

JOHN HARVEY KELLOGG (1852-1943)

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MEDICAL MISSIONARIES)**

AMERICAN MEDICAL MISSIONARY COLLEGE

COMMENCEMENT EXERCISES

Of the American Medical Missionary College, June 23, 1903.

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J. H. Kellogg, M. D., Chairman.

INVOCATION, by Chaplain L. McCoy.

CHAIRMAN : This is the fifth time the American Medical Missionary College has appeared in public to present its graduates. This school was organized in 1895, as the first medical missionary college that was ever undertaken. About a hundred years ago, a resident of the West Indies left in his will \$10,000 to be employed as an endowment, or the beginning of an endowment for a medical missionary college. It was placed in the hands of a committee in London, and was devoted to some useful purpose, but the medical missionary college was never organized. The American Medical Missionary college was the first medical missionary college that was ever organized. It was not, however, the first attempt that had been made to encourage medical missionary education, for a medical missionary society had for many years been organized in Edinburgh, and medical work had been carried on in connection with regularly organized medical colleges. A school for education in medical missionary work was organized by Dr. Dowkontt 150 years ago, and existed for a time, carrying on work in connection with the Medical Institute in New York. But this was the first attempt to organize a Christian ~~missionary~~ missionary college.

There were, at first, some objections raised, and I assure you there was a great deal of anxiety on the part of those who entered upon this enterprise,--first, as to how the medical profession--and not only how the medical profession but, ^{how} the civil authorities--would receive it. For the civil authorities must be considered, as well as the medical profession, in matters pertaining to medical diplomas and medical standing.

It was a matter of very great interest to us, as to how this enterprise would be received, and I must say that we had very grave apprehensions that this college would be obliged to travel all alone; that its graduates would possibly not be received by the medical profession as regular members of the profession in regular standing, and that they would not be able to join medical societies, and that possibly they would not be recognized by the civil authorities as regular graduates of a medical college, unless they took subsequent courses in some other medical schools. But Providence has smiled upon this school from the beginning. And this visible representation has arisen from a small foundation, very small materials, and no endowment whatever. No subscription fund has ever circulated on its behalf, ^{it has received} and no large gifts from any source. Notwithstanding these facts, this school has received recognition, and the most cordial recognition from the medical profession, not only ~~in~~ the United States, but ~~in~~ other countries, including Canada, and also the recognition of our civil authorities throughout the United States. There is scarcely a State in which our representatives have not been recognized by Boards of Regents and examining boards. And in foreign countries, our physicians have been recognized; our graduates have been recognized in Canada, in Australia and in New Zealand. At present, we have one of our graduates in Egypt, and he is recognized by the authorities there. And in still other countries our school has been recognized.

Now this means, to us, a great deal more than simply recognition as a medical college; it means the recognition of a new principle in medical education,--it means a recognition of Christianity in connection with medical education. It means the recognition of missionary enterprise in connection with medical education. This is a great triumph--

not for us, but for the cause of Christianity, and for medical missionary work; and we are able to rejoice, to-day, in the prosperity which has attended this school through the blessing of Providence, so that our school is recognized, our graduates are recognized and our diplomas are recognized as having just as good a standing as those of any other medical school. There is no country in the world in which diplomas from American colleges are recognized, which does not also recognize those of the American ~~Medical~~ Medical Missionary College. The American Medical Missionary College is one of the few medical colleges which is recognized as worthy to be a member of the American Medical College Association, an association in which only those medical colleges which hold up the very highest standard, and which have the very best and most honorable standing and recognition can be received. It was a great question with us as to whether our school would be received by this Association, but it was received, and at the time the question was voted upon, there was not a dissenting voice, and this college was received into the American Medical College Association. While in Chicago this morning, I had a conversation by telephone with the president of one of the greatest Universities of Chicago--and one of the greatest Universities in the world--I had received a letter from this president some months ago, suggesting that possibly it might be of advantage to this college to affiliate, in some way, with this University, and to make use of its laboratories and large advantages, and this morning I received a renewal of this offer of President Harper inviting the American Medical Missionary College to affiliate with the University of Chicago on exactly the same basis as that on which the Rush Medical College affiliates with the University of Chicago. I felt very much gratified on receiving this recommendation from so great a man as President Harper who stands at the head of this great University. I felt grateful that these great men are willing to plant themselves alongside of these lowly men, and

this small school . Why? Not because they expect to obtain greatness or honor by so doing, but because they, themselves, are willing to show their appreciation of the principles for which this school stands, and of the noble purposes which it has in view, and which it has sought to carry out through their agency.

I feel very much gratified that we are able to bring together such a large, and, as we feel, most promising class of graduates, and I feel that we are very fortunate, this evening, in having with us to address this class, and this large audience, one whom many thousands have risen up and called blessed, -- the pioneer medical missionary of Mexico, Dr. I. B. Salmans.

Here insert Address of Dr. Salmans

DR. L. P. SALMANS: It was with a pleasure that will never fade from my memory, that I was able, young brothers and sisters, to address you, last Fall, in a series of discourses on the "Foreign Medical Missionary." It is easy to understand some of the reasons for the foreign missionary. I heard a missionary from Africa say, ~~that~~ in Clifton Springs, N.Y., a few days ago, that he had treated and healed a person for whose infirmity nineteen lives had been sacrificed; that the "witch-doctors" first one evil and then another, until, as they claimed, there were nineteen persons who had bewitched this sick one. But when the real doctor, with the knowledge that came from the Lord Jesus, met and treated this man, he was healed. There was no one who had caused the disease, and yet nineteen innocent victims were sacrificed.

In China, one of the first things that the medical man is expected to study, is the location of the hundred places in the human body where it would be safe to drive in a ~~skerer~~ skewer, one of those places being through the right lung. In such a land as that it is not difficult to understand why there should be medical missionaries. In China there are established missionaries, ministerial and educational, in certain cities and ports, who have risen up, in company with merchants, consuls and other foreigners, and these missionaries have ^{each} subscribed out of their small salaries, fifty dollars, American money, to be paid yearly for the support of a ~~real~~ ~~xxxxxxxxxxxx~~ doctor; and they have plead with some of the missionary societies in the United States and in England, to send them a doctor as a medical missionary to reside there, the first ground of their plea being that these missionaries and these foreigners have no other doctors except those doctors who first studied the question of "How to drive skewers into the human body safely."

So that some of the reasons for foreign missionaries are easy to be comprehended of all men. But I have chosen to speak to you to-night, of Home ~~XXXXXXXXXXXX~~ Medical Missionaries."

I judge that a number of this class, possibly the larger number, will engage in the cause to which they have dedicated their lives, in the home-land, and therefore, having spoken to you on the former part of the theme several times during your last scholastic year, it has seemed to me appropriate to speak to you to-night on that part of the work to which the greater number of you will devote your lives.

It is not easy for some persons to understand the need of a home ~~XXXXXXXXXXXX~~ medical missionary. "We have splendid doctors and specialists now,--even in the small towns. What do we want medical missionaries for?" When I began the practice of medicine in Mexico a dozen years ago, it was said that it was not necessary to have medical missionaries in Mexico, because they had such good Mexican medical men in every city, and in the larger ones, especially, it was said they had excellent doctors,--and specialists! Oh, the lack of understanding of the profession ~~itself~~--of the calling, let me say--unto which you have devoted yourselves! You are not on the level of medical men, for you are missionaries as well as medical men. So have some medical missionaries been teachers, merchants, etc. Medical analysis and practice are but the tools with which you ~~will~~ in part, you will carry on your great calling.

Now in all things, Christians seek to the Good Book, as a source of instruction, and therefore, when called upon to make this address, I naturally turned to this Book to see what there was in it that is applicable to medical missionaries. When we talk about foreign and medical medical missionaries, we quote the grand instruction of the Master,--"Into whatsoever city ye enter,.... heal the sick that are therein, and say unto them, 'The Kingdom of God is come nigh unto you.'" (Luke 10 : 8,9.) This Scripture is oftentimes interpreted as meaning that when missionaries enter into any city, they are to break down fanaticism and superstition by the introduction of Christianity, but that once Christianity is established by the preaching of Christian doctrine, and Christianity has its adherents and a strong church, then let the medical men among these missionaries become secular, and let all the missionary work be placed in the hands of men called apart from the rest, to be "ministers."

Let us see how this is : In the 4th Chapter of Acts, we read the culmination of some marvelous things after the introduction of Christianity. After the Day of Pentecost, in which three thousand believed, "the Lord added to the church daily such as should be saved" and the work went on. In the following chapter, we have an account of the healing of the lame man by Peter and John at the Gate Beautiful. This caused a dreadful scandal. Many of the people said, "This is manifestly of God." Then the elders and potentates of the ecclesiasticism of that day--the church established by God--the true church of God--took counsel together as to what they should do, saying, "It is manifest to all the people that this is a great miracle, and the work of God; but let this thing go no farther. Let us call these men and threaten them and strictly command them that they speak henceforth to men in this name." (Acts 4 : 16,17.)

They did so, and the disciples answered them boldly, "Judge ye whether it be better to hearken unto you or unto God. We can but speak the things which we have seen and heard." Then they threatened them again and let them go, --and they went right off and held a prayer-meeting, having first told the brethren what the Council had said to them. In the midst of their fervent supplication we read these words, "And now Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal." (Acts 4: 29, 30.) How should they speak his word with boldness? By the stretching forth of the hand of God to heal. And after the healing of the lame man at the Gate Beautiful, they went on healing the sick wherever they found them. But it is said that there were five thousand members of the church before these things occurred. Was not the Gospel established in Jerusalem yet? When the Gospel came from the lips of him who spake as never man spake" during his ministry of three and a half years, to thousands, yea, multitudes of people... and having finished his career, and having gone to his exceeding great reward that was set before him that he might suffer to receive *After he had left that Gospel* it, and ~~having left~~ in the hands of a less number of people than half of you my brothers and sisters who this year go forth to your calling, they had begun their work and had wrought the organization of a church of five thousand members. Had not the Gospel yet entered into Jerusalem? Is there not a home church there, and is not a mission in Jerusalem a home mission yet, pray tell? If not, then Battie Creek must be foreign mission ground; for I doubt if all the churches in this beautiful city have a greater number of members than the Christian church of Jerusalem had in that day.

"But," you say, "we have no such opposition and threatenings in Battle Creek as there was in Jerusalem in those days." I do not so understand it. Satan has marvelously lulled our consciences with the idea that "it is all peace and safety," while our brothers, and, in some cases, our fathers and mothers are unsaved,--yea, some of our sons and daughters are lulled to sleep by the same opiate of "peace, peace," when they have not sought God. There are threatenings,--let us have awakened consciences before God, that we may perceive, while it is time, the threatenings all about us in our own dear land. Go to the slums of ^{State St.,} Chicago, than which, a more terrible place I have never found, and I am sure there is nothing to be compared with it. I brought two intelligent Mexicans away with me, and they were with me on that street some days, and they were appalled at what they saw, being men of experience and learning and understanding in their own land,--you have nothing compared with it in Battle Creek, in some aspects, but in its final results, you have its exact equivalent. Our families need the Gospel which they are not accepting. The speaker, along with perhaps every one of you, has those who are near akin who are not saved, and are resisting every means of grace which the ministry and all the other agencies of the church are able to bring to bear upon them, and are floating right on, heeding not the threatenings of danger. (?) This is as appalling as in the days of the early church and its hierarchy, at the time in which we take our text.

These men were near to Christ; they had his instruction; they had his training. They had had four or five years, perhaps of experience in the exercise of the life of medical missionaries,--for Jesus was one, and these eleven men were eleven others--and when they

prayed, in the greatest straits to which they had come, in the days of their responsible work after the departure of their Master -- they prayed that they might speak with all boldness his word, by means of healing. # The opportunities of the medical missionary are very great. I read an article written by an India missionary a year or two ago, which aroused me. It made me do that thing which is so unfrequent in my life--write an article and have it published in the newspaper. The article of this missionary pointed out how closed up against them had been the regions of Googerat ; but a great epidemic had broken out, and the missionaries abandoned every other kind of exercise or work, and devoted themselves to the work of assisting others , even to the verge of exhaustion, gathering in the little waifs and orphans. Mothers would give their last crumb to their little ones, and then would die and leave their little ones behind, and the missionaries would gather these children up by hundreds and by thousands. After plenty had returned, and the people saw the children of those who had perished--not in the hands of their own people, but in the hands of these hated foreigners, their prejudices fled away as the darkness disappears before ~~the~~ the rays of the sun, and their hatred, as a chill (?) of the night, before his majestic rays, as he ascends the eastern sky. They drew near the missionaries to see, with smiling face and tender heart, these strange, and formerly hated beings the missionaries, to see what manner of men they were, to hear their words, and to make their acquaintance. The missionaries had but one business. Oh, brethren and sisters, let us be men and women of one business ! They preached the Gospel to these people, and to -day the leader of that missionary church is baptizing and receiving more than ten thousand a year in that little region of Googerat, and he is

pleading for more workers, for he says he won't baptize faster than he can obtain pastors for the converts. He receives men of small attainments as pastors. He could baptize many more, but he will not baptize them faster than he can furnish leadership for them. But the point (?) of this newspaper article was, that a great work had been done for these people through this physical manifestation of the love which filled the heart of Jesus. This is the core of the Gospel,--and it fired my soul. I said, "These missionaries have entered into human affliction when the human arm was too short...and these men have come forward and ministered to them only as those possessed of the love of God can do, in the hour of distress, and it amazed the Hindoo who could stand by and see the little ones perish, and he said, "What is this strange feeling that possesses the human breast, that foreigners should come and pick up these waifs, and gather them up by the thousand, and care for them like this?" They were thus brought under the influence of the Gospel, than which there is no more precious message that was ever presented to man, and having heard it with favor, they believed, and said, "What doth hinder that I should be baptized? For I believe that Jesus is the Son of God."

As we go about, we find that every man has the day of his distress. In our youth we feel strong,--"he rejoiceth" says the Scripture figure," as a young man to run a race." The young man feels strong and buoyant; he loves to bound and run; severe exercises are his joy. But there comes a day when his independence forsakes him. His strength goes. He feels that he is sinking down through his bed, yea through the floor, into the jaws of death. Hell opens its mouth to receive him, and he looks about for help; and the one whom he would call, is the skilled physician. The one in whom he would

trust, is the one who could bring him back strength and health, and if that one comes to him, not only "with healing in his wings," for the heart and soul as well as the body, and with the glow of Heaven in his face points him to "the Lamb of God that taketh away the sin of the world," and points out to him the fact that all disease and sickness and death is the result of forgetting God, and that he who is the Great Physician is not the poor mortal who stands by his side, but the Great Master whom he serves day and night; if he will even pray with him, or if he will so much as talk with him, in sympathetic loving tones, of Jesus, there are no ~~xxxxxx~~ ears that will turn aside from that message. That is an hour when all men will hear that message, -- yea, even ^{Mohammedans,} the worst of ~~all~~ men, will hear, and infidels will drink in these words, as "thirsty souls panting for the water of life .

We go about our work with a lack of appreciation of our opportunities. There is a great tendency to forget the marvelous chances that are in our hands. We are called to the bedside; we go, in a social way; we inform ourselves as to the trouble; we prescribe for them and tell them that we think they will be better. We bring a great ray of light, and if hope ~~xxxxxxx~~ You would not, perhaps call us dissemblers if we pronounce the patient "better." ^{and go our way.} Then there is ^{a general} an increase of cheer, and faith, and confidence ~~in us~~ as we come and go, and we forget that we are men of one business, -- messengers of God to seek the lost, and that that was our great opportunity, and we hid our light under a bushel, and our opportunity had fled. Let me give an ~~xxxxxxx~~ incident from my own life which is not very remote, but which is stamped upon my heart, and, I trust, by the help of God, it taught me a lesson .. There was a dear

sister in my town near the center of the Mexican republic, and she was sick,--not very sick, but "bed-fast." She was treasurer of our church there. She was the head of a large girls' school, and was the leader of a class-meeting. There are some Methodists here, who have not altogether forgotten the class-meeting, ^{what} ^{is,} I trust. You know a "class-leader" is supposed to be a very good Christian; and this sister was a good class-leader. She called for me, and I went to see her. I tried to cheer her; I told her I thought she would be better, and ^{talked} to her as cheerily as I could--I tried to be a sunbeam. I went home thinking I had done my utmost, ~~my~~ in this instance, to serve God, and I was glad to be able to render that service. I went back to see her the next day, and she said, Oh, I am so happy! The assistant pastor " (I was pastor,) has been in, and he read to me out of the Scripture, and he knelt down and prayed with me; and in the ten years that I have been a missionary in Mexico, nobody ever did that with me before,--and I am so happy!" And I said to myself, "That assistant pastor,--and a Mexican, too--had that opportunity, and improved it. Had not I the same opportunity to bring comfort to that soul that he had? I was the most welcome one to have prayed for her, and I lost my chance, But God seized upon ~~other~~ agencies and brought his blessing upon them. But that would not have been my chance with those threatening ones--those who turn aside the minister and all the ordinary agencies of the church. It is only the doctor who has that chance,--and he always has that door wide open ~~to him~~. I have seen a few patients (40,000 ?), and I have never found one of them with whom I have prayed,--and I have prayed with nearly all of them, that did not receive the prayer and the spiritual ministrations with pleasure, and--I trust, with profit. But there were some

with whom I didn't think I ~~need to~~ needed to pray, and this dear sister was one of them, but I missed my chance,--I won't miss it again.

Now, my dear brethren and sisters,, you who are going to remain in the home field and going to be under stronger temptation to secularizing than those who go to the foreign field. There is a marvelous temptation to secularizing in the home field, therefore I cannot refrain from speaking a word upon this point,--and I will be brief. When you go out and begin your work, there will be a pleasing feeling of friendship that will grow up between you and all the people to whom you bring help; you will be popular with every one of them. Most of them love the Lord Jesus in deed and in truth. They will be your flatterers. They will say to you, as one said to a young Mexican whom I educated in this country, and who ^{working} is ~~here~~ with me in Mexico, --"Por quoi"etc.(here insert Spanish.)

"Why do ^{you} want to be a miserable thing of a doctor down there with Dr. Salmons in that hospital? Pull out, and set up for yourself here, and the first people of this Capital City will ~~ask you~~ employ you, and you will not have to work with 'peones.'" These people who flatter you, are people who love you, as a worldly person can love,--and that is not as a Christian can love--with all respect to my worldly friends. They will flatter you as Christians won't--that is, the best Christians--spiritually minded Christians. The less Christian Christians will flatter you some,--and there is the temptation. Then there are those who will say threatening things to you, and they will say,"Here, you go round praying so much, and being so earnest in religious things that your income will be cut

down, and you know it is a mighty hard thing for a young doctor to get a start in the United States." You don't all have salaries and so some of you will start out independently, and you will be exactly in the same position as other doctors who (?) expect to rely upon their uncles aunts and cousins to keep from starving to death. The tempter will also will come to you who are starting in practice in the United States, and will say to you, "Now you want to wait until you get a good start before you become too much a man of prayer, and especially before you pull your light out from under a bushel and put it where everybody can see it." But, brethren, if we start wrong, we are sure to keep wrong. So there is this temptation to be resisted. I have only mentioned these temptations, - popularity, the advice of worldly friends, and the fear of starving to death, but there is a number of other temptations which I would be glad to mention if time permitted.

