicity and order, universal courtesy and kindness, energy, enterprise, and success are dominant in every department. The buildings are plainly and simply constructed, with no attempt at elaborate ornamentation, and in this respect are most appropriate for the purpose which they serve. The grounds are ample, and include a farm of several hundred acres, which is cultivated by the students. Young men and women of energy, perseverance, and solidity of character can enter this school without money, and obtain an education, if they are willing to work for it. Several branches of the school have already been established, and are in a flourishing condition. There is room for many such schools in the South.

One thing pleased us exceedingly: on making the inquiry, "How many young men in this audience..."
do not use tobacco?" nearly every person raised his hand. We noticed but two persons whose hands were not up, and they looked quite ashamed. We thought this was very good for Virginia, where so much tobacco is raised.

CHRISTIAN HELP WORK.

The Medical Missionary and Benevolent Auxiliary Association is doing a noble work. The Sanitarium bands, which have long been in operation, have joined hand in hand with the new workers, and the work has been developing in various lines by the aid of the new workers who have enlisted. One of the most practical and promising features of the work is the missionary farming and gardening which has been undertaken. The use of many acres of ground has been secured, land has been plowed and planted, and arrangements have been made for the cultivation of crops. It is hoped that this method of work will be so successful that many others will be encouraged to go and do likewise. What more practical method could be devised for doing missionary work than planting a crop for the poor?

Will not each reader of this journal who has land upon which he is planting a crop for himself, set aside some portion to raise a crop for his poor neighbor? Seeds have been provided for doing missionary work than planting a crop for the poor?PIXED FOR THE POOR?

It would be like enlisting in our own personal work, and all things pertaining to internal affairs.

One deaconess represented the seven homes in India.

MEDICAL MISSIONARY WORK IN JERUSALEM.

The Jewish Missionary Intelligence for April contains as supplement Dr. Wheeler's report of six months' work in the Jerusalem Hospital, conducted by the London Society for promoting Christianity among the Jews. The hospital has eighteen beds and ten cots supported by friends in England, each bearing the name given them by the patron. The sum of twenty pounds, or about one hundred dollars, supports a bed, and half that sum a cot. Seventeen more beds and cots have been provided for in view of the new hospital which the society is trying to build, but the old hospital does not afford sufficient space. It is already several years since the plans were made for the new building, but things of that kind move slowly in the Sultan's dominions.

Four hundred and fifty-one patients occupied the beds during the last six months of 1894, a little more than half of them women. Dr. Wheeler values very highly these special beds as an influence in reaching the people. The fact that some one has taken enough interest in them to provide such beds, some one whose name they see on the bed, often awakens in the patients, as nothing else seems to do, an interest to know more of the motives which prompt such generosity on the part of these far away friends and makes them seem near and real.

For the contributors, it seems to keep in mind the debt they owe to those who know not Christ, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." E. H. W.

A MEDICAL MISSIONARY COLLEGE.

We are happy to announce that arrangements are being made for the establishment of a medical missionary college, under the supervision of the Medical Missionary and Benevolent Association. The college will be located at Chicago. It will be a high grade school. Only missionary students will be admitted. A large number will be given an opportunity to meet their expenses while taking the course of study in doing practical missionary work. Further particulars will be given next month.

HOME NOTES.

The boys who are doing outdoor work seem to find it an agreeable change, and are doing nicely, so the farmer says.

The children are having lessons in sewing, regular classes under teachers, in which they are learning the various stitches used in ordinary sewing and mending. Some of the older ones of course had already had more or less instruction as the mothers could find time to teach them, and some of them can sew quite well, both girls and boys.

Calling at the nursery recently, we found the mother occupied with the youngest baby. She is the latest comer. These two were demanding her attention at the moment, while on "mamma's" bed sat a little round-faced girl next to the baby in age, tugging away at shoes and stockings, for it was bedtime.

"Don't you want to put her to bed?" asked "mamma." Of course we did. The little one had liberated her two plump little feet, and, waiting only for older person to undo the fastenings of her clothes behind, pulled them off and stowed herself into her nightdress without further ado. Then slipping to the floor she tugged at her crib and lifting herself as high as she could, waited for a little lift to help her in, where she knelt for her prayer.

How many babies of two and a half, we wonder, would need so little help as did this dear little blossom? We have often seen children much older who could not, or thought they could not, put on or take off shoes or do anything else for themselves.

The baby had not left her clothes as she stepped out of them either, but cooing she picked them up with a little shake and put them away as well as she could, without even a suggestion.

"Are you training them all so much habits of self-help?" the mother was asked. "Oh, yes, and they help to teach each other. This little one has helped to teach some older children who have come into the nursery since she has the pleasure of doing for them that they have not time to do. It is quite active, however, and gets along very readily for a man of his years. Two more aged people who have been expected for some time have recently arrived. The health of the family remains about the same.

