

in dog-sleighs in winter. We do our part in the summer cruising in the hospital ships, the largest of which I serve as captain, and in winter by traveling from place to place—moving practically all the time, only making the hospital, which is kept open by the nurse, the headquarters to which we return whenever we think it necessary.

Here other methods of commending our Gospel are also open to us, owing to the extraordinary poverty and isolation of the people. Lack of experience made us satisfied for the first three years to try to cope with the question of hunger and nakedness, by collecting and distributing warm clothing, and assisting the people in various ways to get food.

It was not until 1896 that, seeing the futility of giving financial help to men who had to pay from \$7 to \$8 for a barrel of flour worth \$4, and \$2.50 to \$3 for a hog head of salt which could be bought at St. . . . for \$1, we set to work to find a new sermon to preach on this subject. Many of our most piteous cases at hospital were the direct fruit of chronic semi-starvation. Thus our people fell victims to tuberculosis of glands and bones, owing only to the marasmus induced by insufficient food. And was more especially the case among children. A universal system of truck business prevailed: the "catch to-morrow was mortgaged for the food of to-day." The people seldom or never saw cash. The inevitable results were poverty, thriftlessness, and eventually hopelessness. The contention of the trader was always that the men's poverty was because they did not catch enough to support themselves. The answer was that they got enough to support at least thirty traders.

We started a sermon with a coöperative store as a text. The people around it were all heavily in debt; most winters they received so much government relief to keep them from actual starvation that the place was known as "The Sink." The people were almost all illiterate and knew nothing about business, and the little store went through varying fortunes. They had very, very little money to put in, and even that they were afraid to put in under their own names, for fear the traders should find out and punish them. One trader wrote me denying our right to interfere with his people, as if those whom he had tried to lead me to think were only the recipients of his "charity," existed solely for the benefit of his trade. I need not say that we had now to regret gaps in the