Why is it that temptations pile up higher against the spiritual manifestations of medical missionary work, than in any other phase of the work? I think I know why? . I think I know why . Temptations come from the Devil, --if you don't believe in a personal Devil, they come from the source of evil. You cannot deny that there is evil, and that evil effects have a cause. Therefore, from the source of evil there come temptations. And this source of evil, "be he bird, or be he Devil," sees that the medical missionary has the swiftest dart, and the sharpest two-edged sword of all the agencies that come against his bulwarks, and therefore he surrounds this medical missionary with powerful temptations, to thrust him down, and if not to destroy him, at least to cool his ardor, and hem in that manifestation of his spiritual life and his oneness of purpose to be a (-)minister unto God, and thus save his kingdom.

from the immense damage which it would suffer at the hands of medical missionaries.

The great missionary Bishop Taylor, preached in South Africa, and saw thousands upon thousands converted, although he had to preach through interpreters, and he wrote a book about it which he called "The Flaming Torch;" and he explained that the reason why he gave that title to the book was, that the natives over there called him "the flaming torch. Brethren and sisters, who have opportunities which are unsurpassed, do we desire to be a torch without a flame? We are to be lights; now a torch does not give much light without some flame to it. It would give a little light for a short time, if it lost its flame, but that light would soon go out. Do we want to lose the illumination of the spirit, and that oneness of life that makes us merit the name of "missionary," or do we want to be flaming torches; our light set upon a candlestick that it may be seen by all around us? Oh, brethren! our opportunities appeal to us to keep that flame up as high as we can. Let us fill our vessels with oil, for when they are full of oil the flame will be the greater. That oil comes down from above, and that spirit which will flame up with the oil of his grace poured bountifully into our spirits by Him who hath called us and set us the example, will make us likewise to be (?) called "flaming torches" by those who surround us. After the day of opposition is past; after the day of the destroyer is past--for, even in the United States there is still a spirit of disfavor towards medical missionaries--after this is past, God may let us live to see the day when we will be recognized as torch-bearers, and to see those around us likewise bearing torches. And if we conquer not for ourselves the title of torch bearers, then our opportunities will have been lost,

and we shall cry over these lost opportunities, and shall have much less to be thankful for, if we get into the Kingdom of God as sticks drawn out of the burning, and almost consumed, as torches whose flames have gone out, whose opportunities have only been partially used, but whose main purpose has been money-making...and seeking the popularity which the world wishes to give, instead of seeking that favor and privilege that cometh from above, and remembering, every moment of our prayerful lives that we have one work--"Seek ye first the Kingdom of God and his righteousness," as doctors and missionaries, from house to house, in your consulting rooms, in your treatment rooms--everywhere--and you will merit and receive the appellation of a "flaming torch,"... and great will be your reward.

CHAIRMAN: Up to the present time, one hundred persons have been graduated from the American Medical Missionary College. Our physicians are scattered all over the world; there is no continent which does not contain some representatives of the American Medical Missionary College. I am sure that those who have never finished a course in the American Medical Missionary College cannot have any appreciation of the amount of work required of a person who wishes to secure the degree of "Doctor of Medicine" from this school, or from any good, well organized up-to-date medical college.

One hundred years ago, it was not necessary for a student to attend a medical college in order to become a physician; it was only necessary for him to become a student with some doctor for two or three years, and finally get a certificate from a medical society. This was formerly true in Michigan,--and it is even true to-day in some remote parts of the world--even so late as when I studied medicine, it was a very easy thing to get a diploma; only two years of five months each was required--five months' study in each of two separate years--in fact it was not necessary to take those studies, for one could attend school five months in the winter, and in the start in and spring take a course of four or five months more in another school, and in the following fall one could be a doctor, completing a course within a year. The course of study was the same each year. I did not consider myself competent to become a physician in two years, so I gave myself the privilege of three. The course, at that time, was very short. But I found it necessary to study hard, ever since that time, to keep up with the onward march of medicine, and have had to go abroad and study, and buy many books and study them in order to keep up with the march of medical science.

The student who graduates at the present time has a great

advantage over those who graduated twenty years ago, or even ten years ago, as medical education has been going through a wonderful development or evolution in all civilized countries. There has been a constant increase in the amount of work to be done, and a constant raising of the ~~maximal~~ standard of education. Five years ago one could pass from a district school to a medical college; but today, one must be a graduate of a first class High School, to enable him to enter any first-class medical college. He must know, not only his own language, and know it fairly well, but he must have a knowledge of Latin, and two modern languages besides, in order to be admitted into any first-class medical college at the present time . In some of the more advanced schools, it is necessary that the student should have taken two years of study in a university before beginning study in a medical college. So that, at the present time, a medical degree from a first class school represents more hard work, more study, and more actual labor in the class-room and the laboratory, than any other degree which is conferred. There is no degree which is granted in any science or profession which means so much hard work, such arduous work ~~of~~ to secure ~~a degree~~^{it}, as is required of the medical student to-day. I have been making a computation of the number of hours of class-room study which this class have been subjected to, and I think it amounts to about 8000. Now 8,000 hours spent in the class-room means at least half as many more outside the class-room,--perhaps I should say, almost as many more--I think, including the vacations, it means quite as many more,--somewhere from fifteen to twenty - thousand hours of work have been required, of ~~students~~ medical students, to enable them to become candidates for graduation in this ~~school~~ *colleges*.

To graduate from the American Medical Missionary College means more than to graduate from any other medical college in the world,--^{it} it requires more work. Perhaps some of you may think that is an over-statement. I received a letter a day or two^{ago} from one of our graduates, Dr. Richards (and I am proud to mention his name); he went from this college to a Canadian school. Canadian schools have the reputation of being a little ahead of American schools,-- that is, as to the amount of work required, and the severity of the examinations. When this young man arrived at Montreal, he presented himself to the medical college there, on the 3d of March, which was a little more than seven weeks to the end of the school year; and he had the audacity to present himself and demand that he be graduated in seven weeks. He was told that that was ridiculous, and utterly impossible,--said they, "You can never pass our examinations; our examinations are very exacting--they are very hard, and you will find it utterly impossible to ~~to~~ meet our requirements. This young man felt a considerable degree of pride, when he stood up on the 23d day of April with the rest of the graduating class of that school, and found his name inscribed among those who had carried first-class honors, while at least half of the members of the class who had been in that school during the entire year were behind him in their standing .

This does not say anything for me in particular, because, I am sorry to say, I have not had very much to do with the training of this class,--not so much as I wish I had. I consider it a privilege to associate with young men and women who are such earnest seekers after truth as ~~these~~ are those who are in attendance at the American Medical Missionary College, but it speaks well for my colleagues and for the students themselves.

When I was in Chicago yesterday, I received a message which pleased me very much; it was from one of the leading physicians of Chicago, a most capable and scientific man, and who, I am glad to say, is connected with the American Medical Missionary College, -- Dr. Wahl (?). He sent me word that he was exceedingly thankful for the opportunity of teaching young men and women who were so earnest and so conscientious in their work that it was a pleasure to associate with them, and that it would be a great pleasure to him to do all he could for the advancement of the American Medical Missionary College... This speaks well for the students of this school. And I, myself, wish personally to thank the members of this class for their uniform earnestness, faithfulness and conscientiousness. When I have been looking over the papers of the final examinations that I have had the privilege of giving the members of the class, from my standpoint, I have been surprised to find out how much these young men and women knew, and I have wondered where they ever learned so much, and how they found it all out, for I am sure they didn't learn it all from me. I know they must have been very busy studying and making observations, perhaps when I ~~was asleep~~ have been asleep; and certainly when I have been traveling abroad. They have been picking up information wherever they could, -- for all that is learned by the students of this school is not learned in the class-room. Their opportunities of daily observation in connection with Sanitarium work, where these students work as nurses, as bath-men and women, or as office assistants, is a means of development and an important part of the training which makes them what we expect them to be when they go out into the world.

These students have come here to-night to receive their diplomas

mas, and I suppose that is what this audience is anxiously waiting to see,--the presentation of the diplomas to these young men and women; but I would like to say a word about these diplomas; they are supposed to be made of sheep-skin, and as I put my name upon them to-day, I said of one of them, "This must have been a lamb, for it is a very thin skin;" and I said of another, "This, perhaps, was an old sheep, for it has a very thick skin,--that is, if it is genuine. But whether they are genuine or not, they pass for that. If they are genuine, they are nothing but sheep-skin--they are nothing more. But I have doubts as to whether they were ever worn by a sheep,--I hope not, for it would be a discredit for a graduate to carry around the skin of a corpse, with his name inscribed upon it. This diploma has no value, of itself, but it is a symbol of something that is valuable. It represents, and is a token of the hard work done by these young men and women; and it means something more than that: it is an evidence of honorable, ~~infinitesimal~~ and unblemished character; for no student can be admitted into the American Medical Missionary College, ^{unless his character stands high.} He must be a Christian man. He must be a man of unblemished reputation,--and he must be more than that: he must be not only an honorable man, a man of good reputation and a Christian man, but he must be a missionary man. The young man or woman who applies for this diploma must be a missionary young man or woman. There must be evidence that this young man or woman has heard the call of the Master, "Follow me as a missionary," and that this call has been answered. And this evidence must be maintained during the entire course; and I believe that the faculty of this school feel that this class which comes here for graduation bring with them a record which has not been exceeded for earnest,

loyal, faithful work that has not been excelled by any preceding class. As each class has come along for graduation from year to year, I think we have been able to feel and see that the missionary tide in our school has been rising,--that there has been an increase of earnestness and unswerving loyalty, as a foundation for increasing confidence in in ~~our~~ future loyalty to this work and to these principles .

When these graduates go out from this school, it is not as ordinary doctors or medical men and women; but they go out as reformers. So this school stands a little higher, in that regard, than any other school. Medical schools are usually simply professional schools; and, aside from this school, I know of no medical school which professes any other purpose except to make medical men and women. Now this school has a larger purpose than that; it is a medical school plus something, and that other something is really the larger part of the work of this medical school. So this exercise here to-day is not simply a graduation exercise, but it is an opportunity and an occasion of (?) showing the purpose and the object for which this work stands and which are to be recognized and held up. I am very glad that Dr. Salmans, in his address to you has made it so evident that the work of the medical missionary is not simply medical work,--that that is only a means to an end--but that their purpose is a greater purpose; that their purpose is to help save men soul and body, and I believe that this class will go out from this school with larger efficiency, with larger means at their command, with a greater knowledge of how to be helpful, how to be savers of men, how to be Good Samaritans in the world, than those who go out from any other institution on the face of the earth.

If this were not true, there would be no reason for the existence of this school. I hope it is true,--I believe it is true--and I believe, in years to come it will be still more true. I will now ask these candidates for graduation to come forward to the platform while I read your names. (Reading of names and presentation of diplomas.)

It affords me very great pleasure, in behalf of the Board of Trustees of the American Medical Missionary College, and the faculty of this college, and by the authority of the State of Illinois, to present to these young men and women whose names have been read, these diplomas, by which is conferred upon them the degree of Doctor of Medicine.

This is the legal form. These young men and women are now made doctors; but this degree conferred upon them by these diplomas by no means makes them healers. God only can make men healers. As these young men and women go out into the world, they go, not simply as physicians; they go as healers and as medical missionaries; and I am sure that on this occasion, standing before you as they do, the purpose in their hearts is, that they may go out and be healers of souls as well as bodies, wherever their lot may be cast, and I know it will be a pleasure to them to consecrate themselves here in the presence of this audience to this service as their life-work, and I will ask them now to kneel upon this platform, while the pastor invokes the divine blessing upon their consecration, and I will ask our medical students present, to rise and stand with bowed heads during this service. (Graduates come forward and kneel upon platform.)

Pastor G.C.TENNEY : The training through which these young men and women have passed, has been supplementary to the promise made to God by them that their lives should be given to his service and to the service of humanity. It seems proper, at this time, that this promise should be renewed, and that we should devoutly ask God to accept the gift and seal it with his own Spirit, and sanctify it through the truth, and by his special blessing,, make it of great good to the world.

"Now, I charge you before God, and the Lord Jesus Christ who will judge the quick and dead at his appearing and Kingdom, preach the Word. Be instant in season and out of season." "Watch thou in all things." "Endure affliction." "Do the work of an evangelist." "Make full proof of thy ministry." "As ye go, preach saying, 'The Kingdom of Heaven is at hand.'" "Heal the sick. cleanse the lepers. Raise the dead. Cast out devils. Freely ye have received, freely give." Let us pray.

PRAYER by Eld. G.C.Tenney.

SINGING: "I will go where you want me to go."

BENEDICTION.

Miss Holmes
To Mr Kellogg's Residence

Commencement Exercises
A Most Successful Day

June 23/03
(File)

The following is a list of the names of the students who have been admitted to the college for the coming year. The names are arranged in alphabetical order. The first column contains the names of the students who have been admitted to the college for the first time. The second column contains the names of the students who have been admitted to the college for the second time. The third column contains the names of the students who have been admitted to the college for the third time. The fourth column contains the names of the students who have been admitted to the college for the fourth time. The fifth column contains the names of the students who have been admitted to the college for the fifth time.



OPENING EXERCISES OF THE
American Medical Medical Missionary College, Con.

Sept. 24, 1903.

J. H. Kellogg, M. D., Chairman .

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CHAIRMAN : For the last five years we have been going through a peculiar experience. It has seemed to us that the Lord had set us to doing certain things here, and now we find ourselves under condemnation for doing the things that the Lord wants us to do, and for what we feel approved in doing, both by our consciences and our experiences. Yet we hear many rumors that we are not doing right,--for instance that we had taken Br. Sadler, "a reclaimed drunkard and sneak-thief, and made him teacher of a training-school in Chicago" that report has gone out, and been wide-spread, and at the last General Conference, many testified that they had then for the first time learned to the contrary. That is one instance in which it is claimed that our work is not being carried on in a proper way, and that people who were not trustworthy were put in responsible places. Stories have been circulated and have been shown to be false, but have not yet been contradicted. Four years ago, stories were set going, ~~that~~ being sent out from headquarters, that down in Chicago also, our work was conducted in a very loose and careless way, and that six of the Sanitarium nurses had fallen into bad ways of living,--were living lives of shame. That was stated by a member of the General Conference Committee at a meeting of that Committee, and thirty or forty leading ministers sent this report all over the United States. As soon as I heard of it I wrote to the president of the General Conference, stating that the report was not true, and asked that the man who made the statement be required to prove it or to disprove it, and that not a single case of that kind has happened. He replied, "I will send to those

who were present, word that you deny the statement." But I said, "That is not sufficient. You must ask the man who made the statement to bring the evidence of it; this thing must be made right." But that was not done. Two years later, when these men came back from the General Conference, I asked them is that report in regard to the nurses having fallen and leading a life of shame had been contradicted, and they said "No." And it is being reported still.. Perhaps we have not done our duty in not earnestly protesting, and demanding that those who circulated these reports should be brought to book for it. But we felt that the Lord had given us a great work to do, and if we followed all these little scandals going about, we wouldn't have anything else to do, and it would be better to have the Lord take care of them, and it seemed to me indecorous for us to spend our time chasing down these scandals, and I said, "Let it go." From my earliest recollection there has always been somebody after me with a sharp tongue, and I have treated things by a simple silence, going about my business, saying, "I will let my work prove what I am," so I saw a better way to do.

But I find that these things are becoming more general; ~~the~~ there is greater activity in speaking about these things, and various questions have been raised. And the first question raised was, as to whether we were sound in the faith ["]in regard to the financial policy.["] It was decided that we were not, and a strong pressure was brought to bear against our work. That issue grew into something greater, , ~~and~~ after a while it was claimed that we were "not orthodox." Now it is distressing to me to talk these things out in public; and if the thing wasn't all over the country I wouldn't say a word; but the time has come when there must be something said, and we should know "where we are at."

The next report that was started was, that we didn't believe the Testimonies, and that we didn't believe in a personal God, and didn't believe in the Sanctuary in Heaven, and that we believed in the immortality of the soul, etc., etc., etc., and so the thing is going. Now, of those who are circulating these stories, and are ~~actually pro~~ actively propagating these things, not a single one has come to me and tried to set me right in regard to my errors, and I have felt greatly grieved at that, because it has seemed to me that they felt that I was a hopeless case, and so, it was not thought worth while to try and reclaim me; there is hope for the poor drunkard in the gutter, but "Dr. Kellogg is so unutterably and inexpressibly degenerate that there is no hope at all for him." Put that on record,--that the men who are the most active in circulating these reports (men at headquarters, too)--of these men, not a single one has come to us and attempted to get us on the right side, and to save our souls--is not that so, Dr. Paulson? (Dr. Paulson: Br. Washburn came.) He only came to find out something. (Dr. P.: I don't know of any one else.) He (Eld. Washburne) didn't make any effort to reclaim me; he came out of curiosity,--to know for himself,--he said so, himself. That is a fact.

What is the matter? Men don't do that when engaged in missionary work. Is that the way to go at it? Here is a man who is a sinner, a thief,--what is the proper thing to be done for him? Is it to go off to one side and look at him, and say to others, "What a terrible sinner that man is,--what a great thief he is?" Is that the missionary way of doing things? ("No.") But that is the thing that is being done,--and it is ~~going to~~ being done actively all over this round globe. This thing has been propagated,--that we are "not orthodox

dox," and yet no one has come to talk with us, and set us right.

They are saying, "Dr. Kellogg don't believe in a personal God,--" and others have responded, "That's just what I have been expecting for a long time,--he has been in a shaky position for a long time, and now he has come out and shown his true position--" and they all go away without stopping to see where the truth is. I heard the mutterings of the coming storm last Summer, and sent for one prominent brother, and said to him, "What does this mean? I understand that it is in the air that my little book "The Living Temple" is full of heresy, and that most of it was so,--and I have heard that you said so. Now you have not talked with me about it, but I have sent for you to know what makes you think so,--sit down here and let us read the objectionable portions of the book." We did so, and he said, on reading each portion, "That's all right, that's all right." "Well," said I, "what is there that is wrong about it?" He said, "Well, to tell the truth, I have not read the book, but others have read it, and I have understood that there are things in it that are objectionable." "But you say what we have read is all right--" and I read some real plain things in it . . . But that is the way it is. I have in my pocket a protest from the Signs of the Times (these remarks are only preliminary to what I intend to say; but I must relieve my mind, and then I will get at something else.) The article is entitled, "Dethroning the Deity." That seems to me to be a rather disrespectful title, to start with. I shouldn't want to head an article in that way, I think. (Reading. See "Signs of the Times," Sept. 16, 1903, under the head of "The Outlook.") "The Scriptures give us warning of the coming of a time when people would attempt the dethroning of God....

that we have reached that time." (Quoting paragraph by J. Minot Savage.) Now listen , and see if you can see that in this paragraph,-- "Knowledge has given us a new universe. Knowledge has also given us a new conception of God. He is no longer sitting on a throne." What is the meaning that you get from that? That ^{he} has no longer any authority, or that he is no longer considered as a little being seated on a little stool? (Reading.) "He is in the sunset, in the air, in the mind of men. This new and grander God has been given us as a result of modern knowledge." I don't approve of this. It is only because the monks , on the Middle Ages, went off in little caves in the ground , and wrought out the smaller conception of God, that this smaller conception exists. It did not exist among God's people in ancient times, because David knew God; he saw him in the physiological processes of the body, for he said, "He wakeneth me morning by morning." Job said, of God, "Who provideth for the raven his food." (Job, 38 : 41.) And David said, "He giveth to the beast his food, and to the young ravens which cry." (Ps. 147 : 9.) You will find the Bible all full of this teaching. Job, and David, and Isaiah, and other saints had the true conception of God. They had a greater conception of God than all the "modern knowledge" put together can ~~have~~ give. So this man (Savage) is wrong in saying that the true conception of God came as the result of modern knowledge,--it has not come as the result of modern knowledge. It may be that modern knowledge has helped men to get back to the old and the right conception,--and I suppose that is true. But this knowledge of the Great One who "inhabiteth eternally," "who inhabiteth the heavens,--" that knowledge of God is in the Bible itself, and does not come from modern science. But I will

tell you what has come from modern science. Scientific men have, for fifty years been trying to prove that the world can get along without God; they have been working in their laboratories and trying to prove that life can originate without a Creator, and that the universe started from a nebulous mass by its whirling about until it gradually formed itself into the universe which we see to-day. But their positions have broken down, and they confess that the only explanation of the universe is God, and an ever-present and an everywhere present God,--that he is really omnipresent. (Reading.)