The mothers' class has received quite an accession from the class of missionaries under appointment who are at the Sanitarium for the summer, and who have certain classes of the mothers' course as part of their work. As this missionary class includes a number of gentlemen, it gives us a new element, "fathers" as well as "mothers," and it results in mutual helpfulness.

Just as we go to press we add a word regarding the health of the children. Since the Home notes were sent in we have had several cases of sickness, epidemic in character, which have interfered with our usual routine. We are glad to report every one better now. The majority of the family are keeping at the lake, growing brown and rosy. Some of those who have been sick have already joined them, and others will soon.
Birmingham, Massachusetts.

THE AGED.

FOR PERSONAL PROPERTY.- I give and bequeath to the Seventh-day Adventist Medical Missionary and Beneficial Association, of the city of Battle Creek, Michigan, a body corporate under the laws of Michigan, to its successors and assigns forever, all that certain (here insert description of the real estate), with the appurtenances, to be applied to the general uses and purposes of said Association. (The James White Memorial Home, the Haskell Orphan's Home, or any other benevolent enterprise under the supervision of the Association, may be named if it is desired that the sum bequested should be devoted to some special purpose.)

For Real Estate.- I give and devise to the Seventh-day Adventist Medical Missionary and Beneficial Association of the city of Battle Creek, Michigan, a body corporate under the laws of Michigan, to its successors and assigns, forever, all that certain [describe real estate], with appurtenances, to be applied to the general uses and purposes of said corporation. (The Haskell Orphan's Home, or any other benevolent enterprise under the supervision of the Association, may be named if it is desired that the property bequested should be devoted to a special object.)

MEDICAL SERVICES OF REAL ESTATE AND PERSONAL PROPERTY TO THE S. D. A. MEDICAL MISIONARY AND BENEFICIAL ASSOCIATION.

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MEDICAL SERVICES OF REAL ESTATE AND PERSONAL PROPERTY TO THE S. D. A. MEDICAL MISIONARY AND BENEFICIAL ASSOCIATION.
CHICAGO MISSION EXPERIENCES.

[The following is a letter from one of the workers in the mission.]

I consider myself very fortunate indeed to be privileged to work here in this dark spot, Chicago. It has opened up, as nothing else could do, something of the magnitude of the work that lies before us who are preparing for medical missionary work. When we realize that all the suffering and wickedness that come under the notice of the medical workers is only a very small fraction of the misery and want in Chicago, and then think of a score of other large cities in our own country and all the great cities of Europe, and then of the souls in heathen lands, one cannot but recall the text, "Be bold, the harvest is white, but the laborers are few." It is truly wonderful how plainly we can see God's hand guiding souls into this mission to receive light. The most eloquent sermons, in fact the only ones, that reach the hearts of many of the class of people we are working among, are the little acts of kindness that relieve suffering, and kind words spoken. When one finds tender hearts even in men whose faces tell of vice and crime, and when their hearts are soft and tender, a word about Jesus' love for us all and his life among the sinners of earth will often break down every barrier, and these strong men weep like children. While their hearts are thus tender they will probably tell of an aged mother and of a happy home, and how drink crept in and ruined all.

A little over a week ago a large, well-built man came into the mission. When he first stepped into the dispensary, a glance told that he had been drinking heavily. When Dr. Hubbard asked him what he wanted, he broke down and said, "Doctor, I want to do right." The Doctor said, "Well, you are just the man we are looking for; we want to help you to do right." The man then told something of his past life. He was a railroad engineer, earned large wages, but had spent it all for liquor. He had tried the 'Sweat Cure' and nearly all the leading institutions for the reformation of drunkards, but each seemed to have left him in a worse condition, if possible, than before. He had been drunk every day for six weeks, and was just bordering on delirium tremens. He said he knew that if we did not do something for him, he could not stand it much longer. Something had urged him to come into the mission, and he wanted to put himself in our hands.

We gave him some treatment, and at the gospel meeting that night he tremulously arose and said he had been a heavy drinker for twenty-five years, had tried all the cures he knew of, but they had all failed. "I am going to try the Lord Jesus Christ, and I know I will conquer this time." That night as he was going to his lodging house, one of his old companions met him and asked him to drink with him. Mr. M. refused. His companion said, "But M., you cannot quit so suddenly. You are trembling now for want of a drink." Mr. M. said, "All right, if I can't stand it, I may die in the attempt, but I will never die a drunkard." Under our simple treatment in just a week he went out to look for work. He came back at night happy. He had found a position with a salary of $80 per month, and the promise of a speedy raise. During the day he had written his plans for the future. When his head cleared up he was only eight or nine years old, his father made him intend to establish dispensaries and missions. He had been brought up in a drunkard's home, his father being a saloon keeper, and when he was only eight or nine years old his father made him drink till he was completely intoxicated. He had been using strong drink ever since. "Since I came in here," he added, "I have not touched a drop, though I have had several invitations to drink." We invited him to our evening meetings. He came and a few evenings later gave a very encouraging testimony, saying that through the kindness that had been shown him, he had been led to see the love of God and why his life had been spared these many years, and that from henceforth he would serve God and live a new life.