"This is the teaching of the 'higher critics.'" That is another mistake. Higher criticism is something else; it relates to Bible history, and a class of theologians, and not to scientific men. ~~Scientific~~ "Higher Critics" are ~~theologians~~ theologians who have been studying the Bible, and studying the historical side of the Bible, and studying old manuscripts and the archaeology of the Bible, if you please, until they have "gone mad." These archaeologists have been digging at antiquities until they have lost sight of inspiration. But this truth--of the universal presence of God, and the universal authority of God, and the universal power of God--has not come from the higher critics, but from a different source; it has come from men who have never bothered their heads about Biblical antiquities, and who don't know anything about the so-called "myths of the Bible" that the so-called "Higher Critics" talk about. (Reading)

"This is the teaching of the 'higher critic,' who boasts of a wisdom and knowledge greater than God has chosen to reveal to man. This 'new and grander God' is a creature of the human brain run wild in its own philosophy. It is indeed a new god, and the popular preachers and the popular churches are bowing at its feet to-day." Now I

am not sure that this is so--that "the popular churches are bowing at its feet to-day," ~~and~~ or that the popular preachers of to-day believe that God is present in our bodies, and working in all the function of our bodies--the popular church don't believe that; it has a small conception of God. One of our lady patients once spoke to me of Dr. Rainsworth, one of the most popular preachers; she said he was a wonderful preacher, "he lifts us up so--he inspires us so;" and she showed me a copy of one of his sermons in which Dr. Rainsworth portrayed the wonders of the human mind, declaring that we ourselves are gods. That was the thing that made her happy,--said she, "He makes us believe that we are ~~god~~ little gods.." That is popular theology; it is to put people up alongside of God. Now the philosophy that we use, and that we are trying to elucidate and make clear is the very opposite of this newer philosophy. This philosophy teaches that man, no matter how wicked he may be, may look in God's face, and say, "You can torture me, you can blast me to all eternity, you can roast me in a red-hot hell, but you can't kill me,--I defy you." That is the teaching of popular theology. Man can defy God, for he has eternity in him. Now see the difference: In the "Living Temple" the doctrine is taught that man is nothing but dust; that the life of man is God, and the moment that God withdraws that life from man, being nothing but dust, he returns to dust again. That is what the Bible says about it,--"Thou"(man)"art dust--" nothing but dust, and when God withdraws himself from man, he returns to dust again, and the spirit returns to God. That spirit is God's own life put into the man. Christ the Life, the Son of God, comes into man, and lives with him, and is his life. So he has said, "I am the way, the truth, and the life ."

Now, as to the teaching of the theologians: When Christ said "I am the life," what does that mean, if it does not mean what it says?

If Christ is not the physical life, what is ? "The spiritual life."
In what way is he the spiritual life? If he has nothing to do with
the physical life, how can he have anything to do with the spiritual
life. If you say the meaning is symbolic, that destroys the power of
the declaration, --you don't know whether it is to be taken as it
reads, or in some other way, and you have got to find a leading
theologian and ask him what it means. He says that the "life of
Christ" here, is not the real life, but eternal life. Well, if
Christ is eternal life, he must be ^{the} present life, because the pres-
ent is a part of eternity; the present life is only the introduction
to the future life. Popular theology is so utterly wrong, and is well
calculated to deceive people, and make them think there is some-
thing terrible, when, instead of that, there is something sweet and
good. "The popular churches are bowing at their feet." That is not
so. It is the very opposite, for they are lifting up man to God, say-
ing that he has the power of an endless life in himself, hence God
has no power to blot him out ... (Reading.)

"The idea of "god in everything" is part of the "new thought"
creed; but that "new thought" is as old as heathenism itself." It is
older than that. The thought of "God in everything" is a great deal
older than heathenism; it is just as old as the universe itself.

"Heathen philosophy put a god in everything that God had
made or caused to grow, and then it fell down and worshipped the
things in which it had enthroned its gods." That is where heathen-
ism made a mistake, and Paul says they know enough of God to condemn
them, "Because that which may be known of God is manifested in them,
for God hath showed it unto them;" ^{Rom. 1:19} so that even the heathen are

without excuse,--and that is the reason they ~~are~~ without excuse--because they had that great truth. They don't "put God into the tree,--" God was there. They recognized God in the tree, but when they saw God in , they made a mistake,--they fell down and worshiped--not God that made the tree--but the tree. That is what heathenism is; that is what idolatry is--it consists in worshiping the tree. That is the error of Pantheism. The error of Pantheism is not in seeing God in everything, but in worshiping God in everything,--it is in making a god out of everything that is made, and worshiping things that are made, and forgetting the true God .. So God said we should not make an image of anything ^{"neither in the earth beneath nor in the heavens above} ~~to fall down and worship it,~~ and why? Because man is the image of God, and man must not make any image and worship anything less than himself; but he should worship God. It was not for God's benefit that he did not want man to make images,--it was for man's benefit, because God has made man for all the rest of the world to worship. He has put him here to be worshiped by all the beasts of the field, and he must recognize the great God over all, and he must not make an image and worship it . Now, as I said, idolatry consists in recognizing God in in lesser things, and then worshiping them. (Reading.)

"The "new thought" thinks it a grand and beautiful idea, having god in everything ; but it ~~was~~ ^{is} no grander, no more beautiful than it was ^{when} ~~than~~ the idolatry to which it led, debased every instinct of love and virtue, and made of their religion a sensual pastime, a veritable workshop of the devil." That is, recognizing God as the great Burden-bearer--God in the sunlight, building the trees, and plants--recognizing that, he says, is no more beautiful than ^{it was "no more} the idolatry which debased every instinct of love and virtue, and made of their

a sensual pastime, a veritable workshop of the devil." This writer says it is just as wrong, and no more grand, noble, and beautiful to recognize the presence of God in the trees and the flowers,--the great Creator and Artist at work there--than the debasing and horrible ceremonies of "heathenism to which it led." That "new thought" never led to such a thing as that; the thought that God is in the trees, plants and flowers has never led to such debasing practices as that. (Reading),

"It is clothed in new language, but in its heart is the sepulcher of souls. It is the avowed product of 'knowledge,' but not the knowledge of God. Because they refused to have God in their knowledge,' God permitted the heathen world to have its own way; and into every excess a reprobate mind could conceive, they went. This "new thought" has found it displeasing to retain in its mind the conception of God which God Himself has given in His word, and they have graven this creature of their own devising, as the backsliding Israelites did before Sinai. The Israelites made them a 'new god' to lead them back to Egypt." The Israelites made them a new god to lead them back to Egypt, and that led to worshiping ~~created~~ things, as did the Egyptians; but that is not what the man does, who recognizes God as present in his works, as the apostle Paul ^{"works all and in all."} tells us ~~to do~~. And the Psalmist says, "The heavens declare the glory of God, and the firmament showeth his handiwork." (Ps. 19:1.)

"He is no longer on His throne," says the heathen philosopher of to-day." When men get on this kind of strain, they ~~some~~ are sometimes led to great lengths. That is not what the writer (J. Minot Savage) said; I will read you what he did say: "He is no longer sitting on a throne." That means simply the small conception of God which some Christians have had,--as a small being sitting on some

kind of chair--but God is a greater, grander being. Now to make the argument against "the new thought" good and strong, Mr. Savage is here quoted as saying of God, "He is no longer sitting on His throne," instead of "He is no longer sitting on a throne." (Reading.)

"The Psalmist tells us that we may expect such a movement." This argument is built up like laying down a brick, and laying another brick partly on it, and partly projecting off from it, and then laying on another brick in the same manner, and so on, till we come to a brick that projects so far over that it has ~~no foundation~~ nothing to rest on--no foundation. That is the way the writer of this article builds up his argument--first declaiming against the conception of God as "no longer sitting on a throne," and then misquoting the sentence and giving it an entirely different meaning, so that we read it in this way: "He is no longer sitting on His throne" says the heathen philosopher of to-day," enclosing the sentence objected to, ~~xxxxxxxxxxxx~~ in quotation marks, as though Mr. Savage had really said it. (Reading.)

"Why do the nations rage, and the people meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against His anointed, saying 'Let us break their bonds asunder, and cast away their cords from us . Ps. 2 : 1 --3. Certainly this predicts a strong attempt to dethrone God and set up a vain imagination of their own in His place. But the Lord declares, 'He that sitteth in the heavens (on His throne) will laugh; the Lord will have them in derision.' Verse 4. This Scripture declares that God "sitteth in the heaves,--" it don't say "on his throne," so it must be interpolated by brackets; but that is unnecessary,--the Bible is always true . "In Rev. 21 : 5, we read,

"And he that sitteth on the throne said, 'Behold I make all things new.' In Rev. 3 : 21, we read: 'He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with my father in His throne.' 'He is no longer sitting on a throne,' says the 'new thought,' and the 'higher critic.' They have certainly, in this matter, taken direct issue with God, and whom shall we believe? 'Let God be true.' The God of the Bible is grand enough, ~~and~~ good enough, and sure enough. In Him there is hope; outside of Him the blackness of darkness forever."

Now, what is the throne of God? When I was in England, my guide took me round in Westminster Abbey, and showed me ~~an~~ a little ^{with a stone in the seat of it,} ~~old~~ fashioned ~~chair~~ wooden chair, which it is claimed was brought from Jerusalem ^{there} in the times of the Crusaders, and carried to Scotland; that that stone is brought and placed in this chair, and when a king is to be crowned, he sits on it in this chair, and that ~~th~~at is the stone on which the kings and queens of England have been crowned, up to a certain time; so that was supposed to be the throne of England. They don't do that any more, I believe. Now I want to ask you this: ^{with the stone in it,} Was that little wooden chair, ^{the throne of England?} ("No.") When King Edward came to the throne of England, did he take his seat there as his throne? ("No.") No,--and the throne of God is not a place where a being is supposed to be sitting down. Where is the throne of God? It is the authority of God. Is the king of England on his throne when he is standing up? ("Yes.") Suppose he goes fishing,--is he on his throne? ("Yes.") Suppose he is ~~still~~ in this country,--is he still on the throne of England? ("Yes.") You see this poor boy who wrote this article don't know what "the throne" is, and I am sorry for him. Now if you will take the Bible and examine it and see what the meaning of the word "throne" is, you will find that it is

the symbol of authority. That chair might be smashed, and yet the throne of England would not be destroyed. They might destroy all the chairs in the British Islands, and still the throne of England would not be destroyed,--it could not be destroyed, so long as the authority remains. Now, ^{if} the King of England sends an agent away down to South Africa, or into some new country where no white man has ever been before, and the English flag is planted there, and the agent sets up a government there, in the name of the King of England,--is the throne of England there? ("Yes.") Certainly,--and if a man goes to violating the laws of England, he will find out that the throne of England is there, although King Edward is far away.

Now the throne of God is as great as the universe. ("Amen.") "The throne" represents God's authority, and God is sitting on that throne, wherever God is; and wherever there is anything going on, God is there. Let us look in upon ourselves for a moment: How can we account for our being? How can we account for the creation of ^{blood} eight million corpuscles in our bodies every second of our lives,--how can we account for it without God being present to create them? Now tell me,--is there anything debasing, is there anything demoralizing is there anything heathenish in recognizing the fact that when a sick man is healed, it is God that does it? And in recognizing God in all his works, and in believing what Paul did--that God "worketh all and in all"--and in another place he says that God is "all and in all." "Oh," ^{theologian} they say, "that is, by his spirit." Paul didn't say that; that is what the theologian puts in, in order to maintain his philosophy, don't you see?--his narrow philosophy.

I got a nice letter this morning, from Dr. Holden. He has been reading "The Living Temple," and has been searching to see if he

can find any heresy in it; but he states that he finds nothing heretical; that he has been teaching these things which are taught in the 40th chapter of Isaiah, and that he thinks the same thing is taught in the Living Temple. He says, "I find that as a man increases in the knowledge of the works of God, his ideas of God enlarge; a progressive mind has a progressive idea of God, while the lazy mind has a fixed idea of God." I think that is beautifully expressed,--the man who does not think, has a fixed idea of God. The boy looks at his father, and, so far as his influence is concerned, to that boy, he is the biggest man in the world; he has a heavy hand--and the boy knows that by his own experience, at times, and he recognizes his father's authority,--and so he thinks that God must be something like his father. A little girl once asked her father, "How big is Jesus Christ?" "Oh, he is very large." "Is he as big as you?" "Oh, yes, he is larger than I am." "Is he as big as Uncle John?" "Yes, he is as big as he is." "Well, then," said the little girl, "I don't care a rap for the devil." The greatest conception that child had of God, was her father. Now men get these childish ~~ide~~ ideas of God, and carry them through their lives; they forget to let their ideas of God expand as ~~their~~ ideas of his works expand. Some people's brains get narrow, instead of spreading out. They simply study books, and we don't enlarge our ideas very greatly in that way. It is by contact with the things of God that our minds enlarge. You know what has been effected in this direction in this school here, in your study of histology, physiology, chemistry, karyokinesis, biology and zoology, and while doing this, you have been accustomed to thinking, "How great is God, who made all these things;" and in this way, your mind expands, and you can't help it. 7

Now this is the problem that I found myself facing, a few years ago,--should I be a pantheist, or a Christian. The pantheist recognizes God in everything, and the orthodox idea of God is this small conception of God that ~~the~~ writer of this article has. I found myself in a state of query. I could believe the idea of Paul's-- that God is in everything--I could see that,--and I could see and believe that easier than I could believe that God was in some little away off at an immeasurable distance. I didn't have any question about being a pantheist, because I could not believe that. But I got a letter from Sr. White, in which she took strong ground in reference to this subject. I was then trying to receive this conception of the scientific world,--that nature was taking care of things--and she said "You are wrong,--you are wrong. It is God himself at work in all the processes of the natural world. He himself is at work, upholding, by his own strength and energy all the process of the natural world." The more I studied that, the better I understood it; and when I found it still more clearly stated in the Bible, my soul was satisfied, and the the question was forever settled.

When we came to our medical school 19 years ago, it was a query how much of this doctrine we should teach, and I find myself still in a rather nebulous state in reference to the matter. I felt that I could grasp the thought, but the difficulty was, to make it clear to others, and for some time I was querying about it. One day I was riding with Dr. Paulson out in the country, and I said to him, "Look at that tree over there,--God is in that tree." He shook his head, and said No, and thought I was in a terrible state; and on the next Sabbath, he and Dr. Kress spent the whole Sabbath laboring with me, because they thought I was going wrong,--going away from the

truth at a terrible rate--and they labored very hard to get me straight.

DR. PAULSON: Do you remember the night of the College reception? I collared you and took you down in the basement, and labored with you, and you didn't get to the reception at all.

DR. KELLOGG: I had forgotten that,--but I enjoyed it better than I would have enjoyed the reception. I was very busy, and hadn't much time to think, at that time ; I didn't have the efficient corps of helpers that I now have--Dr. Lindsay and myself and one or two others, and hundreds of patients. Still we had three or four great medical students, and they are alive to-day and doing a grand work, and I thank the Lord for it .

That same query arose in the medical school here. I would sometimes let out a word or two in our Missionary Committee Meeting, and there would generally be some one distressed and horrified. I remember , one day, that I talked about prayer,--that God does not hear us because we pray, but because of our need; he does not answer us because we are so importunate, but because we are so needy, and our prayer simply prepares us to receive what God has for us . On the next Sabbath I had a visit from some of my colleagues, who labored with me to set me right on this thing. Well, I was not so thoroughly established in my position but that I was willing to listen to anything they said, and little by little, we all got on the same foundation.

Now the medical school has been going on for some time, and I have been thinking, How much is it safe to talk out these truths? We have talked about it a little here and there . Finally, when the opportunity and the demand came for the writing of the Living Temple,

I said to myself, "I am going to ~~do~~ my best to put truth into this book in a physiological way, as much as I can, and I earnestly sought help of the Lord, and while I was dictating and writing that book away up in Denver, Colo., I would shut my eyes many times during the day, and every day, ^{and pray} that the Lord would help me ~~right~~ to wright right. I am not saying to you that there is no error in the book, but I am telling you what my effort was. I felt a good deal of encouragement from time to time, on finding that, as we came to General Conference, Professor Prescott had the same ideas, and Eld Jones let out the same thing; and by-and-by an article would come out from Sr. White, and it was said, "Sr. White has written some of the things that we are talking about." Then Br. Waggoner would come out in "Present Truth," presenting the same thought. And when the General Conference came,-- and, for four or five conferences, and until the very last conference-- for several conferences back of that, Dr. Waggoner, Professor Prescott, Eld. Jones and myself had a love-feast over these things at each conference, all agreeing in this thing, although expressing it in a different way.

The first time this thing came out clear, was, I think, at College View, six years ago. Dr. Waggoner talked about this same thing--God in us; God in all the processes of our bodies; God in the world about us. I also spoke of it, adding some further facts--this was at a meeting of the leading ministers. I stepped up to ~~the~~ blackboard and gave them a little idea of karyokinesis, and gave them proof that God was present in the body. After the meeting, Dr. Waggoner came to me and said, "I didn't know you believed this way; I never heard anybody talk the way you talked to-day." He said, "This is something the Lord has been giving me, but I didn't know you had it."

Dr. Kress was there then.

Now that is the way it has been. I will tell you one thing that happened: When I presented this thought there, a leading member of the General Conference Committee, "Do you believe that God is in potatoes?" "Certainly I do," "I answered. "Well, then," he said,--and this seems too bad a thing to say, and I don't want it to be repeated, but it was said in the presence of all the leading ministers present--"Then," said he, "when potatoes are baked, is God cooked?" The real trouble with these people is, that they have a small conception of God--of his looking like a man, and only a little **bigget**,--

DR. PAULSON : "Thou thoughtest that I was altogether such an one as thyself."