"In my week a Congregational minister visited our mission, and Brother Fulton had a very interesting conversation with him about our work here. He is a strict vegetarian. Brother Fulton gave him some reading matter, and he went away apparently pleased with his visit.

"We do not have so many coming in for laundry and baths at present as we used to. Many have left the city and gone to various places. Some have gone on the lakes, others have found work here in the city. The patients coming here for treatment number about the same as before, and there is no fear that the numbers will lessen so long as King Alcohol reigns. Not a day passes without friends and money. We see how the Lord is working upon the minds of others to do the same kind of work which he has given to us. May we perform our duties faithfully, and as the result may many souls be saved in the kingdom of God."
made his first start. The next day he earned $9.90; the third day $18.10. He has the promise of a permanent position as a druggist in a few days. He has no desire for liquor, but he says he is determined to remove all temptations in his power. Consequently he leaves his money with a friend to take care of, and draws only for expenses. He says, "Since I have been under the influence of this mission, life has a different aspect to me. As I look forward, my path looks brighter. I see success where a week ago I saw a dismal failure." In the gospel meeting he said, "Friends, I am determined to become a Christian. It's my only hope. Pray for me."

Yes, we believe God brought him to the mission just as he is constantly sending others. He has precious souls here in these slums that must receive the gospel, and draws only for expenses. He says, "that he was willing to help me."

About two weeks before our ship arrived, I had in some way broken my watch, and had no use of it, since it would not go at all. The first night I spent in Calcutta, I was all alone in the lodging house and could not understand the servants, nor could they understand me. I had no way of telling the time, and did not know what to do, so I just knelt down and asked the Lord to fix my watch for me. I took it out of my pocket, and it started and has been going ever since. This, to me, was a very encouraging thing, and showed how willing the Lord is to help in every difficulty.

Another thing I wish to tell you is how well I am treated by the servants here because I am a vegetarian. The waiter at the table where I sit particularly attentive to me, and so I have plenty to eat, often bringing me several dishes the others do not have. I own a pocket-handkerchief. In America money such articles, large or small, cost about one cent.

Sister Master's servant calls her an English-Hindu because she does not eat meat. I am quite convinced that for vegetarians, India will be a cheaper place to live than England or America. Fruits are abundant and very cheap,—that is the tropical fruits. You can purchase a dozen or more fine bananas for one half cent all the year round; clothing is also much cheaper and the only thing that is high is house rent. They wash here by the piece, charging no more for a dress than for a pocket-handkerchief. In American money such articles, large or small, cost about one cent.

Calcutta is a very interesting city. In its center lies a large open place called Maidan, covered with green grass and beautiful shade trees all the year round. Here one can always get pure air, and of course it adds much to the healthfulness of the city. The streets are lined with native shops about 8 x 10 feet, entirely open in front. The wares are all exposed for sale in front, so by walking along the street you can know just what each shopkeeper has. Facing along one street, you will see men sitting cross-legged on the ground in their shops, sewing the most elaborate garments, for all the dressmakers are men. In the next shop are two women grinding at the mill, just as described in the Bible; then gold beaters, engravers, blacksmiths, sweetmeat vendors, grocers, tailors, etc. The barber has a traveling outfit and will cut your hair or shave you whenever you chance to meet him on the street. In the road you will see the ancient two-wheel bullock cart drawn by the patient oxen with their wooden yoke. Taking the picture all together, it looks very primitive.

I am busy studying the language. The characters are very different from the English, and the sounds and words seem very strange to me; but my trust is in Him who formed all those strange tongues, and I know by his help I can learn it. I do not expect to do much active work this year, for I cannot and must not speak the language. But I hope through the grace of God to live the truth in this great city, and when our work is started here, I shall be prepared to labor among the people. I know that while I am here alone, God will supply every need. I think I must tell you of a little circumstance that occurred the first night I spent in Calcutta, just to show you how the Lord began at once to show me that he was willing to help me.

As I walk through the crowded streets of Calcutta and see the hundreds and thousands who are the representatives of millions of this and other great heathen lands, who have never heard the first sound of the message that must go to every creature, it makes my heart ache, and I realize as never before that nothing but the special outpouring of the Spirit of God can accomplish this work that must be done by and through us. I am looking forward with the greatest interest to see what provisions will be made for India at the General Conference. Brother Wilcox wrote me that it was to receive its full measure of attention. I believe that the best possible kind of work here would be the establishment of a medical mission, such as we have in Mexico. There are several free hospitals here, but the natives will not go to them unless forced to do so. There is also a demand for good nursing among the wealthy classes. I am sure our vegetarian principles will give us prestige among the Hindus that no others have.

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through the family until this last generation. The experience has been good for me. I like this kind of missionary work."

Each one of these cases is being followed up. They seem to be the beginning of a series of patients, as each one tells the good news to others.

Shall we not remember these cases in our prayers? We are thankful for the privilege of being co-laborers with God.

G. B. REPOLICE.

SANITARIUM HOSPITAL.

THE ENDOVED BEDS.

The Illinois Bed is occupied by a lady who has been a nurse. She was greatly in need of surgical help, and is making a good recovery from the operation, in spite of some complications.

The Michigan Bed has three patients assigned to it. One of these had been a great sufferer, and bravely underwent a severe operation by which a tumor was removed. She is doing well.

Another, a young lady, had trouble with her eyes and had been under treatment for several years before coming here, besides suffering in her general health. She is doing well in this last respect, and her eyes are improving.

Mr. -- has for some weeks occupied a bed supported by this Conference. He was greatly broken down when he came and had been a sufferer for some years from causes which demanded surgical treatment. He has made a somewhat slower recovery than is usual in such cases, owing to the nervous condition, due to causes which demanded surgical measure.

The patient in this bed is a teacher, who has long been out of health, and is in a condition demanding three different operations. She seemed to promise relief. Her condition is bright and cheerful, and is slowly improving.

She had been a great sufferer, and bravely tried first. An operation. The patient reported last month has returned home much better, as also another patient who was mentioned in the same connection.

A former patient who was wonderfully benefited by her stay here, having found herself in failing health again, came back a few weeks ago in a wheelchair. She has seemed to improve from the very beginning, and is now walking about quite independently.

Another new patient from the Iowa Conference is a teacher, who has long been out of health, and is in a condition demanding three different operations. She may need surgical treatment, though, as in other cases where there is any hope of relief by other methods, they will be faithfully tried first.

FREE SURGICAL WORK.

The whole number of operations for the month was seventy-four. Thirty-five of these were free.

One poor woman, into whose troubled life sickness had entered to add to her already heavy burdens, was in a condition demanding three different operations for her relief. She is gaining nicely.

A sad case was one of a worthy woman whose suffering was due to a malignant tumor, too far advanced to be successfully removed.

One patient who had three operations performed, has left the ward and is already beginning to walk.

A teacher who was broken down in health found relief surgically by means of three operations. She is out of the ward and doing well.

A woman came with malignant trouble with the throat. She could neither speak nor swallow when she came, and as may well be believed, was suffering intensely. She found early relief through surgical treatment. It will probably be only temporary, but she was most deeply grateful even for this.

Another patient went through four distinct operations. As may be judged, she was in a serious condition when she came. She was brought by a patient who had been treated here some time ago. She is now out of the ward and is doing well.

The wife of a pastor was helped by three surgical operations. She feels as though the Lord sent her here. She is stronger in faith, she says, than she has been for a long time. She seemed very grateful for what was done for her. She has left the surgical ward and is gaining nicely.

A poor man had a cancer removed from the lip. The wound has healed nicely, and he will soon go home.

CHRISTIAN HELP WORK.

THE PERSONAL ELEMENT IN CHRISTIAN HELP WORK.

BY K. E. WHITNEY.

SOMETHING late I have seen the remark that much of the so-called charity that is bestowed upon the poor is absolute injustice, if not cruelty. This energetic statement was called forth by the course of some who bestow alms thoughtlessly and indiscriminately. The assertion seems to be at first rather harsh, but it evidently came from a much-tried worker who had himself looked below the surface and discovered some of the real needs of that part of society somewhat indifferently known as "the poor."

Some people give alms from an impulsive sympathy, and the object which can most successfully evoke this sympathy is the one that gets most of their help. Some give to quiet an uneasy conscience which reaches them at times for spending so much on self and nothing on others. Some give personally and some by proxy to undertakings of which they know little, and if the truth were known, care less. Others, we are glad to say, seek to know on what they bestow their gifts, great or small, and to what purpose.

If it is unjust and cruel to put temptation in the way of an individual, then it surely is wrong to give as many do give. The trust and best help that can be given to any one in any kind of need is to help him to help himself. To remove his need and to stop with that is to leave him just where we found him, ready for the next "charitably" disposed person to repeat the act, and with each repetition the individual sinks lower in his own estimation and, by so much as he is learning to lean on others, in real worth of character.

There is in the world already too much of a desire to get something for nothing and to live by one's wits instead of by honest labor. The newspapers are full of quips and jokes on the idle tramp who feels that he has fallen into a trap if his offer to work for his dinner is accepted. To see it seems a condition to mourn over, rather than to smile at. Not that we should refuse help when it is asked, but we should see for ourselves what is needed, and be sure that we are not ignorantly doing an injury. There is more to this question of investigation than appears on the surface. It cannot be done as an item of business, neither can the best help be given as a matter of business. It is of course better that people be fed and clothed by machine process, so to speak, than that they starve and freeze, but we are speaking of help, of Christian help.