DR. KELLOGG: Yes,--and could not be in the potato, because if he were, he would be cooked when the potato was boiled. They cannot get rid of these small conceptions of God. The prophet Isaiah asks, "To whom will ye liken me?" We have no right to liken God to anybody; we have no right to say that God is like a man. And I have no right to say that God has not the shape of man,--and I don't know but the whole universe is the shape of man--I cannot tell; these things are beyond us. But the trouble is in the ~~littleness~~ **littleness** of the conceptions of God which many have. We have got to let our minds expand. When we learn more of God, our conceptions of God begin to increase. So in the future world we shall go on learning more and more of God to all eternity, always seeing God,--and yet it will take ~~to all eternity to see him~~ a whole eternity to see him. The Bible seems to point us to some definite place where there is a local expression of God, as there was on Mount Sinai. Now we can't imagine that when God was on Mount Sinai giving the law to the Children of Israel that he was away from the

heavens, and that all the rest of the operations of the universe had ceased, and that, for the time being, Mount Sinai was the center of the universe, and that that was the only place where God was doing things--you can't imagine that. It was a local expression of the presence of God. And you can't imagine that when the Temple was in Jerusalem, and the Shechinah was in the Temple manifesting the presence of God dwelling there, --you can't imagine that he had forsaken the heavens. God is great enough to occupy all space. If God is great enough to inhabit eternity, he is great enough to inhabit all this great world ^{and all} that we see about us, and all other places in the entire universe.

I did not mean to spend so much time as I have, upon this point, but it is a very important subject, and it has come to be an issue, and that is the reason I am speaking of it now. We have not sought this issue. When I wrote The Living Temple, I had already explained its teachings at campmeetings, as had Dr. Paulson. And Sr. White's book is full of these ideas. What I had spoken at campmeetings upon this subject was published in the Bulletin with the approval of our people, and on coming out in the Bulletin nobody said anything against it. It was all right; and never a word did I hear again in opposition to these teachings, as I went from campmeeting to campmeeting. Here and there there was just a little criticism, but in the main I didn't hear a word which I thought was at all a serious objection.

So it went on, , and when it came to the writing of the Living Temple, I thought "Here ^{is} was a chance to give this truth a formal statement, and the time has come to do it, and to do it carefully, and I will try and do it carefully, so that the truth can be properly

and fully expressed. I felt that there was danger in presenting this larger conception of God, and that some of our people would get confused and worried, so I tried to guard every point, by bringing together Scripture references and making it clear that God was a person, that there was a personal God that we must appeal to. I added a few words about prayer and faith. I had to do that for fear that those who read the book would think I didn't believe in praying, and faith, and did not have faith. I put in these things in order to show how to look upon prayer, and to show that this knowledge of God did not upset prayer and faith, but that it gave a larger and a broader foundation for faith.. That is the reason those things are mentioned.

This book was placed in the hands of our leading theologians-- Professors Jones and Sutherland, Dr. Waggoner and Eld. Jones, and I knew they were then thinking along these lines. Now this is the thing that surprised me; I had received written criticisms from all these brethren except Dr. Waggoner--he gave me some verbal criticisms-- but I had received written criticisms from Eld. Jones and Professor Prescott a year ago last Spring, and of these written criticisms, none of them had any relation to this point--that God was present everywhere, in regard to the discussion of the personality of God in the book, not a word of fault had been found with it. Professor Prescott suggested that the discussion of the question of the soul might be a little abstruse, and it might be well to put it in a book by itself, but not that it was an error or a fault. I had his complete criticism of the entire book. So you can imagine how surprised I was, six months later, at the General Conference last Fall, to find that Professor Prescott denounced the book that he had previously endorsed, and the very teachings that he had previously recommended. If you will read the

Sabbath-School lessons for the last two years, by Professor Prescott, you know he occupied exactly the same ground, in refer~~ence~~ to a personal God, the Sanctuary, and so on, as was taken in this book. I have been informed that Professor Prescott claims to have had a "change of heart" on this subject, and to have changed his views, and that the error of his position had been shown him, but he has never come out publicly. So if I am a heretic to-day, Professor Prescott was an awful heretic two years ago. Now if I must be hung for heresy to-day, he ought to be hung, in effigy at least for his lessons of heresy.

It seems to me to be necessary to discuss this matter, because there is a general outcry throughout the denomination against us here, that we are not orthodox, and that Battle Creek is a hot-bed of heresy, and that it is not safe for young people to come here. If young men and women had not been labored with to keep them from coming here and preparing themselves for self-supporting usefulness and an honorable profession, and for the highest usefulness that a human being can attain to--if this thing were not being done, so that young men and women were turned aside ^{to} and engage in some little worldly occupation, instead of doing God's work in helping humanity--I say, if it were not for that, this matter would not be worth talking about; but I know, and you know that there is a tremendous effort being made brought to bear to keep young men and women away from Battle Creek. Now are any of you personally cognizant of these facts? If so put up your hands. (Hands up.) I might mention half a dozen instances ~~in~~ of young people being kept away from here, of mothers writing to their daughters to "Come home! Come home!". One of our leading ministers, who was sent out by the General Conference Committee--that

is a mistake -- he was sent out by three or four men who are members of the committee, but who don't really represent the committee, -- because Dr. Paulson, Eld. Jones, Dr. Read etc., good friends of ours, ~~who~~ are members of the committee, and I know they have not sent people out for such a purpose -- but there were certain men on this General Conference Committee who have sent out men to go to camp-meetings, and one of these men saw the mother of one of our nurses who ^{was} ~~is~~ about to enter the Medical College, and who was here for that purpose, and her mother wrote to her to "Come home! Come home! Eld. So-and-so has told me that he has had testimonies from Sr. White about the Battle Creek Sanitarium that are too horrible to read in public. Now, (she said), if that is true, that is not a proper place for a decent girl like you. Come Home." Now that is the thing that is being spread round through the country.

DR. PAULSON: That's no dream.

DR. KELLOGG: Dr. Paulson knows because he was present when these things were read upon the platform with the greatest solemnity. Every movement in behalf of truth that this world has ever seen has come to a place where it had to enlarge. Every movement in behalf of truth grows. The truth grows. Progressive men have progressive ideas. Scientific professional men study God as they study these things. As they study these things, their ideas get deeper, and they can't help it. By-and-by the time comes in the course of the development of things in a movement for truth -- the time comes when there ^{is to} ~~must~~ be a spreading out, when there is to be a new development. It comes just as certainly as the time comes when the egg is to be hatched, -- and the only way to prevent the hatching is to kill the chick. Now

we have come to the hatching time, and the thing is, to kill the chick. But I hope there is vitality enough in it to live through the trial. This truth has power in it that will go forward; and whether we are men worthy to carry these truths forward or not, is the only question in my mind. God will have this truth brought forward to the world; it must be seen and comprehended, and the time has come when the real truth can shine out.

Now Dr. Waggoner, who has studied as thoroughly into this question as any one that I know of, and I said to him, "Doctor, these men seem to think that we have got hold of some old notions taught by the Unitarians,--did you ever read any Unitarian books?" "No," he said, "I never did." And I said, "I never did. A number of years ago, I was offered a set of books by Channing, and I accepted them and put them in my library, and never read a page of them; but from quotations that I have seen here and there, I know there are some good things in his writings." Channing had some truth, but he had error with it. Then I had an opportunity to get a set of Swedenborg's works,--I was offered a whole set of Swedenborg's works for a dollar, and I took them and put them in my library,--and I have read a page of them. I started to read them, but things were so tangled up in them, that I didn't relish them. I mention this because the story has gone out that "Dr. Kellogg has been reading a whole lot of mystical books, and the Living Temple is a compilation of his reading." I was talking with Dr. Waggoner about it, and he said, "You couldn't read that in any book." And I said, "You can read no book that contains these things, but the Bible;-- you will not find this philosophy of the salvation of man by the presence of God in man, --you will not find any such thing in any of the books of the Hindoos; and you will not

find it in the writings of Joseph Parker, nor in Channing, because they have got their philosophy out of their own brain, instead of ~~the Bible~~ going to the Bible for their ideas.. This philosophy is not a new philosophy at all . This truth that we are working for, and standing for here, does not set aside any old Seventh-day Adventist truth; this is simply an evolution going on; it is simply the hatching of the egg. It is not a new egg. It is an evolution, -- a development of ~~the~~ *truth* ~~eggs~~; it is an outgrowth from it, and could not come from any other source or substratum out of which this truth could grow.

Now we have got to know where we stand, and I believe this thing has come just as it has come, to compel us to take a stand, and to elucidate these truths, and to hold up this truth and this Gospel. We have been going along and have not known when the time would come ; but these people have taken a stand which compels us to take an open and square stand in defence of the thing we believe to be true . If you get fire out of a piece of iron you must hammer it hard before you get the warmth that is in it . We have been *pounded* hit hard, and I pray the Lord that we may be warmed by it , and if some sparks fly, I don't know that we can be held ~~responsible~~ accountable, because it was the pounding that did it . These sparks are not spontaneous, and we would prefer that it should not be so , but they are hammered out of us, and we are compelled to accept the ~~sixxxxxxxx~~ truth, and I earnestly pray that the Lord will help us to accept truth and accept it readily and use it temperately, so that we may not be misunderstood.

Now I want you to think, and pray for yourselves in regard to this thing. Don't take anything because I say it . Read your Bibles for yourselves, and form your own conclusions. God does not ask you to bow your heads to any man on the face of the earth and accept his con-

clusions; but when it comes to settling this question, you must settle it between yourself and God; you can't settle it by any one's say-so. Why do you believe as you do? Can you help believing what you believe. If a man really believes a thing, he believes it because he is compelled to believe it. When you have a piece of an apple in your mouth, and you say, ^{of the apple,} "It is sweet." "Why do you believe it is a sweet apple?" "Because I have tasted it, and it tastes sweet." "Are you sure that it is not sour?" "Yes,--" you know it is a sweet apple by the taste of it. Just so it is with the truth.

DR. PAULSON: Suppose some one should say, "The apple is an onion?"

DR. KELLOGG: Your taste says it is an apple, and you have got to believe it. It is just so with the truth. Truth is something that God feeds us with; it is heavenly food. It has a certain flavor; we appreciate the flavor of truth, assimilate it, and it is our truth. You can't help believing it any more than you can keep your hearts from beating, because it is a physiological process, and you can't stop it, by the exercise of your will. And you cannot control faith by your will, any more than you can control ~~your~~ the beating of your heart by your will. You believe by compulsion of the spirit of truth; the spirit within you tells you "That is truth," just as conscience tells us what is right and wrong. You may believe a thing is right for a moment, when it is wrong, but the conviction is gradually forced upon you that that is wrong, and you can't believe that it is right ...

Now I pray the Lord to help us to be right and true, and to stand firm for what we know is true; and if the time has come when we must be isolated and travel alone, we have got to put up with it, but I still hope, down deep in my heart, that that time has not come,

and that there is not going to be any separation, nor any anarchy or confusion in our ranks, and that if we simply and quietly go on about our work, and do our duty, and let our people and everybody else see that we are standing true to all the principles of truth that we have been taught, and that we know and that is simply a development of truth,--not departing from truth, or setting aside any truth, but there has simply been a development and growth of truth, which comes naturally as the result of progressive ideas, which comes as the result of study such as we are doing. When you study man, ~~the~~ you know more about man; ^{and} when you study the works of God, you know more about God. And we are compelled to accept the evidence which God brings to us, and to receive it into our hearts and to accept it.

We are to begin our work this year under peculiar auspices. I am glad to see that so many of you have had the courage to come back. How many of you are under-graduates? put up your hands. (Hands up.) How many, including those who have come here expecting to enter this school this year? Hands up. (Hands raised.) How many expect to form a Freshman's Class? (Hands up.) Those who have come to enter the school, and have not actually entered, and those who are already in the school, Seniors, and the Junior class, the Sophomore class, and those who have come to enter the Freshman Class, put up your hands. (Hands up.) There are sixty, and some are at Chicago. ("Four of our class are not present.") ("Some are down stairs.") I think we have about the same number of students that we had last year,--and probably a good many are kept away. But I don't feel worried about this, because I feel that God is managing ~~xxxxxxx~~ the universe, and if there are some who are kept away by influences brought to bear upon them, it is simply because God has some preparation for them to make before they come. They will

come when we are ready for them, and when they are ready for us . A short time ago, I got a ~~circular~~ letter enclosing a circular/letter which the president of one of our conferences had been sending round; He stated that the General Conference had sent it to him and he had sent it on . He said, referring to our announcement of the Battle Creek College, that this was doubtless another move in the direction of a separation, and he sent this round, urging that nobody should sell the Living Temple, and condemning the Living Temple very strongly. And I have reason to believe that that circular letter was sent to all the church elders. I think it was a couple of days afterwards, that I got a letter from the Secretary of this same conference, a man who carries large responsibilities, saying that he had made up his mind that he wanted to come here and finish up his course as a medical missionary. So he has come. And I have learned that the son of this conference president had a great discussion with his father; that he had set his heart on coming here, and that his father said he should not come , and that his son said that he would. And the niece of the president of the conference is coming. It seems to be a very distressing situation.

Now I want to say another thing,--that I imagine that if any of these good brethren were real sick and in bad luck and having a hard time, or if they should lose their position in the conference, and should come to the Sanitarium door for help, I am sure we would let them in. That has happened before, many times.. The trouble is, not that these men are bad men, but the whole difficulty grows out of the fact that they are away off, and have not tasted the sweet things that we have tasted of, and they say we are dining on husks, and that our food is unpalatable, produces indigestion, etc. They may say that, but we know, sitting at the table with the things that the Lord has spread

before us, that we are having a good time, and that our health is flourishing.

DR. PAULSON : I have been praying about this matter. I have just received a letter from Sr. White, in which she says, "I see nothing in the Life-Boat that is not for the benefit of those in the slums." When I was in California, Sr. White told me, of her own accord, and on her own responsibility,--"I want to say a word to you about the Life Boat. I don't want you to let any man swerve you either to the right hand or to the left in regard to it. There will be a pressure brought to bear upon you in reference to things published in the Life Boat, which will be a grief to those who read them, but you go ahead with it. It is something like an object-lesson, and its ~~XXXXXXXXXXXXXXXX~~ success is the best evidence that it is right."

Now in regard to this thing that the Doctor has been speaking about at length: This is not a thing that you can weigh, as a theory, and then say, "I think the Doctor is right ;" but if you find that it is right, it is your duty to try and get somebody else right about it . You can't carry truth about with you as you would carry apples in your pocket. If you feel that we have a larger view of God, and a larger work to do, you have got to get other people to believe, and to do the same thing. This school must be an active agency for the spread of the truth that God has given us. Dr. Kellong has read an article before you which ridicules the idea that God is in the sunset or in the sunbeam,--now in the little book by Mrs. White, on "Education," it is stated that the thoughtful mind can see evidences of the Divine presence in everything about us, and in every atom of matter; that the same God is at work now as it was in the beginning, etc. You can read that yourself. And this is unquestionably

taught in the Bible, and taught from sources that we have learned to respect.

Now there has come a strange perversion of truth. Six years ago, Dr. Waggoner said to me, "Dr. Paulson, the time has come for every one of us to be a seer." I have seen these differences of opinion, and have felt very much distressed about them. I have felt that there was trouble coming, and that there was a blessing pronounced upon the peacemakers, and I wanted to have that blessing, and I have been a peacemaker in every way that I could. I have tried to bring together the minds of men who had different views, and to see if we could not all stand shoulder to shoulder in the work, but I have never dared to sacrifice truth for peace. When the ashes of the Review and Herald were still smoldering, ~~on the ground~~ I was on the ground, and went to a leading brother for whom I have great respect and I said to him, "I came to you of my own accord; no Board has sent me here, and I have never told this, but I want you to see what is involved in this question. I have come to you of my own accord, because I am a Christian, because I want to work for my brethren, and because I am for peace; I am for unity and harmony; I want to work with you in this cause, and because I love you." And I did love him, and have every reason to love him. "Now, " I said, "I want to see if you and I can't talk this matter over in such a way as to have a perfect basis for harmony and unity. There are some views that you hold to-day that I do not hold, and in which I have to differ from you. I have worked in Chicago at a sacrifice, I love my Bible, I pray to God, and I love and work for humanity. I consider myself a Seventh^{day}-adventist, but you differ from me on several points. I consider you a Seventh-day Adventist although you differ from me on some points. Now I am willing to re-

gard as a Seventh-day Adventist. Now are you willing to regard me in the same light?" Said he, "Br. Paulson, so long as a man believes the principles taught in the Living Temple, I can't consider him a Seventh-day Adventist any more than I could consider him a Methodist or a Baptist. There are certain great principles,, and a man must endorse them, or else I can't consider him a Seventh-day Adventist." I said, "Suppose I should say, ' I see certain great lines of truth, and you must endorse them, or else I can't say that you are a Seventh-day Adventist?'" He couldn't answer that , but said that he would have to stand there . I said , "My brother, this is a larger question than a personal matter between you and me. I stand where I ~~at~~ stood, but I recognize you as a Seventh-day Adventist, and I am willing to have you stand with me; I am willing to take ~~your~~ word for it that you are a Seventh-day Adventist; now why can't you take my word for it that I am a Seventh-day Adventist. You can't judge me,--what right have you to judge me? You say you are a Seventh-day Adventist, and I would not dare say you are not." He said, "I can't help it,--I have to stand there. "Then," I said, "you are the man who is making division, and you are responsible, and I want you to remember that men like Eld. A .T.Jones, Professor Salisbury, Professor Sutherland, and others who have labored for the truth, and have wrought mightily for it--you must rule them out, the same as you have ruled me out. But we are going to work straight on,--it is you who are responsible for this division."

Now my friends, I don't propose to pull off, and I don't propose to let any one push me off. I am a Seventh-day Adventist, and I love these principles, but, if there are men who propose to stand still, and don't propose to go on with truth, I shall still, with God's help,

be true to truth. I have given you a glimpse of this matter, and I thought it would be well for you to know what is involved in it, and that we are not the men who are pulling off. I was willing to regard this man as my brother, although he didn't believe some things that I did, but he would not regard me as his brother.

Now my brothers and Sisters, I will say a word more and sit down. I feel that every one of you have responsibilities in this institution that perhaps you do not comprehend. You are standing ~~at~~ at the climax of our educational effort--you are here to-day in the highest educational institution in our denomination. Many of you have finished the elementary course, and are ready to begin your four-years' course which will land you far ahead of any other place which you might fill in the denomination. You are also becoming moral and spiritual leaders here. You don't need to wait for that until you get through your course,--you can begin in this family. There is coming in a lot of people, and it has been a very busy time. Our situation is different from what it was two years ago. There are two or three hundred young people who have come in here during the last six months, and who is to stand by them and tide them over their personal difficulties, pray with them, and be missionaries to them, and give them larger views of God and his work in the earth. Many will have to get messages here, or they will never get them.

Now you are going to ~~have to~~ study hard, but you must do something besides study books,--if you don't, you are going to backslide. You haven't got Chicago before you here,--you are in Battle Creek. We will say that the people here don't need missionary work so bad as some others do,--still, here is a great mission field. I was with my wife in the dining-room, and there we ~~saw about twenty~~ ^{saw} young people who have all come in here last Summer, who would furnish ^a good field.

fpr missionary work. And there are call-boys here who are not Seventh-day Adventists.. So you see you have a mission here.