An old lady on whom some one called with money to supply her necessities remarked, "Yes, I need the money bad enough, but I need folks more." It was human sympathy that the poor old body was pining for, even more than she suffered for food and fire.

Lowell beautifully says in his "Vision of Sir Launfal": "Not what we give, but what we share. For the gift without the giver is bare. Who gives himself with his alms feeds three, himself, his hungry neighbor, and me."

One who has given the matter much study says, "Of all the needs of the people who labor and toil and sweat, the need of friendship, of fellow feeling, of individual interest in them, is the need that is most conspicuous;" and she adds: "I do not speak for the poor alone, I speak for you of the other class, who need them too. You need the friendship, the common brotherhood and sisterhood of the working people. You can never understand how much you need them, until possessing them you realize the smallness of life, the narrowness of other interests compared to the human interest of knowing men and women. . . . Would that you who know them not, could see how genuine among the poor as a class, is the appreciation of and the response to sympathy, to relief of an individual, then it surely is wrong to give as many do give. The trust and best help that can be given to any one in any kind of need is to help him to help himself. To remove his need and to stop with that is to leave him just where we found him, ready for the next "charitably" disposed person to repeat the act, and with each repetition the individual sinks lower in his own estimation and, by so much as he is learning to lean on others, in real worth of character."

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unfriendly way, or it is a thoughtless tribute to conscience, independence or service. There may be other giving with it, or not, the service which reflects itself upon the giver, is wanting. The religion of to-day is taking a more practical turn in its expression than formerly. There is much more "charity work" entered into by the ordinary church member than a few years ago. This kind of work, to which attention has been called by a few who have "given themselves" in the truest sense of the word, has become of late popular among others who work more or less superficially. "Stumbling" has even come to have its fascination for certain ones, and the on-looking critical world has its remarks to make upon the fashionable young lady who, wearied with the arduous social duties of the winter, seeks a diversion in Lent by dipping into the sensations to be found in the back alleys here. This is one extreme, perhaps, but it is easy to slip into superficial ways while we fancy we are doing work which God will approve.

Who that has known some deep sorrow has not had the experience of visits of condolence from friends and of the consoling influence of whom such an affliction meant, have attempted to offer appropriate words of comfort and counsel? How meaningless if not worse have such words fallen upon the aching heart. We only know what we have lived; and unless we have lived such experiences for ourselves, we can only know them by living them with others. So unless we have ourselves struggled with the same circumstances, the only way we can really approach the hearts of others is to live their sorrows in close sympathy, not simply for but with them.

This is why the poor can so often help as no others can. They give, not of the crumbs of their superabundance, but of their daily bread or their common experiences. We cannot give real heart help to others unless we have ourselves placed. To look down upon a crowded throne of the Eternal and look down upon the poor, or a stalwart man and the little child at his side is hardly perceptible. If we could stand beside the throne of the Eternal and look down upon the people of the earth, the imaginary distinctions of rank would vanish. "For who maketh thee to differ from another, and what hast thou that thou dost not receive? Now if thou dost not receive it, why dost thou glory in such a matter?" When we can realize that these whom we would help, even though they be in the depths of misery and sin, are our brothers and sisters, not in name only, but in very truth; when we can put ourselves in their place and feel with them, we have the key to their hearts. We cannot do this unless the spirit of Christ dwelleth in us, and if we have this, we have laid hold on the true secret of Christian help.

London

A great interest has been awakened here in Christian Help Work. Almost every family in this church is helping some poor family, and following them up as best they can. This terrible winter has shown the great need of this work, which our people, better perhaps, than any other, can do. A medical mission here could do noble work.

I have recently been called several times to our own people to deliver the message of charity. I have greatly blessed the hygienic measures employed. Soon the members began to send in their poor cases when sick, and again the hygienic measures have proved of far more value than medicine. As a result the people have been led to put more confidence in our work, and much interest is manifested during the Sunday evening talks.

Last business meeting the subject of chief interest was "work for the poor." Several pounds have already been expended in this work. It was moved and unanimously carried that the church of London take more interest in this work than ever before; that the members increase the fund already on hand and maintain a constant fund for this work.

Next winter will, I believe, introduce soup kitchens and several other advanced steps. I shall soon take up instruction in Christian Help work, care of the sick, etc. At the close we shall be able to hold a practical cooking school, for already the cry arises, "What shall we eat?"

I have made an attempt to open a kindergarten in a low street of North London with some success. I do this first for the good that may be done to the poor; and secondly, to demonstrate what good can be done with the money available.