If some say to you, "The Sanitarium is like Sodom," you say to them, "If there are ~~ten~~ righteous persons in it, the Lord will save it,--and I don't think it will take you long to find them, if you are true missionaries.

Now my brothers and sisters, when I went to a medical school I tried to be a missionary, and in doing so, I found, by-and-by that ~~it~~ I got more information out of the Bible. If you study ~~xxxxxxxxxx~~ in the right way, you will study God in his works,--you will see God in his works, if you study from the right standpoint, but if you are simply studying dry bones, you are not studying God in his works.

Now be missionaries right in this family. Don't wait for every one to get right before you begin; get right yourself. Remember what Nehemiah and Esther and Joseph did. Don't you suppose the Lord will help you do the same thing, according to your opportunities? There are some who have not had the opportunities that you have had, and you can help them,--help them into ~~these~~ some of these truths which have been so sweet and pleasant to you--not for the sake of getting them to agree with you, but for the sake of helping them.

Pray for the Chicago work, and pray for the work here. Stand up ~~in~~ earnest for this movement. Some of you haven't sweat much over the situation, and don't know much about the ~~aching and the toiling~~ and the aching. I wonder how many have noticed that ~~Dr.~~ Kellogg has grown much older last year--hands up! (Hands raised.) I have been particularly struck with that. The financial burden has been upon him. I was talking with him the other day, and he said, "I tell you, my faith

in God and his providence has been wonderfully strengthened during the last year, when I have seen how God has wrought in this thing. There was a time when we needed \$35,000 for Chicago, and didn't know where it was coming from, and Dr. Kellogg said, "We'll pray for it." We did so, and the money came. We knew there had been many blunders made, but we could then say, like the blind man, who said "Whereas I was blind, now I see," so "Whereas we had trials and difficulties and needed \$35,000, we now had it." I believe there was a providence in this, as well as in healing the blind man, and as much as the Children of Israel ever experienced in Egypt. Many blunders were made in the movement of going out of Egypt, and some got mixed up, and thought the movement didn't amount to anything, and
^ 250 rebelled against God and were destroyed, and the bones of the Israelites fell in the wilderness, ~~with~~ and Caleb and Joshua alone were faithful, and finally went into the Promised Land.

We are in a similar situation. We are now in the "shaking time." Three thousand people have been treated successfully,--and does not that amount to anything? Wonderful things have been done on the Sabbath in the Life Boat Mission. A new song has been put in the mouths of thousands of people through the Life Boat Mission work,-- "But that doesn't amount to anything because some of the work was done on the wrong day, and wasn't ~~done~~ in the Lord's house." "But," I said to the objector, "There are 3,000 people who have had their wounds bound up and who have been healed, and hundreds of people have been operated on without a single death, and does not that fill your heart with gratitude?" "Oh, no, because the institution went in debt for getting built." This brother would rather have a canvasser follow the plow than circulate the Life Boat. Now, Sr. White told me to go

straight ahead with that work, and I am going to do so . We may get mixed, but the promise is, "Ye shall know the truth, and the truth shall make you free." Now if we will spend more time on our knees, that will help keep us from being mixed. If we get safely through this "shaking time, we have got to spend more time praying, and if you do, you may *get* glimpses of truth, and be able to teach it to others. I hope that God will abundantly bless you. There is a great work to be done in this family in a few weeks. Bro. Jones is coming, but he can't do the work alone. It is difficult to believe it, but there are scores of this family who should be converted, and they need help, and I trust that some of you will be able to help them. Think of these things.

DR. KELLOGG: This is a time when we should know where we stand; I feel that we ought not to stand in an ambiguous position. I want to make this thing clear,--that there is to be no splitting off here, and I am glad that Dr. Paulson has spoken as he has--that if there is any cleavage, he is not responsible for it--if there is any cleavage, we are not responsible for it, because we don't want to separate from anybody nor anything that we have been connected with,--we want to go right along and do the work that we have been doing, and if there is any separating, somebody else will have to do it . ("Amen.") I got a letter from a leading brother last night, saying , "It is reported that the brethren at Washington are going to 'boycott' our medical missionary work,--" this letter is from some one away out West, and one that you are pretty well acquainted with--and he says that ~~the~~ it is reported that the administration at Washington are going to "boycott the medical missionary work." That is the way the thing appeared to him as the thing that is coming. And I know perfectly well, and Dr. Paulson knows

and all of us who are closely connected with this thing know that there is a distinct and concerted plan to do everything that can possibly be done to keep young people away from this place and from this institution. In every single conference, and in every single camp-meeting they are being warned,--"Don't you send your children to Battle Creek! Don't you send your children to Battle Creek!" And personal letters are being written to that effect. Some one said to me quite recently, "My sister was coming here to ~~the~~ Battle Creek to the Medical College, but she is not coming now." "Why not?" she was asked. "Because," said she, "the president of the conference heard that she was coming, and he sent her some letters, and after she had read the letters, she did not dare to come." So this influence is being brought to bear upon the young people, and I want to make it ~~this thing~~ clear, --that we have got to take our stand either for or against this thing. If it is wrong for these young people, or any of them, to come here, and it is right for them to be discouraged from coming here, then it is wrong for us to be here,--it is wrong for you to be here, and it is wrong for me to be here, I ought to be gone at once; --and Dr. Paulson and all all the rest of us ought to leave, and the American Missionary College ought not to be. Because, if it is right for one man to come to the American Medical Missionary College, it is right for another,--if it is right at all, it is right for all who wish to come. It cannot be right for one, and an error for another to come. It cannot be a light, and an illumination for certain ones, and darkness for others. And you have got to take your stand in regard to this matter, and if you are in doubt, I hope you will earnestly pray to the Lord to make it clear to your minds.

Now this is one of our initial meetings, and we ought to go

into this thing thoroughly enough for us to be able to see where we are, and I want you to raise questions, so that we can settle up things and make them clear; I want you to ask any questions that you may have in your minds. Are there any doubts in your minds? We have got to put aside the man-fearing spirit, and the man-pleasing spirit.

When I saw this thing coming five years ago, it simply paralyzed me,--it so distressed and paralyzed me that I almost went mad over it. Many nights I have lain awake sobbing and weeping all night long, and didn't sleep a wink, because of this thing; and many days I had to shut myself up in my room. I would throw myself down upon the floor or sofa and weep and sob because I saw what was coming, and I couldn't see anything in the world before us but destruction and disorganization and everything torn to pieces that we have been living for. And I said, "Here are the boys and girls that I have been educating and raising up as medical missionaries for this denomination,--what will become of them?" And my whole life-work seemed to be wholly annihilated, and I was distressed more than I can possibly tell you; and the thing grew worse and worse, until I had to go to Europe and get out of it, and get time to think. The night before I started for home, I got a little light. While absent from home I went into Egypt and Palestine, to get far away from this thing, for I thought it would drive me mad, because I was all night long for many nights, thinking and weeping and praying, and could not shake this thing off my mind. Then I came back to London, and there I made up my mind. Dr. Waggoner and Professor Prescott were there, and we talked things over. We were all of one mind then,--we thought and talked just alike--and I made up my mind that there was one thing that I could do; that I could come home and work for the truth, and stand up for the truth; that I could believe

the truth, and I could cling to the truth, and I could trust the truth to take care of me ; and that was the only thing that gave me any hope, and I came along home determined to stand by the truth and see what truth would do. Truth is a shield and buckler, and is truth now and forever. I discovered that the only thing that I needed was to lay hold of the truth and hang right onto it , and I was determined to do that. And that is the thing that I have been trying to do , and that is the thing that I am trying to do now . And that is the thing that any of us can do. We are going through a period of perturbation and evolution, out of which something will come greater than we know.

I have been watching the medical school, for at one time it looked as though the Sanitarium was going to be wiped out . The fire burned it up and now we have a better one ,--and the Lord did it ; but it has been a tremendous struggle. Some people have been nearly crushed to the earth by it, but we are still alive and we are here, and the work is here , and the people are here . If we had simply an empty building, it would be different. But we have a building full of people, happy and contented and being relieved of their sufferings .

Sr. White told Dr. Paulson that "The success of the Life-Boat is the best evidence that it is right," and the success of a good cause, or of anything with a good purpose, is always a proof that it is right. Why? Because the devil don't allow a good thing to succeed if he can hinder it ; and a thing that is working for God and humanity is uphill work,--it has to struggle against the world, the flesh and the devil, so it cannot succeed without God's help. We may say the same thing in regard to Sanitarium work, with which the college work is connected,--the fact that it is succeeded is the best evidence that it is right; and if the Lord has not yet vindicated it, it will be vindicated in due time , and I am willing to trust it with him; and until

I can see that the Lord has put the burden upon some other people--until I can see that this work is put in other hands, I know that means that we should do it .

When I see leading brethren endorsing such sentiments as are published ~~to~~ in this paper, ^{from which I have just been reading,} ("The Signs of the Times"), and when I see sentiments published that are directly opposite to what we are teaching here, it seems to me that there are none who have this burden on their shoulders, as we have . (Reading from the "Signs for Sept.16,1903, under the head of "The Home," Art. "Foods.")

"It is not necessary to eat a particular brand of foods in order to live healthfully." (That is gratuitous.) Furthermore the confusion is increased.....

animals know what to eat, and they eat it ." One of my deer got into trouble the other day,--he had been eating some green tomatoes, and I had my faith shaken a little, as to animals knowing what to eat,--the pony also got sick, and ~~the~~ some of the children gave them fomentations, and one boy said, "Papa, we healed the pony, but the deer ~~we~~ didn't heal." (Reading.)

"A combination of foods that has been a standard for generations and one that represents all the food elements in good proportion, is the common bill of fare, consisting of bread and butter, meat, potatoes or other vegetables from which Americans suffer to-day." Then meat does not cause disease. (Reading.)

"By nature, man eats the food that agrees with him best. .. it would not be expedient to repeat this every day." I think some of you can testify to the opposite of this. I don't think I would recommend green apples as good for boys.

This is false philosophy, but it is not "heresy." These things have passed into our denominational papers, assailing the idea of finding the God in all things, and claiming that that is no better than ^{the} gross sensuality of heathenism and idolatry.

But I must tell you more about this "boycott" campaign. The men who have been carrying forward this campaign are determined that there shall be a cleavage. When it became clear to their minds that they had not the power to command this work and to order it directly; that it was going on, whether they ordered it to go, or to stop; that it was on an independent footing, and was going ahead-- when they discovered that thing, they uttered a threat that we could not make the work go without the young people of the denomination. They said, in the presence of eight or ten witnesses that we could not do it without the young people, and made the strongest kind of intimation that they could keep the young people away,--isn't that so, Dr. Paulson? ("That is as I understood it.") It was six months ago that that threat was made, and that intimation was made, that they would keep the young people away if we didn't come to terms.

What was the matter, then? Why, the matter was, that we didn't endorse the financial policy that three or four men had manufactured for us,--"No debt." "No debt;--the Lord does not want us to go in debt..." But they had overdrafts coming in all the while. Circulars have been sent out to brethren coming to the General Conference Council, stating that one of the most important things to be considered by the Council is, "What shall be done with the General Conference thirty-five thousand overdraft?" What right have they to have an overdraft, if they don't believe in debt? ~~xxx~~I borrow \$500 of Thomas, and make an overdraft on Henry for \$1,000. Some one asks ~~me if I am in debt~~

me if I am in debt. I say, "I have a little overdraft on Henry, but I am a little in debt to Thomas--I am \$500 in debt. The General Conference wants \$35,000,--what should be done? ^{"Make an overdraft."} Their credit is not large enough to make an over-draft at the bank, so they have it drawn upon the Review and Herald Office treasury. They are taking money from the Review and Herald Office to put in their work. Now I am not saying that they did wrong,--they did right in so doing; they had to do it to keep their work going. But we may just as well recognize the fact that we cannot, in this world,, in the present state of things, get along without sometimes being in debt. Sr. White has taken the strongest kind of stand against the policy of "No debt," that we should not say we will have no debt, but what when there is something to be done, we should go ahead and do what needs to be done in the way the Lord permits us to do it; that we should not say, "We will have no debt, because the Lord may be willing that we should have a debt. Sr. White says, "Go straight ahead and do what you have got to do, and when you need more money, the Lord will send you more, and don't wait to see how you can get along without debt." Sr. White was then borrowing money ~~here and there~~ to help the work here and there. But here was the situation: we could not go on with our building without going in debt. If we waited till we had the money, there would be calamities, and it would be said ~~of us~~ "The Sanitarium began, and was not able to finish." We had begun, and the thing to do was to finish, and then earn money to pay for the building. So we finished the building, and now our receipts are a thousand dollars a day,--our earnings being two thousand dollars a day--and when we began earning money, it came in as needed from week to week.

Now let any one say which would have been best,--to finish our building and go on with our work, or not to finish the building

and stop our work. We presented the matter to the Council, and it was agreed that we should borrow, and issue bonds. We did so,--we issued bonds, and they began to sell, and our people were sending in for them until word was sent out all through the denomination that the bonds were fraudulent,--~~y~~that there was "a snare in the documents;" that they were fraudulent, and had been gotten up in such a way as to defraud the people who had invested in them, and that they could not get their money back, neither principal nor interest, ^{and} it was declared that Dr. Kellogg was "A RASCAL" We had an investigation which showed that that was not true,--that the bonds were not fraudulent, and had been prepared for the purpose of being used in the financial world, and were prepared in the most equitable form of bond that could be gotten hold of, and that is the form of bond that we used.

Now there has ~~nothing been~~ been nothing done by way of taking this declaration back. The report was circulated, as before, that the bonds were fraudulent, and the people were scared about them, and refuse to put their money into them. Now brethren, this is the campaign,--I am not going to say it is a "boycott," but it is a deliberately planned campaign, and it is being carried on with earnestness, and the money of the denomination is being used in sending people about from place to place to manufacture sentiment against this work, ~~and~~ against this institution.

If we ~~are~~ wrong in this work, the quicker we get out of it, the better. I am sure of this, that those who stand ~~by~~ the truth--~~the~~ those who stand by this truth and these principles that we are talking about here, are not going to have an easy time in the future. If we have an easy time, it will be by- and-by; we have got to have the hard time first. And I have been asking myself which was the best

thing to do,--to have an easy time now, and a hard time by-and-by, or to have a hard time now and an easy time by-and-by. But we have got to have the spirit of truth in our souls in order to stand up to what we know is truth and right; and if you don't know that you are right, then I beg of you, don't stay here, because if you do, you will be discouraged and go down. Find out whether you are right or wrong, if you don't know. Take it on your knees before the Lord, and see that your own souls are right; and when you do that, you will know just what to do. If you feel that the work of the Life-Boat and other work in Chicago, and the work here in this college, and the work at the Sanitarium is going wrong, and that we are all wrong and off the track, then the sooner you get out of it, the better. When I consider this question for myself, I say, "If I don't do this work, what shall I do? And if what I believe is not right, what shall I believe?" With these questions confronting me, I feel that I must keep on doing what I am doing.

I believe the Lord will give us strength for all that we have to go through, if we stand up for the truth. Every new truth must be a tried one; we know that from past experience. I am not the pioneer of any new truth; I don't want you to feel that I stand in that light. I am not the originator or the discoverer of any new truth. But here is a work which the Lord has himself planted here, and we are all gathered here and engaged in this work, and we see clearly the truth as it is being evolved,--although at first we saw it "as trees walking," and now it stands before us clear and bright, and beautiful and sweet, and it satisfies my soul, and I can stand squarely upon it without fear or apprehension. The only thing that I fear, is myself. The truth, I know, will stand, because it is based

upon the Everlasting Rock, because it is the teaching of nature and the Bible ...

Ques. I would like to inquire about the Living Temple : You say that God is in the wood of this building,--am I to understand that he is a little more in a tree, and still more in a man, and still more in a Christian --as Paul said to the Corinthians, "Ye are the temple of the living God ?"

A. Suppose I ask you a question: Here is a tree that is growing;--is it growing by its own power? ("No.") By what power is it growing? ("God's.") Is that power manifested intelligently in that tree, in forming its leaves? ("Yes.") Is that intelligence that is manifested there, the tree's intelligence? ("No.") Then it is God's intelligence, is it? ("Certainly.") We see that tree lifting up tons of matter in opposition to the laws of gravitation,--is that the power of the tree? ("No.") What power is it? ("It must be God's power.") Then we see this ~~is~~ creative power going on; we see this creative work going on intelligently; we see it purposely planned and carried out, the tree following out a certain defined plan for itself. Now this is all a manifestation of intelligence, and creative power is manifested there; that is not a tree-power, nor a tree-intelligence, then whose power is it? ("It is God's.") Now if we examine a piece of wood,--this chair has a certain form, and maintains that form,--how does it maintain that form? And why does it maintain that form? ("Through Christ all things consist.") ("Through Christ it is held together.") Yes, that force holds these atoms together. (DR. Paulson: And ~~each~~ ^{the} atoms might be as far apart as the stars of heaven are supposed to be.") Yes--and further apart. By what power is the chair held together? ("God's power.") Then, if

God's power is here, can you say that God is not here? Can God and his power be separated? Where God's power is present and intelligently manifested, is not God himself there? Can you separate God from God's power? Some persons try to do that. For instance a brother said to me, "Rockefeller's power is manifested in Europe, but he is here. His business would go on if he should die." But Rockefeller's power is connected with God's power. Suppose God should cease to exist,--what would happen? Everything would cease to exist, because **God is the power** that is back of everything. Every manifestation in nature is a manifestation of God's power; and you take God away, and these forces in nature cease to exist, and everything is non est. Do you see the point? ("Yes.") Rockefeller's power exists when he is gone, because all the power that he has, is God, and he is a steward. Does not Christ say that we are "stewards? All our faculties and wills are of God, and he gives us the privilege of using them, but the power is His. We cannot conceive of a single thing existing the moment God ceases to exist, because it is by his power that all things are upheld.

Q. I want to ask whether a Christian is not, in a different sense, a temple of the Holy Ghost, or of God, than the unbeliever.

A. I wish you would ask that question to-night; there is an easy way to answer it.

Q. What is the difference between the body as it is now, and the body after we die, and become dust?

A. It is the same as with a dead tree,--the life is withdrawn. The activity, and the life of God is withdrawn, but there is still energy there,--such energy as is manifested in the inorganic world

. That is God's energy

world. That is God's energy by which he works in various ways . He works in the tree as a creative power; the tree does not grow because there is any creative power in it, but because God's creative power is working in it ; the tree itself has no creative power. God works in various ways; he works in the rain, in the flood, and in the tidal wave; these are all forces, but God is back of them all.

Q. When man dies and disintegrates and goes back to dust, do not these atoms go into ~~the earth~~ and form a part of some plant or tree, and when we are raised, is not the new body composed of different atoms?

A. I believe that is Paul's teaching.

Q. Then it is really a re-creation? It is a new body,--it is not that body that he had when he went down to dust after he died?