Our little kindergarten doubled its membership last Sunday. Some of our young men have done excellent work, and only need more instruction to make the most efficient workers. One of them, formerly a detective, is of great value in such work. Others of the young men are working among drunks. Soon I hope to see a work started for children, and possibly jail work also.

I was delighted to see the name of London added to the proposed list of new mission localities. This is a vast field for such work, and it would even now receive the hearty support of every member of the London church, and it would bring a blessing to them. A mission could be manned and worked in London, at, I think, half the expense of a similar one in any of the large American cities.

At the close of our last meeting, all were eager to report cases which had come under their care. I enclose a few reports for the Medical Missionary:

I found a poor woman dying of consumption. She was living in a room about eight by five feet, with a bright child, who also had consumption. This woman had lost two husbands and several children from consumption, and had infected her remaining child. Physical help was given.

A family of eleven had had no work for months. One son had been invalided from the army in India, and was suffering with chronic dysentery. The children were begging on the streets. Physical and spiritual help was given. Another case was of a country woman with two children. The husband had run away. They were living in lodging houses with the lowest of men and women. She was provided with a furnished room. The woman afterward went insane, and the children are now in the poorhouse. A drunken man was found and taken to his home.

This woman had lost two husbands and several children from consumption, and had infected her remaining child. Physical help was given.

A poor old man was found selling fruit on the streets. The wife finally obtained work, and they are now employed. He was taken up instruction in gardening, as there is a great need for them here in such a large city. Regarding discouragements I would say it has all been the opposite; all seems to be bright.

"Yesterday we finished our lesson in washing. We have prepared the fruit, removing the mask. He turned out to be a strong young man. He was taken and marched off to prison. He was found to have considerable money on his person.

The San Francisco Auxiliary Society.

From a private letter to Mrs. S. M. Baker we are permitted to take some notes concerning the kitchen garden work in San Francisco. The kitchen garden had been left with a sister who had been a kindergartner, but she was called away after only two weeks, leaving the burden to fall upon her young and inexperienced helper. This woman has bravely carried it on, throwing her whole heart into the work. She is evidently making a success of it, if we may judge by the courageous tone of her letter:

"All work is inspiring and beneficial, and only wish there were more gardeners, as there is a great need for them here in such a large city. Regarding discouragements I would say it has all been the opposite; all seems to be bright."
Christian Help Notes

The reader will notice that our list of bands is somewhat shorter than usual this month, owing to the omission of the usual report from the Sanitarium bands, and a word of explanation may be necessary.

There has been for some time a desire on the part of the Battle Creek church to do Christian help work on organized lines, and this matter has been under consideration for some time, but it is not until recently that definite steps have been taken. Several large and enthusiastic meetings were held in the Tabernacle, and an auxiliary association was organized. The Battle Creek church is divided into fifteen districts, and in each of these, missionary meetings, Sabbath afternoons, etc., are held weekly. Christian help bands have been organized in all but one of these districts, and a good work has already begun. There is an intense desire on the part of our brethren to qualify themselves for work in practical lines for the Master, both here in Battle Creek and elsewhere, wherever God may call them. One of the first practical lines of missionary work which was undertaken was utilizing the vacant lots in and about the city for the purpose of furnishing gardens for the poor, who have none of their own to work, during the summer. Considerable of the labor necessary to be bestowed upon this land has also been donated, and the majority of the seed. We trust that many poor and needy persons will thus receive substantial aid from this source, and "the blessing of them who are ready to perish" will come upon those who have taken part in this enterprise. Instruction in simple treatment and care of the sick is given each week in the respective bands by physicians and nurses from the Sanitarium.

When these bands were organized it was thought best to merge the organized work that the Sanitarium has been carrying on for several years into the church work, and this has now been materially incipient. It has taken some time to effect this transition and the report of the work is necessarily imperfect; it has therefore been thought best to delay a summary of the work done until next month, when it is hoped to be able to give a complete report of the work for the two months.

Band No. 54, in addition to the above bands, has instructed eight persons in giving treatment, supplied twelve meals, and ten baskets of food.

Band No. 30 has given to the poor, flour, potatoes, turnips, bread, and fruit. They have just started two classes in kitchen gardens, and two sewing circles for the children, in the east part of the city, and have formed another band. The band meetings are growing in interest.

Band No. 15 has a boys' society organized, with four members.

One interesting case which came under the nurse's notice was that of a baby boy two years old who was left motherless at birth. The only care he has ever known is what a little seven-year-old brother can give through the day, and the father is at home at night. When found by the nurses, he was covered with eczema, and had been for months. He is improving nicely under the careful attention of the helpers. Most of the members of this band have family cares to occupy their time, and cannot do all that they would for others.

Band No. 11 reports four washings done, a house cleaned up, two sewing classes held, a patient brought to the Hospital for treatment, and five home treatments given.

Band No. 16 reports a boys' club with seventeen members.