A. Is not that what Paul tells us . When the question was asked,--"How are the dead raised? With what body do they come?" he said, "Thou fool ! Thou sowest not that body that shall be. What a foolish thing, to suppose that you are going to have the same body that you sow ! " He says that "God gives them a body, as it hath pleased him" and that means a good deal. Death is the best thing that could happen to this old body. God will give us a body in which we can please him. We cannot please God in this old body, filled with diseases and hereditary entailments. But with a spiritual body--a "glorified body" as Paul calls it--a body that shines like radium, if you please--a body that has power and energy in it , such as scientific men are beginning to discover in the physical world, in some of their wonderful researches-- a spiritual body that seems to rise above the power of gravitation, and travel from planet to planet, and pass through the immensity of space. A different kind of body from

this mortal body shall be raised in the resurrection. "It is sown a natural body; it is raised a spiritual body." (1. Cor. 15 :44.) "It is sown in corruption; it is raised in incorruption." (Verse 42.) That is what Paul says . The Bible is certainly against the idea of the identical ~~particles~~ atoms of this body being raised,--it is just the opposite. Where did the idea come from,-- that these identical bodies must be raised? Where did this idea come from,--among our people, I mean? Denying the doctrine of the immortality of the soul,--recognizing the fact that man has not an immortal soul, brethren said, "Man must have the same thing in the resurrection, otherwise how would he know he was the same man that existed before the resurrection? How would he be identified in the resurrection if he didn't have the same body." Having no immortal soul, there is nothing that survives but the body, there must be something in the body that survives. Br. Andrews recognized that the soft parts of the bones can go into other parts, and he took the position that the bones of man were identical in the resurrection; but after a while he saw that that would hardly do, because the bones undergo disintegration and decomposition. Finally it was supposed that there was one bone that remained after death,--that it was always preserved; that that bone was the "Os Sacrum," that that was the reason why it was so called. (Laughter.) I am telling you the truth; it is history that I am telling you . I Didn't believe that; and the first heresy that I was charged with, was, that I didn't believe in the resurrection of the identical particles of matter of the body. Twenty-five years ago, I was called here before the General Conference to be tried for heresy. It was on the very spot where I live to-day. It was announced in the papers that "charges had been preferred against Dr. Kellogg,--that he was cited to appear before the General Conference on a charge of heresy."

The notice was in the "Criminal Column." The first notice was about "Jones in a saloon,--" etc. Then came the notice that "Dr. Kellogg was cited to appear before the General Conference on a charge of heresy. The next case was that of "Amos Hubbell shot ~~his wife~~ some one. So I was put down among the "criminals," and it went all over the State of Michigan. I made out my defence, and afterwards printed it in a little book entitled, "The Soul and the Resurrection." I had three days to write it in, and so I worked at it day and night. In those days Br. White stood by me,--and that is the reason why I was not driven to the wall. Br. White said, "The doctor is right." He talked the matter over, and gave me notice ten days beforehand that charges would be brought against me, and that I must appear before the General Conference and meet them. I wrote out my ideas as well as I could. I was not as clear on that subject as I am now, but I have always been a "heretic;" but I can see clearly now, and I would ^{not} write just such a book as I did then. I couldn't really see, at that time just what the spirit was. I didn't see God in man, as I do now; that would have made things plain. Sr. White took her stand with me then. My idea then, was, that the "soul" was the organization; that the real thing that was preserved, is the organization. Now I can see that it is something beyond the organization,--it is the Organizer himself; that it is the power that organizes, that is the real essence that survives the body. ~~When~~ I talked with Sr. White about this matter, when the ministers were all against me, while riding up Washington Street. Br. Jones, Dr. Waggoner, Eld. Smith, and others were against me, and we had a pitched battle over this question. Br. White called them all together so that I might make a little defence in the evening. They all came together in the back par-

lor of the Sanitarium--we all gathered there. The ministers would rise, one by one, and "demolish" me, and I made my replies. I will never forget one little incident that occurred: Br. Waggoner made an argument to show that the changes going on in the body do not affect its identity. He was arguing against my position in reference to identity, ^{and I} said, "The body changes completely, and yet it is the same body, is it not?" "Yes, that is true." ~~I said,~~ "Here is a pocket knife,--a blade is taken out and another blade substituted,--it is the same pocket-knife?" "Yes." "Suppose each of the blades is lost and replaced,--is it the same pocket-knife?" "Yes." Suppose the springs, rivets, and handle of the knife are ^{all} lost and replaced, one by one,-- is it the same pocket-knife? "Now," I said, "suppose some one should hunt up all these different parts of the knife which had been lost, and put them all in their places again,--which pocket knife would that be?" (Laughter.) I didn't get any answer to that. It was that kind of argument that I had to deal with. That was simply because these men had not been thinking hard upon that question, and I had been thinking hard about it ever since I was a small boy, because it troubled me, and I felt that if a man goes into the earth after death, and rots, and that is all there is of HIM, there was not much hope; and I said I would rather believe in the Immortality of the Soul theory than to believe that; I simply could not believe it. Although I was brought up a Seventh-day Adventist, I could not believe that thing, and I sought for something to hang a hope upon, and I began to see that there was something.

And now that this greater light has come, and we can see God in man, there is hope of a resurrection. That hope is, that Christ dwells in man,--that his spirit dwells in man, and the character

which the man forms in life--these things together constitute the hope of a resurrection. Paul said, "Christ in you, the hope of glory." "Your life is hid with Christ in God." That does not mean that your future life is hid with Christ in God. It does not mean that your spiritual life is hid with Christ in God,--it means that your life--your very life is hid with Christ in God, because Christ is that life. When we are dead, where is that life? It is safe,--hid with Christ in God. Christ brings that life back and builds it a body,--not the same old earthly body, but a better body--one in which it is possible to serve and please God. God saves us now,--not because of our perfections, but in spite of our imperfections. A man is saved,--not because he is perfect, but because his purpose is perfect. A man says of sin, "It is sin, and I hate it;" and he turns away from it and actually hates it, and God will save him because he hates and forsakes sin. He makes mistakes and keeps stumbling along, and is imperfect, but God will save him because his purpose is perfect. It is in this sense that we are to obey the command, "Be ye perfect, as I am perfect."

DR. PAULSON: "If there be first a willing mind, it is accepted, according to what a man hath, and not according to what he hath not."

DR. KELLOGG: Yes. These bodies are subject to hereditary entailments, but we will have a spiritual body, made of different materials--not composed of oxygen, carbon, etc. It will be a body "like unto Christ's glorious body." Christ, you know, could see clear through a wall. Here is radium, a substance which has been newly discovered. Radium throws off atoms which have power to pass through wood and metal. You and I cannot pass through wood. Oxygen

carbon and hydrogen cannot go through wood. The hypothesis concerning ether is, that it fills all spaces in nature. So a body composed of these ethereal substances--these refined substances which we are getting a glimpse of --with such a body as that, we would be able to soar through space, and through the light and glory of the universe. It has been found that ^{it will take} a piece of radium a centimeter square ~~e~~ two billion of years to throw off one gram of its substance, one gram being equal to 15.4 grains, and a centimeter square being about two-fifths of an inch square,--in other words, that a piece of radium a centimeter square and an eighth of an inch thick will throw off light and heat all the while for two billion of years. If you carry a piece of it in your pocket over your heart, it will make a hole in your skin, and there will be a sloughing off. They are using radium as a remedy for cancer. Now a body which had radium in it, would have power to keep warm, and to furnish light; and it wouldn't take much radium to keep the body warm and furnish light. You would then carry light; your body would illuminate everything wherever you went.

This ^{is} speculation; but the Bible says that the body which is raised in the resurrection will be a "glorious body;" and if we believe these simple truths of the Bible, we will find enough in science to conform to it, and to let us see that there is a good, strong foundation for our faith. The Bible has been found to agree with the latest researches of science. We should not look upon these researches of science as "the work of the devil," although a writer in the Review seems to ~~think~~ look upon the researches of science as "the workshop of the devil." But we know better than that. We can take the great facts of nature and look at them, and see that God is working through these men who are engaged in scientific research, and explaining these facts, so that we can see what they are. Why, if I

couldn't see a little red thread of sound philosophy running through this theory, I couldn't believe it. Some people learn to believe the Bible in a heterogeneous way, but I can't. One truth must agree with the others, or else I can't believe it,--and I think it is the same with you, or you would not be here. In studying these things in connection with medical science, one may progress, but the things that he holds must be in harmony, one with another.

These things are all germane to the questions that we have before us. How many of you feel clear that your duty is to be here in this Medical College, and that you can consistently go along with your work here with hope and faith, and believe that the Lord will bless you in your work, and that you can consistently stand for these principles and truths that this institution stands for, and that this Medical College is at present recognized as standing for--how many of you can consistently say that you believe this? Hands up! (Hands raised.) I believe the hands are all ~~raised~~ up. I have not asked you to swear that I am right, but I believe we are all seeking for truth, but I believe that we can see light here, and that we will see more and more.

There is an interesting thing that I was going to tell you: When riding up the street with Sr. White, we were talking over the physical soul of man, and I explained my theory about the organization of man, and Sr. White said, "Yes,--but there is something more. Now listen,--there is something more." That word kept sounding in my ears till I found that there is something more,--and that is God himself. I would explain my theory of organization etc., but Sr. White would take that stand--she would say, all the while, --

"That's all right, but there is something more! When man goes down into the grave and dies, there is something that don't die that was with the man. That something that don't die is not an immortal soul, or a human spirit, but it is God's divine life that he lends to man, and that lives and dwells in man, and leads him and guides him and helps him, and finally saves him. That is the life of Christ, represented by the blood of Christ; it is that which cleanses and saves. That is where the Atonement becomes a real and a living thing. It is the blood of Christ that was shed for our sins, --that is the life of Christ that dwells in humanity, and lives in man and cleanses him from sin and gives him life and salvation.

This is a thought that is easier for us to grasp--at any rate it is so for me--than the old theological idea that the red blood of Christ cleanses from sin. One morning while riding upon the cars the thought came to me, "The blood of Christ cleanses from sin--but how?" I have ~~found~~ come to the conclusion that that is a theological mistake, as it is usually taught. The study of medicine dissolves many mysteries, and many ghosts disappear. I don't have any more trouble with ghosts, and a multitude of other things which have no real existence disappear with them. I remember, when I first began the study of medicine, I had not gotten rid of the fear of ghosts. I didn't believe in them, but yet I was troubled with them. And when I went into a dissecting-room where there were fifty bodies lying on the table--my ! how uncanny it was. I heard noises,--a whole lot of rats were running around, and I was ready to jump, every second. But at length I schooled myself to these things, went through that experience, and have forever gotten rid of ghosts. All the ghosts and myths disappear, with the medical man, and he is free

from them; his experience compels him to be so, and it is so. So, in reference to the question of the Atonement, which is always a troublesome question, and it troubled me, as I have said; and as I went on with my medical studies, this question became more ^{and more} troublesome. "The blood of Christ cleanseth from sin. I could understand the ritualistic cleansing, but I wanted something more than that. We can understand that when the High Priest went into the Sanctuary he "cleansed the altar" etc., but that pointed to something greater and better. And I sought something better, and when I came to the fact that Christ's blood cleansed, the same difficulty came up,-- "How does the blood of Christ cleanse me?" Why, I was told that it ^{still} was a ritualistic cleansing,--it was a vicarious cleansing, and not an actual cleansing of the thing itself--it was vicarious. One night, the last thing, when I went to bed, I was praying, and I said to myself "The blood of Jesus Christ cleanseth from all sin," and I asked the Lord to show me how. The same thing had been running through my mind for days and days--"The blood of Jesus Christ cleanseth from all sin. I woke up in the morning saying this. All of a sudden there was a light broke into my mind, and I said "Lord help me to listen and to hear this," and I just listened with my eyes closed, and these words came as plainly as though some one had spoken to me,--"The blood is the life." The blood is the life,-- I saw the whole thing in a flash: The blood of Christ is simply a symbol of the life of Christ. The sprinkling of blood upon the altar in the ancient Jewish service pointed to Christ--not simply to the man Christ who died upon the cross, but to the Christ that dwells in humanity. He was slain, not upon Calvary alone, but from the foundation of the world. At the very beginning of things, when Christ enter-

ed into humanity to be the life of man, the guide of man, and the Savior of man. So that the death of Christ upon the cross was itself a ~~ior of man~~ symbol; it was a symbol pointing to a still greater thing, and that greater thing was the surrender of Christ. Christ never could die as God, you see. Professor Prescott once had a great deal of trouble over the same question. I was discussing it with him a few years ago, and he said, "Doctor, God died." I said, "God did not die, for in that case, the universe could not exist." "But," he said, "then it would be impossible to forgive sins, for the law could not be satisfied unless somebody died, and in order to save men from eternal death God had to die." "Oh, but," I said, "that's a mistake. God could not die; if he did die, everything would go into chaos." I didn't see it then, as I do now,--God did die--not by a physical death, but by a surrender of the will; the surrender of the will is the real death. The real death of Christ was not the death of his physical body; that was not the real death. The death that he died was the surrendering of himself up to man's service. Now Christ did not die in the true sense of the word, because he said, "I have power to lay down my life, and I have power to take it again." So there was the "ego" standing above the cross, and ready to resurrect the life that ^{was} laid down. "I have power to lay down my life, and I have power to take it again." Now a dead man cannot do anything. If Christ, the active power that spoke--if he died, then Christ was not there to take his life again. That shows that the active, dynamic Christ did not perish; it was only the body that perished.

Now when Christ was healing the sick in Capernaum and Galilee, was he healing anybody else? Every sick man on earth was being healed, if he was cured at all. When Christ made five loaves feed

five thousand, and was making bread there, was he making bread nowhere else? Yes,--all the bread that was made--all the food that was growing, Christ was making, and that miracle was only a token of the fact that he was making all the bread that was made. And when his blood was shed, it was not the God-Christ that died,--it was the man - Christ that died. And the man-Christ died,--not as the actual atonement for the sins of men, but as the outward token of it --for the real atonement was the surrender of Christ to humanity, to live in humanity, to be man's servant and life. That is the reason why the body is the temple of God, you see. There is a controversy between God and man,--and where is that controversy? Is it up in Heaven somewhere? ("It is in the man.") It is in the man. Did you ever know of a controversy anywhere else? Did you ever know of a controversy out in the air? No. The controversy between God and man is in ~~the~~ man; it cannot be anywhere else but in man. Certainly there is no controversy anywhere else,--except as a ceremony. The real thing is in man,--that is where the controversy is. Then where must the mediator be? He must be where the controversy is,--in ~~the~~ man. Then where is the ministry of Christ, the mediator for our sins--where is the real ministry? ("In man.")

"Then," you say, "is there no temple in Heaven?" I have not said so. "Is there a sanctuary in Heaven?" The Bible holds up to us the picture of a sanctuary in Heaven, with certain ceremonies that will do us no good at all, unless the real thing takes place in us. That "cleansing of the sanctuary" amounts to nothing at all for us unless the actual thing takes place in us, because it is a mere symbol--a ceremony--and cannot be anything more. When you go to

church to partake of the Sacrament of the Lord's Supper,--when the bread and wine are passed round, we know there is no efficacy in them. It is merely a ceremony, and a symbol, and is of no value to you, except as a symbol. That which is of value is the thing that is taking place within you,--your personal experience. So it is in regard to the cleansing of the Sanctuary,--we have our eyes fixed upon the wrong thing,--we have our eyes fixed on "a wooden tabernacle in Heaven," as Eld. Jones says, and on badgers' skins dyed red--looking back to the Wilderness temple, and then looking up into Heaven and imagining there is something taking place there in that tabernacle that will cleanse us within. The real thing, as I have said, is that which is taking place within us .

This is not abandoning any old truth that we have held , but simply recognizes a great truth in addition to that--a splendid idea, in addition to the truths we already hold. We say the Sanctuary question don't appeal to us any more as it has done, because here within us is the real sanctuary, that we know something about, and which is of real value to us , being a personal matter with us. And, in regard to the "2300 days" whether there is to be any upsetting of that theory or not, it is not going to upset our experience, for the real thing to be done in us is that which is taking place in us now; that is the important thing.

Q. Was not the atonement made right after the Fall?

A. At the very creation of man. Putting it in "child's like talk, we might say "When God made man, he said, 'Let us make man like ourselves.' So he made man in his image. When man sinned, God said, 'Man has sinned , and is a child of the devil and must be destroyed.' Christ said, 'No. It is my life that keeps him alive, and I will stay with him. I will follow him in all his wanderings. No matter

how much he degrades himself, I will stay with him so that I may bring him back." And that, if you please, is Christ's death; ~~that~~ is the real surrender of Christ to humanity. He gave himself for us, --not simply on the tree--that is a graphic picture of the real thing; the real thing is away back to the foundation of the world. Paul, you know, says, "We are reconciled by his death," but "We are saved by his life." Now the real death that reconciles us to God, was not the death on the cross, but the real death was when Christ said, "I will live with man; I will dwell with man; I will remain with man; I will surrender myself to man." So it is written of him, "Ye have made me to serve with your sins." Christ is man's servant, "serving with his sins."

The idea that God can be killed is absurd. When I was talking with Professor Prescott upon this subject, I did not know how to answer him and tell him that the death of God was this surrender of Christ to humanity. Because God cannot die any death in a physical sense, for he is the source of being, and if he died, everything would cease to exist. But Christ has entered into humanity, and surrendered himself to man; and his surrender of himself to the race, and his gift of himself to the race was his death to himself--a gift of himself to man, and a death to himself. And that is the only death he could die, as we see from Christ's own words, He did not die on the cross, for he said, "I have power to lay down my life, and I have power to take it again." When Christ lay ~~there~~ three days in the grave, did all things cease to exist? "In him all things exist, ~~and~~" By him all things were created," and "by him all things consist" (hold together.) When he lay in the grave, the plants kept on growing just the same as before; the grain kept on growing; the sun continued to shine, and all the processes of nature kept on; the wounded animal

was healed as before, and the creative work went on while Christ stayed in the grave; so it was his human body only that was affected. Christ put on humanity, -- remember that; Christ put on humanity. The man who walked about among them was not all of Christ; he put on our humanity, but the real Christ, you see, only wore the garb of humanity. The human representation was not the actual Christ and all there was of him. So when God was manifested on Mount Sinai, that was not all of God. And the picture of the Sanctuary that ^{is} made up in Heaven is not all there is ~~of~~ God. That picture is there, -- the Bible gives it to us for some reason, and we must believe in it, but we must see something more than that. So we must see something more of Christ than simply the man Christ, and something more of God than the Shechinah in the temple. We don't think that Christ was merely a man, but that he was God himself wearing the garb of humanity, -- as some one has expressed it, "God came down to us and walked in little steps beside us. When Christ died, it was only the man that died; the divine power in Christ could not die, and did not die. So it is with you and me, -- when we die, the Christ in us does not die. "Christ in you," says Paul. Now that is not an abstract Christ; it is not simply a knowledge of Christ; it is "Christ in you, the hope of glory." The Bible certainly speaks in a strange, misleading way, if we have got to believe the mystical interpretations which have been put on these plain statements. I prefer to take the Bible as it reads.. I would rather believe it as a child would, than to try to accept some fantastic mystical interpretation of it. When you talk with those who say of ^{a certain} Scripture, "This does not mean what it says," and bring something out of it that has the very opposite meaning to what it says, you may well be doubtful of any such interpretation.

Now the time has come for us to think straight, and know where we are...I think the time has come to clarify the air.

A VOICE. Christ could not die by nature, because he is the God of nature .