Band No. 9 reports a family invited to clean up their house and take pride in keeping it clean.

The So. Monterey company report nineteen garments, three quilts, two pairs of stockings made and given away.

One of the new bands at Portland, Ore., writes of a sewing class of twenty-eight members. Their first room soon became too small, and they had to seek larger quarters. The children enjoy the work very much, are growing more quiet and improving in sewing.

The company at Shinglehouse, Pa., writes:—

One case that the nurse found the last week in March was a family of three, all sick, and while they were able to hire some one to care for them, they could not get any one at any price, and when the nurse went there, they could none of them wait on the others and were in need of nursing. The little boy, four years old, was very low with pneumonia, and both parents were down with a severe attack of grippe. They were very glad of assistance, and after two days' treatment were all improving.

The Sanitarium bands report 503 baskets of food for the two months.

SUMMARY OF MONTHLY REPORTS OF CHRISTIAN HELP BANDS

<table>
<thead>
<tr>
<th>Location</th>
<th>No. of Bands</th>
<th>No. of Members</th>
<th>No. of Meals</th>
<th>No. of Baskets of Food</th>
<th>No. of Quilts</th>
<th>No. of Garments</th>
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<tr>
<td>Detroit, Mich.</td>
<td>34</td>
<td>92</td>
<td>192</td>
<td>28</td>
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<td>Denver, Colo.</td>
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<td>15</td>
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<tr>
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<td>17</td>
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<td>Portland, Ore.</td>
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<td>86</td>
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<td>So. Monterey, Md.</td>
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<td>Washington, D. C.</td>
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<td>Totals</td>
<td>557</td>
<td>1764</td>
<td>136</td>
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<td>110</td>
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Our Medical Missions.

Relief Department.

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

1. Young orphan children.

2. The worthy sick poor.

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

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

2. To obtain information respecting persons in indigent or very limited circumstances who are suffering from serious, though curable, diseases, but are unable to obtain the skilled medical attention which their cases may require, and to secure for them an opportunity to obtain it by visiting the Sanitarium Hospital.

The generous policy of the managers of the Medical and Surgical Sanitarium has provided in the hospital connected with this institution a number of beds, which are kept without charge for the medical services rendered. Hundreds have already enjoyed the advantages of this beneficent work, and it is hoped that many thousands more may participate in these advantages. Cases belonging to either class may be reported in writing to the editor of this journal.

It should be plainly stated and clearly understood that no orphan child nor sick person should be sent to the Sanitarium or to Battle Creek with the expectation of being received by us, unless previous arrangements have been made by correspondence or otherwise; as it is not infrequently the case that our accommodations are filled to their utmost capacity, and hence additional cases cannot be received unless special provision has been made.

Further detailed information concerning cases mentioned in this department, or concerning cases for notice in these columns, should address their communications to the editor, Dr. J. E. Kellogg, Battle Creek, Mich.

With reference to the statement that those who apply for children will be expected to accompany their applications by satisfactory letters of introduction or recommendations.

Two Orphans (Nos. 251 and 252) — We have just received word respecting a girl and boy aged respectively eleven and six years. They are now living in Indian Territory with kind relatives, who have cared for them since their parents' death. They are the relatives are no longer able to care for the children, and request that they both be placed in the same home, where they will receive Christian instruction.

The children have brown eyes and light hair, are in good health, and are now living in the country. There is little or no chance of the children being adopted, as they are the only family left of their parents.

No. 251 is a boy ten years old, living in Ohio. His father is dead, and his mother is in such poor health that she cannot care for him. He has brown eyes and hair. His health is good; he has never been sick. He is said to have a kind disposition and has not been neglected.

No. 252 is a German boy who is now living in Nebraska. His father and mother are both dead, and the little boy, now at the age of thirteen years, is left homeless. He has gray eyes and black hair, and his health is fair. Some friends are at the present time caring for him, but cannot provide a home for him much longer. They say that he has shown a desire to do right, and we trust that in a new home, which we hope can be provided for him, he can be surrounded with those influences which will be the means of developing in him a beautiful character.

A woman who had been in ill health for some time showed her gratitude for the blessing of recovery by working for others. She says: "From the time I regained my health I felt it a duty to do what I could for the helpless." She heard of a baby whose mother died when it was a few hours old, and she took it as her own. This child was in such a delicate state of health that it survived its mother but a few weeks.

Still intent on doing something for children she improved an opportunity to take another child that was but eight weeks old. She also cared for another child for many months whose parents could not provide for it. This kind-hearted woman says that she has felt a blessing in doing this work, and we believe there are blessings that can be realized by others who will perform the same acts of mercy.

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 references. 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 numerous offers to supply assistance of this sort, have led us to organize a Clothing Department to receive and distribute new or partly used garments, which may present themselves.