DR. KELLOGG: Yes, Christ is the God of nature , hence nature could not destroy him. Why did Christ die just as he did? He could not die by disease, because he had not sinned. Disease is the result of sin. He could not die by accident, because that would imply, either that he had not power to take care of himself, or that God had not power to take care of him; so he could not die by accident. He could only die by the hand of man. He could only die by the hand of man, so he himself surrendered to man, and allowed him to destroy him, as we know by the history given us,--and why? because Christ ,by that act ^{of surrendering} ~~surrendered~~ himself to be destroyed by the hand of man , showed that he had made a complete surrender of himself to humanity--that he was a complete gift to humanity; that he was the servant of humanity--even of the wicked man. That is simply a manifestation in him of the humility of God, as shown in this physical surrender. Do you see that point? That is the reason Christ died in this way. He had to die in this way. But it was not that death that saved the race--the physical death of the man-Christ--the thing that saves the race is the indwelling Christ, the life of Christ that is in every single man, and that is manifested to us through conscience, and likewise through all the physical operations of our bodies,--the beating of the heart, the circulation of the blood, the healing, the curative power taking place in our bodies--all these are evidences of an indwelling Christ. This is not a lesser thought of God. It is not a dethroning of God , but

it places God high above all things, and recognizes God as the father and the King. It is not taking the kingship away from God, but it is dethroning nature, the mystical god of science, and placing upon the throne Him who is over all things.

Q. Does not that death show the result of sin?....

A. Yes,--"Evil shall slay the wicked." Nothing can destroy us but ourselves.

Now we are no better than these brethren who think we are so far astray,--and we may not be so good. They are noble men--Christian men, and the Lord will save them. We are no better than they, and we don't profess to be better, but our studies and our opportunities have given us the opportunity to grasp a larger thought of God; it is not a greater God, but it is a larger recognition of the great God.

ELD. HANSON: I cannot express the pleasure that I have had in seeing so much of the work as I have, and in seeing the earnestness which is being put forth in pushing forward truths and principles, rather than looking at the mistakes of others who are engaged in the same effort. I must say that I feel greatly encouraged in the work of pushing on the whole truth, and standing up in defence of the truth, rather than in finding fault with those who do not see it clearly. I have learned this lesson more fully than ever, and I want to continue right on this line.

A SISTER: This matter of "cleavage" that has been spoken of, don't worry me a bit. What would the body be without cleavage? It is that which makes the body what it is ...Not a soul need be shaken by it. It does not shake me any, and I am glad that I have a part in this work.

DR. KELLOGG: There is a little more in this thought of "cleavage;" it is by cleavage that the debris is carried off, and so, in all this agitation that we are having, the thing that will cleave off will be error, and truth will remain. Truth never cleaves off; it is error that cleaves off.

A SISTER: There are three wonderful mechanisms for the circulation of the blood, each doing its work, and then passing on to something else.....

DR. PAULSON: It wouldn't do for the human body to "stand by the old landmarks." (Laughter.)

DR. KELLOGG: I am standing by the "landmarks;" I have not departed from any of them. The landmark of truth is not a hitching-post, but is a tree bearing fruit. This tree is growing, and because it has grown it ~~is~~ growing, you should not say that it is not a tree. Some of our brethren have not studied the tree,--they have been doing something else--and that is the trouble with them.....

(A brother reads extracts from Phillips Giddings.).....

DR. COLLORAN : I agree with Dr. Kellogg and Dr. Paulson. I believe in moving forward. The thing for each one of us to do, is to work for souls. Down in Knetucky there are some feuds, and hundreds of lives have been lost, and the government and the churches have been trying in every way to cure the trouble, but without success. And the Salvation Army, some time ago, went down there to save the people, and I thought the newspaperes would make fun of them; but some of the leading editorials said, "That is the only way to save them," and that is right--get truth and then keep the thing moving.

I remember, some few years ago, when I was in Chicago, and had my own ideas in regard to going out into the world, after my conversion in the Mission. I was "floor-scrubber" down there, and Dr.

Kellogg came down there. I had an idea then, that Dr. Kellogg was pretty much of a heathen, and when he came there, I wouldn't go into the room where he was, and snapped him up, when he spoke to me. About a week afterwards, I wanted to go out on the road; I wanted to get an education, and I was going off on the road to do some business and make some money, and Dr. Kellogg was willing to leave his business and go with me down town that night. It was a rainy night when he went with me, and I argued with him all the way down town, and the result was, that I came ~~her~~ to the Sanitarium as a call-boy...

The devil is trying to sneer us off the track, and promising good things, but the Lord has ten times better things for us, and now let us have some good healthy exercise in saving souls.

DR. KELLOGG: That was a critical time with Dr. Colloran, I guess. I went down to Chicago, and called at Mrs. S.M. Baker's, 47th Street, where there was a mission, and I said, "How does John come along? I don't have much faith in John." (Laughter.) I thought it was too good to believe, but I was very much interested to see what had happened to him. Mrs. Baker had been a mother to him, and I always got a good report from him, --that John was "doing fine." But in the last report that I got, Mrs. Baker said, "John has got the tramp fever, --Spring has come, and he has got the tramp fever, and I have been laboring with him for a number of weeks, but I guess he's gone." And I said, "You must not let him go." But she said, "I'm afraid he's gone." "Well," I said, "it would be a terrible thing if he went, and you must not let him go." She said, "I have done everything that I can for him, and I have prayed with him, but he's gone." I said, "Are you sure he's gone?" "Yes," she said.

"he's got something in his head, and he's gone off on the road to earn some money." And I said, "I'll see him." I intercepted him at the Branch when he was on his way down town. I felt that we must hang onto him, and we talked it over all the way down town, and I tried to show him what a splendid future was before him,--and now his future is more splendid than anything ^I ~~he had~~ ever dreamed of for him. I never dreamed that that little Catholic boy would be a pillar in our work, and I never see John but what I think, "What has God done?" And I think, so long as Dr. John Colloran stands for this work, I will thank the Lord for all the work that I have ever done in Chicago, and for every dollar spent there; if this young man is brought into our work and becomes a pillar in that work, as we believe he will, it will be a paying investment. Now don't think I did a good thing by spending a little time with this brother; I only feel ashamed that I have not spent more time with him, and with you; and I am sorry that I have been so broken up that I have not been able to give you more time, as I wish to do, and to get acquainted with you.. I am afraid I may have missed some opportunities, and I am going to do better. The Lord has given us a great truth and a great chance; and I don't know of anybody to whom God has given so good a chance as God has given me to be useful, and I have been reproaching myself for not doing better. Now let us get our eyes fixed upon the truth and work for the truth, and we can trust the Lord for the rest.

MR. CASE : I must say, for myself, that the more I study and learn of these truths, the more grateful I feel for the opportunity of listening and studying with ~~all~~ those who have been studying all these years. The truth which we all hold so dear is becom-

ing plainer and sweeter than ever. Let us all study into these truths until we come to the place where we can speak from our own experience.

DR. KELLOGG: No one has sought this state of things,--least of all have we desired them; because the success of our work depends upon harmony. So, when this thing came in, we felt that it was a most undesirable thing, and it is only by compulsion of circumstances that we have a part in it. These brethren have not been brought up face to face with the thing that we have to face. We study scientific books and every well-trained doctor does his own thinking. He must make decisions, and sit as a judge, in some measure, and he must gather facts and draw conclusions; human life depends upon it. Now theologians are not trained in that way. They read books, and repeat what the books say. They take old knowledge and simply boil it down and expound it. Theologians cannot be expected to discover new truths, but simply unfold old truths. So the average theologian does not have to think after the manner of the medical man. With him it is rather an elucidation than a judicial statement. The doctor must keep his mind in a judicial state, and that is the reason why now and then we have to round up our theological ideas, along with other things. We have to think scientifically and medically, and see that there is harmony in our ideas. And I know that these principles that we have gotten hold of are things which help me to keep in harmony with the principles of our people.

~~XXXXXXXXXXXX~~ This idea that some hold about God is not a Seventh-Day Adventist notion,--this notion of God, occupying a small place, in a small form, is not a Seventh-Day Adventist notion. That is a Roman Catholic notion. It is not a Bible thought either. We find that it is the natural tendency in man to see something greater than himself in nature and to call that thing God; but the fact that God is in the tree does not prove that that is a heathen notion.

It proves that God has put it into the heart of the wild man, the savage, the wild Indian that He is in His works. He hears God in the thunder, and the roar of the cataract. He hears him speaking through the whistling winds and the rustling leaves. The savage hears that, and he recognizes God in his works. But that is not heathenism. In that respect, the heathen are ahead of many professed Christians. Now if we have studied the works of God as medical men, and see God as others do not, who have not had our opportunities, it becomes our duty to make that truth plain to the world. And if we believe this, let us work for it--not in a warlike way, but as men who know and believe the truth, and whose souls are entranced with its sweetness and beauty--we must place it before others that they may also have a share in it.

DR. ~~DR.~~ EVANS: I would express ~~the~~ my gratitude for what I have heard. These truths have dawned upon me slowly, and while I have been sitting here, things have been dawning upon me for the first time. We can't see everything at once; but the more I look at this subject, and the more I think about it, the more I learn about it, and see the truth. So to-day, these truths are very beautiful to me. But they were not so, four or five years ago, because I didn't know anything about them. I am thankful that I can see God in everything, and can see him in the Chemical Laboratory, in the test-tube and the reagent through the telescope, in the cell-divisions, in the diseased tissues and the healthy tissues. I am thankful that I can see God everywhere. That thing works upon my mind, so that when I realize that God is in my body, I don't want to disgrace it and displease God by sin, and by doing things that I know he does not wish me do.

When I look at our school, I am thankful in two senses:: I can see where my classmates and fellow students are at the present time, and see the wonderful work ~~that~~ they are doing in the world. ^{while} And I can see how our former students have gone out into foreign countries, I can see that our work is just beginning, and as I see new circumstances and new openings before us, I know there is a good prospect for us all.

DR. MORTENSEN: This is my first opportunity to be present at the opening of our college exercises, and as I have been sitting here, and listening to what has been said, I can say that I am truly grateful for what I have seen and heard here, and I wish I could tell you some of the things which have just passed through my mind concerning my experience during the past ten or twelve years.

I first came to this place in 1891, and took a nurse's course. At that time there were things in the air,--that this wasn't right, and that wasn't right, and that Dr. Kellogg was trying to run everything, and that he was trying to own the institution, and all those things were discussed. These things always have an influence upon those who are working here,--and not only upon those, ^{there} but upon those who have gone out into the world. At times I thought things were not right, but by thinking for myself, and by making my own observations, I saw that Dr. Kellogg's purpose was ~~good~~ to do good, and that his object was, not to gain any glory for himself, but that his purpose was to do a part of the work that the Lord Jesus came here to do, and that he had given him to do.

Years went on, and I went to the Medical College. I ~~also~~ went to the University of Michigan and spent four years there, and a great many of my friends thought that was not the place for me to go. I went to Ann Arbor also. I asked Dr. Hayward about the matter, and he

said, "If you go through your school and stick to God, then you have won a victory, because you will be under influences there that will tend to tear you away from God;" and I am thankful to-day that I am still serving God . It is my earnest desire that I may always be found on the right side. In reference to "cleaving off," if we stick to Christ, the "cleaving off" will take care of itself .

You who are in the Medical College here will not meet with the trouble that I did, while I was in college. Most of your teachers will be men and women who believe in God , and will try to show you that God is in these things. My teachers did not do that; they tried to hold up themselves. When it came to the question of the source of ~~the~~ life, their science had to stop; they said they did not know where ~~it~~ came from, or else they admitted that it was God that was working in it all.

Now if we, as students , who are studying the sciences will always keep it before us-- that God is in everything ; that he is the ruler and the director of all things, then our eyes will be open to see greater things, and things that others have never seen--and furthermore, we will see more of God every day. As you study chemistry, anatomy and other branches of medical science, these things will open new avenues before you, in which you can behold God, and recognize the mind that is back of all and guiding all..

I trust that you will all stick to this truth and this work; and if we ever keep before us that guiding hand, and recognize the guiding power that God manifests in all these things, I believe that God will bless us abundantly, in this world, and we will have all the ages of eternity in which to continue to study the things that God has in store for us .

CHAIRMAN: The Board has made arrangements to give our students better facilities than ever. The money is in sight for beginning a new building in Chicago; the location has been decided upon, and the work is going forward. There have some additions been made to the faculty. Professor Hallstead, one of the best Chicago surgeons, and recognized as one of the best teachers of surgery in Chicago, has been added to our teaching force...The Lord seemed to move upon his heart to connect with our work. Dr Holmes and others will also give didactic lectures and clinics...

So we have greatly enlarged our facilities. We are better prepared to give a thoroughgoing preparation to our students, in every branch of our work than ever before in our history. I hope to be able to give more attention to this subject this year than I have previously done. I am now relieved of some of my responsibilities, and am brought into a position where I can, in a certain sense, "stand still and see the salvation of the Lord." I have now less things to worry about than I have ever had before, because of the situation which now exists. We have our building completed, and have better help, and our situation is such that we are able to give more attention to our students than we have heretofore had, and I trust we have a class of students who are going to appreciate these advantages. Under all the circumstances under which you have come here, you must have pretty good metal in you, or you would not stand the test. If you will stand by the truth, and be "Men-Brethren," and ~~not~~ "child-children" ~~brethren,~~ as Br. Jones says, and will stand together, holding up the standard of truth, waiting for the Lord to make things clear, they will yet be made clear. These brethren cannot see things all at once. I think it will be only necessary for them to think about these things and study them, to see things clearly. It don't seem so hard to

make things clear to a little girl or boy, as to make it clear to a theologian, --to a man who has taken a position, and preached it to others; when a man takes a position,, he don't like to change it; and I think there is a sort of "Can-anything-good-come-out-of-Nazareth" feeling, --a little of the feeling that "the ^{not looked upon as being a} sanitarium is ~~not the~~ fountain of truth," but as a "trouble~~r~~ in Israel," "getting after people," etc., and so it is no wonder that this thing should not be gracefully received; and we have got to depend upon the mighty power of truth to win this battle for us, and all we have got to do is to simply hold up the truth, talk the truth, and live the truth, and let the world see that it makes better men and women of us, and that it does not drive us away from God nor weaken our faith, and that it does not make us less active in the service of our fellow men, and does not make us less good and solid Seventh-day Adventists than we have always been; and if we do this, the Lord will certainly fight our battles for us .

At our meeting this evening, we will take up some other things, and we want you to help us , because there are those, even among ourselves who have not studied much, and have not yet believed these things. Here is work for you to do as missionaries, in helping them to understand these things. It might be well to take up the Living Temple as the basis of study, and begin a regular course of study. The older students could help us by carrying on classes in the family when necessary.

When Eld. Jones and Dr. Waggoner, at Minneapolis, fifteen years ago, stood up and defended that simple, old-fashioned doctrine ,
Righteousness
~~Justification~~ by Faith--Salvation by faith--they were sat down upon by almost the entire Seventh-day Adventist ministry, and they were

"awful heretics." When I went up there to the Conference that was held there, one of the leading brethren met me at the station, and said he, "Doctor, Sr. White has destroyed herself,--she has killed herself." I asked him "How." He said, "She has taken her stand with Jones and Waggoner,--why here is the Testimony of Sr. White, saying so-and-so about that text in Galatians; and now she has taken her stand the very opposite. Years ago, she thought Dr. Waggoner was wrong, and now she comes up here and says he is right,--and he talks now just as he did then; and they all say that she has completely killed herself." There was that contradiction,--and it stands there yet, just as it was then--and nobody has ever explained it, and she has never explained it. Nevertheless, she has taken her stand with the truth. They brought that thing before her, saying, "You wrote so-and-so on this subject." But she said, "Nevertheless, Dr. Waggoner is right, and Br. Jones is right." So there it stands. I was talking with Dr. Waggoner some time ago, and he said he couldn't explain that contradiction,--there is something left there for people to quibble at. There are some who, because they find this contradiction, say that the Testimonies are all a fraud, and Sr. White is all wrong, but that is a mistake. There are some who try to cover up the whole thing, but that is where they make a mistake. The Lord permits things to occur that we cannot comprehend, for some reason, and the probability is, that people were not prepared for this truth at first. This thing has troubled me more than anything else, but I don't know how we are responsible for the situation, but it has come.

Now we are here, and let us make up our minds to make the best of this situation, and believe the truth. The truth that was taught at Minneapolis ~~Aidetic~~ did not die, although, as I have said,

almost the entire Seventh-day Adventist ministry were opposed to it, and year after year they fought it. Professor Prescott was on the other side at that time, and would not look at Br. Jones. It was only by strategy (in which I had a hand) that Eld. Jones was brought into this College. He was very much opposed to that truth, then, and felt very much disgraced that Br. Jones should be brought in here. It was by strategy that we got a quorum, and voted Br. Jones in. When Br. Prescott had a chance to study this truth (righteousness by faith) he accepted it, and these other brethren, who opposed this doctrine, have gradually accepted it, with some exceptions,--some have never accepted this doctrine, old fashioned as it is,--taught by Luther away back in the sixteenth century. But the Lord tolerates and bears with those who do not accept this truth; they are good people, ~~to-are~~ but they cannot see the truth,--and some people are so organized that they cannot see the truth. But the great majority of people, when they see this truth will accept it, because it is the everlasting truth, and we cannot close our eyes to it, and it will stand, because it is truth.

Now let us do what we can to spread abroad the truth. Don't tell people that there are no errors in the Living Temple, and that ~~it is perfect~~. I will mark out the errors. I am a seeker after truth. When we find we are in error, we will have the courage, as I said to the brethren last Fall, to point out and correct the errors. But Professor Prescott said, "The whole thing is wrong; there is a mystic something running through it, and it is all wrong," and according to his views, the book will have to be burned. But Br. Jones said, "The book is right; I have read it three times, and I find nothing in it that is wrong." And he said, "Five years from now, every one of you will be preaching the things written in the book."

Now we have a chance to pioneers for the truth,--and that is a noble opportunity--and if we are faithful to the truth, and true to the truth, truth will be true to us and take care of us .

BENEDICTION, by Dr. Paulson.

61077

Portion of
GRADUATING EXERCISES, OF THE AMERICAN MEDICAL
MISSIONARY COLLEGE,

Held at the Tabernacle, Battle Creek, Mich., June 21, 1904.