In connection with this work it is very important that a few rules and regulations be observed:

1. Clothes that are so badly worn that repairs will cost more than the garment is worth, and that in response to their applications we can immediately send them just the kind of child they wish.

2. It is a duty for the workers to transmit their reports to the proper authorities, that the names of the applicants may be placed on the list of those requiring assistance.

3. All articles received here are carefully assorted and, and, as a rule, are never brought here, our work being

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MISSION NOTES.

One minister out of twenty-two is a missionary in the Dutch Reformed Church.

The late Dr. A. P. Happer left $80,000 for the establishment of a Christian college in China.

Another earthquake in Japan has killed a thousand people and made four thousand homeless.

News comes from Siam that now, for the first time, the people have the whole Bible in the Siamese tongue.

Some leading Japanese Christians have formed a foreign missionary society for carrying the gospel to Korea.

In some of the temples in South India the collection is taken up by an elephant that goes around with a basket!

According to recent statistics, there are 1,000 more women than men in the foreign mission field.—Reigns Beyond.

The London Missionary Society has now seventeen medical missionaries, who during the past year have treated nearly 100,000 cases.

The whole number of fully equipped medical missionaries in the world is stated in Reigns Beyond to be nearly 400. Two hundred and two of them have British diplomas.

The Moravian Mission in Lah, Tibet, has borne its first fruits in the baptism of a young man recently.—Church Missionary Intelligencer.

The London Missionary Society sent the first Protestant missionary to China, baptized the first Chinese convert, and ordained the first Chinese evangelist.—Reigns Beyond.

“NATIONALS” is the latest name of a Christian sect, composed of Russians who have passed from the “Orthodox” to the “Unitarians” faith, but secretly for fear of the consequences.

Since the establishment of a special “day of intercession” for Foreign Missions, the Church Missionary Society has doubled its missionaries, and its average income has increased by £100,000.

The American Board has thirty-six physicians in the field, of whom fifteen are ordained and eight are women. In all, from the first, eighty-nine have been sent out, and thirty-four were graduates in theology as well as in medicine.

It is conceded that the high position the Parsees occupy in India is due to the two facts that their women are educated and that caste has no hold upon them. These two advantages will undoubtedly have a large effect on the future of the Christian community.

Another Hindu temple has been “captured” by the Salvation Army at Cape Comoro. The people of Chekha, after removing their idols, handed over the building to be converted into barracks. This makes the fourteenth which has been given up in like manner.—Missionary Review.

The British and Foreign Bible Society has published a translation of the Gospel of St. Matthew in the Kinsukuma language, which is spoken in the neighborhood of Lake Victoria Nyansa. The society now publishes the Scriptures in over 200 languages.

This is the centenary year of the London Missionary Society. The organization of the Society was effected the last day of September, 1765. It reports to-day 350 missionaries, 1,704 native pastors, 6,046 native preachers, nearly 100,000 church members, and more than 400,000 native adherents.

In 1852 one Presbyterian minister out of twenty-eight was a missionary. For the next forty years the proportion fell below, but reached the same standard again in 1892. The number of medical missionaries is much larger and of more steady and rapid growth than that of any other society.

In 1892, 123 medical missionaries were reported in the field, nearly two fifths of them by the Presbyterian Board. In the last decade medical missionaries increased in number 200 per cent. In the preceding decade 100 per cent. In 1892 there were 1911 women missionaries reported, to 841 men.—Missionary Review.

In connection with “Hospital Sunday” it was stated that New York City contained about 10,000 hospital beds for all kinds of bodily ills, about one half of them supported by public funds, and so rapidly have these institutions multiplied within ten years that the annual cost has risen from $274,945 to $440,901 last year—Missionary Review.

The Salvation Army has now 10,791 field officers, 10,573 local officers, 3,000 officers, and nearly 200,000 soldiers. Last year 200,000 souls came out to the penitent forms.

The Volatilizer

A NEW INSTRUMENT FOR THE TREATMENT OF

CONSUMPTION, COLDS, COUGHS, NASAL CATARRH, AND ALL CHRONIC DISEASES OF THE NOSE, THROAT, AND LUNGS.

This instrument, which is the result of long experience in the use of medications and irritants in the treatment of various affections of the air passages, is intended for the purpose of applying medicated air to the nose, throat, lungs, and other tubes, and glands. It has been tested in the treatment of a large number of cases at the Battle Creek Sanitarium and elsewhere, and is believed to be the most effective instrument for the purpose which has been devised. It is comparatively inexpensive and durable, being made of nickel-plated copper, so it is extremely possible for it to get out of order.

A Nebulizer and Volatilizer Combined.

A nebulizing tube accompanies the instrument, so that if for any reason the use of a Volatilizer is desired, the instrument can be used for this purpose also, so it is not only a Volatilizer but a Nebulizer as well.

A list of formular adapted to different conditions accompanies each instrument.

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Without Bulb and Nebulizing Tube. 1.50

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