Dr. J. F. Morse: The feeling of every class as it comes to its graduating night, is perhaps well expressed by one of the members of the present class who said in my hearing to another, "How soon we part!" That seems to be one of the chief thoughts that come to mind at this time. As one looks at the field, and the graduates of the American Medical Missionary College, the words of that rousing old missionary hymn ^{hymn} come to mind to which we used to listen, and wonder, perhaps, to which place we might go, beginning with those familiar lines,--

"From Greenland's icy mountains,
From India's coral strand;
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

Following the trend of the verse just quoted we find our graduates perhaps, first in a land not exactly Greenland, but very near. Dr. A. B. and Carrie Lemon have been working in Newfoundland, and doing splendid work; pioneer work, it is true,-- many discouragements, many hard times; but not a word of complaint, and only success to report. In China is Dr. A. C. and Bertha Selmon, and Dr. Harry W. and Maude Miller, having been there but just a short time, studying that difficult and intri-

cate language, and all the other incidents, by the way,--which, perhaps, none of us even think of in our home land,--enjoying the work thoroughly, and would not be back in this country if they could come,--carrying the message to the Chinese millions. There is something fascinating in the expression, "From the Cape to Cairo", and just as we now know that wireless telegraphy is not a fiction but a fact, we have our one missionary in Capetown, and one in Cairo, and others still in the region round about. We might say that Dr. Thomason is in Capetown, and Dr. Keichline in Cairo; Dr. Pampaian in Tiflis, Persia; Dr. A. W. George in Constantinople, Turkey. The work is well represented in that region. As we come around to the island worlds, New Zealand has three of our graduates,--Dr. Martin and Nettie Keller, and Dr. John Reekie, all of whom are doing splendid work for the Master. In Samoa, Dr. A. M. and Maude Vollmer are holding up the standard which was planted there years ago, and they are carrying the work forward successfully,--the work which was started there. In Japan, two missionaries,--Dr. S. A. and Maude Lockwood. I do not know that they have been heard from since the work began, but shortly before that at least, they reported wonderful success in the degree of proficiency they had attained in working with the people, and the different helpers they had been able to enlist in the good cause.

Coming backward into Old Mexico, we find three,--Dr. James Erkenbeck, and Drs. W. J. and Maude Erkenbeck, carrying on the work there. In Central America, one--Dr. Hetherington, who has recently returned there to carry forward the work with redoubled vigor. In Great Britain, three of our graduates have taken up missionary work, practical missionary work in teaching

the people, not only how to get well, but how to keep from getting ill, which, perhaps, is the more important. Thus we work. From the graduates in foreign fields, fields away from the home land at least, we look around to find the others, and find them scattered from Maine to Oregon, and California; and from the Canadian border to the southern Gulf, holding up as best they may where God has placed their work, the message of healing, of prevention, of comfort, of salvation from sin and suffering.

The grim reaper, Death, has claimed only one of the alumni,-- the lamented Dr. Ellwanger, of the pioneer class.

From no part member of the school, in whatever part of the field the work has been, comes a single word of discouragement. From no member of the alumni comes the desire that some other field had been chosen, no matter how hard the place may be; the one testimony is,--"It is the grandest work we know in the world."

As they have gone, so let us go, with the faith of the poet who wrote,--

"I know not where his islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care."

And all the while the Master whispers to us, "Lo, I am with you all the days."

J. H. Kellogg: The hour is late. I would like to say a word or two with reference to the College and the progress that has been made in the American Medical Missionary College during the last year. It has been a very eventful year. There has

been organized during this year a preparatory school in which there have been entered two hundred students, a large proportion of whom are looking forward to a course of study in the American Medical Missionary College.

When this School was organized nine years ago, it was really an experiment, and we had a very discouraging outlook, from the fact that one hundred years ago an attempt had been made to organize a medical missionary college, and ten thousand dollars had been appropriated for the purpose; but the effort was not a success, for some reason,--I never learned exactly what. The endowment which was given was somehow lost track of. A kind Providence put into our hands forty thousand dollars some ten years ago, and this money was appropriated by the Medical Missionary Board, the Board of Trustees of the International Medical Missionary and Benevolent Association, for the establishment of this School, and the Battle Creek Sanitarium, or the Michigan Sanitarium and Benevolent Association,--the trustees of this Association, agreed to become responsible for the annual deficits of the School, and added in this way something more than one hundred thousand dollars, by which it has been possible to carry on the American Medical Missionary College up to the present time.

There has been a constant advance in the standard of the entrance qualifications; and the grade of the instruction which was used has been such as to secure the recognition of the College by the American Medical College Association, and this Association has given the American Medical Missionary College full recognition. The graduates of the School have been received for examination by examining boards in almost all

the states of the Union, and quite a number have appeared before examining boards in other countries,--in Canada, and in other countries; and I am very glad to say that within the last two weeks letters have been received from England from which we learn that the American Medical Missionary College has been recognized by the great Central Council of London--the most distinguished, we may say the highest medical examining body in the world. The American Medical Missionary College has been fully recognized so that its graduates may appear for examination in Edinburg, in Dublin, in London, before any of the British examining boards. This is really much better than we had conceived to be possible, and we feel very grateful to the kind Providence which has given us this favor, so that our graduates may appear before these examining boards, and by passing the examination may take up their work in any of the British colonies, which cover so many missionary fields.

I am glad to say also that in the examinations to which our students have been subjected by different examining boards, our students from this School have very rarely failed--only in one or two instances; and I think surely it was not the fault of the school in these cases--there were some special reasons, and our students have been accorded sometimes at the very head of the list, and usually near the head of the list in all cases in which general examinations have been held. So we feel that our School is making progress. Dr. Smith very kindly called our attention this evening, in his exceedingly interesting and instructive address, to the important position this School occupies, as being the only medical missionary school in the world, and the school which represents the very highest kind of

education of any institution in the world regarding the paramount importance of this fact; and he impressed upon us as a faculty, as a Board of Trustees, and as students,--those who have been graduates of this School, our duty to hold up the cause of medical missions, and to the cause of Christianity; to hold up the standard of the School; to maintain the school, sustain it, and to make such progress as may be necessary in future to maintain its standing as an educational institution.

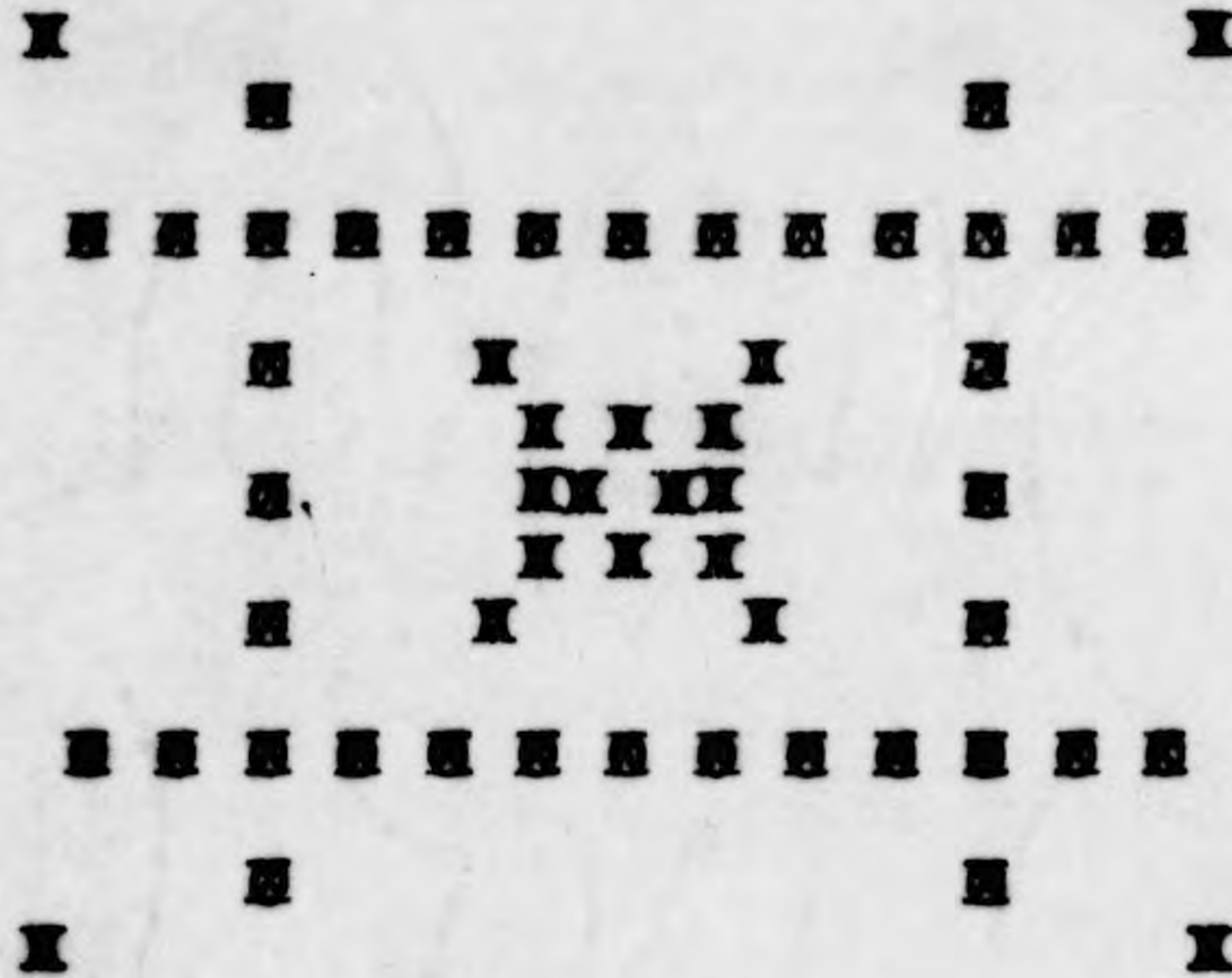
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SEVENTH ANNUAL

COMMENCEMENT EXERCISES

OF THE

AMERICAN MEDICAL MISSIONARY COLLEGE



TABERNACLE

Monday Evening, June 19, 1905

At 8.00 P. M.

of these Thine own messenger, Thine own interpreter,--one of a thousand. As Thou hast called for such, O Lord, and these have answered Thy call, we pray Thee, put upon them Thy blessing; Thy presence go with them, Lord, every step of the way; clothe them with Thy salvation, we pray Thee, that they shall be true messengers of thine to the sick, the afflicted, the suffering, and the sorrowing; that they shall minister, Lord, to Thee, the Refuge Thou givest, the blessing and the grace which thou hast prepared.

We pray for Thy presence, Lord to go with each one of us. Abide with us, we pray Thee, through the days Thou givest us. May we walk worthy of Thee, and to all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Lord, help us, we pray Thee, each one, in the days that shall come, and the way that Thou shalt lead us. Thou knowest all the path we shall take; Thou preparest the way before us, and we pray that Thy presence will go with us to keep us in the way, in that consecrated way, Lord, which Thou hast consecrated for us through the veil, even Thine own flesh, Lord, into the Holiest of all.

O Lord, we commit all to Thee. We commit to Thee this class which enters upon its great work in the field of the world tonight,--Lord, we commit them to Thee; we pray that Thou wilt keep them, even as ~~the apple~~ of Thy eye Thou hast promised, as the apple of Thine eye. And when the day comes, Lord, that Thou shalt gather Thy ransomed unto Thee, and shalt make up the reward, O, we pray that these, and all who are here tonight, shall be gathered together unto the glorious liberty

of the children of God, at thy right hand, amidst the pleasures that shall be for evermore; we ask it only in the Redeemer's name, and to Thee shall be the praise now, and in that day, for evermore; in His name we ask all this, and for His sake, Amen.

~~ADDRESS~~

~~Dr. George D. Dowkontt.~~

Address
Introductory by Dr. J. H. Kellogg:

When the American Medical Missionary College was organized ten years ago, those who were interested in the enterprise entertained the hope that the institution might survive the perils which attend every new enterprise at its launching, and that it might ^{still} be in existence ten years from that time; but I am sure that no one dreamed at that time that the American Medical Missionary College would have met with ~~anything like~~ the degree of success which has attended it during these years.

At the beginning, the way was a new one; it was an untried road; there was no precedent; no institution of the *kind* ~~same sort~~ had ever been attempted before, at any rate, none had ever been organized and actually set in operation. Our esteemed friend, Dr. Dowkontt, who honors us with his presence ~~here~~ tonight, the pioneer in medical missionary education in the United States, ~~today~~ had organized some years before in New York, a medical missionary institute for the purpose of promoting and encouraging medical missionary education, and assisting students who were in attendance at other schools,

~~and~~ supplementing the education which they received in the ordinary medical college by special missionary instruction; and a grand work had been done and was done during the many years that this institution existed; but there was no school in which the student could be continually surrounded by missionary environment, ~~by a Christian environment.~~ There was no medical school in the world which was conducted wholly under Christian influences. There was no medical school in the world in which the Bible was recognized and respected as the inspired word of God; and when this institution, the American Medical Missionary College was organized, and knocked at the door of the Association of American Medical Colleges, the committee on admission to this honorable Association made objection to this school because the Bible was taught, and the Bible was believed by the men who taught in this School. That was the first objection raised, -- that here was a school in which the Bible was taught, ~~and~~ ^{in which} the foolishness of the Bible was believed, and such a school could not be a scientific school, hence was not eligible for admission to the body of scientific schools. I am glad to say that this objection was over-riden, and two years later, this school was admitted to the Association of American Medical Colleges, and has remained in good standing ever since.

There were many problems to be solved, and great problems they were, in the organization of this school; and in promoting it, up to the present time, there have been difficulties such as I am ^{convinced} ~~conscious~~ have attended very few schools;

but we have had a great Helper in this work. I am certain that the faculty and the Board of directors do not take to themselves, and do not feel any pride in the success of the School, but we all recognize the fact that this School exists only, solely, because a Kind Providence has prepared the way for it, and removed the obstacles in the way, and has made this School possible.

Now, I might occupy ^{much} ~~some~~ time in telling you of wonderfully interesting circumstances which have made this school what it is, and which have attended its progress. I will mention just one or two. In the first place, it was necessary that the ^{College} ~~School~~ should be organized in ~~a city~~, a large city, where special advantages, such as are needed by every medical school, might be ^{found} ~~afforded~~, ~~and which could not be afforded in a small town like this.~~ So Chicago was selected as the place for the organization of the American Medical Missionary College, ~~as the nearest city where such advantages could be afforded, -- special clinical advantages, opportunity for dispensaries, anatomical laboratories, and other advantages which I will not stop to detail.~~ But we did not know ^{how we could possibly procure a footing} ~~whether there could be a place found~~ in Chicago; we did not know ^{how} ~~whether~~ the means could be provided; but just at that juncture, without any effort on our part at all, ~~without any previous planning, or any sort of scheming upon our part, or any effort, I may say, on our part,~~ one morning a man came into my office and ~~he~~ said, "We have been wanting to talk with you for some time; for several days I have not been able to sleep nights, because" I have been impressed I ought to

come to see you; and I have felt that I ought to make you a gift of money, ~~and now, "I" said he said, "we have come to say to you that we want to present to you forty thousand dollars in cash, and I would like to know what you would do with it."~~ ^{Should we} "Well," I said, "We will go to Chicago and start a medical missionary work in Chicago." "Well that is just the thing," he said, and he wrote out the checks and gave me the forty thousand dollars, and it was just as much a surprise to me, my friends, as though there had been a thunderbolt out of a ~~summer sky, a~~ clear sky, ~~without a cloud in sight. I did not dream of such a thing.~~

Well, now, this forty thousand dollars enabled us to purchase the building in Chicago which laid the foundation for this Medical School. And, ~~the next, thing, we must find teachers.~~ We must have teachers,--not only teachers such as we could provide ^{from} among the few men who had been left behind after everybody who could be spared, had been sent away to foreign fields to engage in missionary work which had already been begun, ^{from} ~~and all~~ ^{already} those who were ~~not~~ overloaded with other work,-- we must have other teachers besides, men who would have the ~~respect,~~ and be recognized by the medical profession as ~~men~~ ^{those} qualified to teach in ^a ~~the~~ medical school. ~~we must make up a faculty.~~ ^{Can not be formed} We can not make up ^a faculty for a medical college as you can make up a faculty for an ordinary school, ~~a literary school,~~ because the faculty of a medical college must be composed of men who are known to the profession, ~~and who are known~~ to the public, ^{and} ~~who are known~~ to the officials of the government, men who are recognized as competent, so that ~~men who are~~

graduated from that school may be recognized by the ^{authorities} ~~government,~~
~~by state governments and municipal governments, and by the~~
~~United States government,~~ ^{those} as men who are qualified for their
profession. So we were ^{surprised} ~~at sea~~ in that matter. One day there
came to the Sanitarium a sick lady who said, "I have been
attracted to the Sanitarium as a result of my visit at the
World's Fair; I saw some things there from Battle Creek, and I
thought I would like to come, so I have come here." She
stopped a few days, and ~~on Sunday~~ her husband, ~~a physician~~
~~from Chicago,~~ one of the leading physicians of ^{Chicago} ~~that city,~~
came to visit her. He spent a couple of days at the Sanitarium,
and as he was about going away he said to me, "Doctor, I want
to say to you I am glad I came ^{here}, and I think you have ~~been~~ a
splendid institution, but I want to tell you I don't care
anything about your great buildings, ~~they are of no account,~~
and your ~~very~~ splendid facilities ^{and equipments,} ~~here for baths and for~~
~~giving treatment for the sick,--I don't care anything about~~
~~that at all; and you have here a surgical ward, and surgical~~
~~appliances, and various other things, and I don't care anything~~
~~about that; I have seen just as good elsewhere;~~ but while I
was in the bath room today taking a bath, the ^{attendant} ~~man who gave~~
~~me a bath~~ talked to me about philanthropy, ~~and~~ about mission
work, and about foreign missions, and ~~he~~ told me he had given
his life to work for other people, ~~for men in foreign fields,~~
~~the heathen of the world, and people who were poor and needy,~~
~~who had nobody to care for them;~~ and he said, "I want to tell
you that made a great impression upon me; and as I talked with

others I found that almost everybody that I ran across in this institution had that for his aim—to be a missionary, to give his life for other people, to neglect ~~altogether the things~~ ^{the} of ~~the world~~, the things the world generally regards as most important." Now he said, "That impressed me so much ^{that} I feel that this is the greatest institution that I was ever in, ~~not because of the great things I have found here of a material sort, but~~ because of this wonderful spirit of missionary work, ~~this wonderful missionary spirit~~ which I find here. Now, if there is anything in the world, I can do for you, I want you to call on me." # I do not say this ~~thing~~ in self-praise, because we have not any more missionary spirit than we ought to have at the Sanitarium, ^{-indeed,} ~~we have not as much as we ought to have, we have not as much as we need~~ yet, I am glad to say ^{that} ~~it has~~ ^{we have} a mission, ^{and} ~~that~~ that institution is a missionary institution, and everything connected with it, so far as I know, has a missionary purpose and a missionary object, and it was that which attracted this man, ~~a worldly man from the ordinary standpoint, not a Christian man,~~ not a member of any Christian church, but a man who loves his fellow-men, and who had himself sought in such ways as he might, to help the poor and the needy and distressed of the great city of Chicago.

~~Now,~~ I said to him ~~later~~ after thinking the matter over two or three weeks, ~~I called on him in Chicago—I said to him,~~ ^{Doctor,} "Dr. Holmes, I want to know how we can start our work ^{in Chicago.} here, How we can start our dispensary work, where would be a good place for one, and who can we get to help in it?" He

said, "Call on me." I said, "O, but it is only a poor little place down on a back street that we have secured, and it would not pay you to go there." He said, "I want to say to you, if you want me to go, I will go." "How much will it cost us?" "Not a cent", he said; "You just tell me where it is, and I will go, ^{be} and I will stay right down there every day for an hour, and when I have been staying there every day for an hour for at least six weeks, I am sure there will be some people there. They will find out I am there, and they will come, and I will go over there every day." So for two years, this man whose every hour was worth many dollars, ~~much more than ten dollars an hour if he was called to go somewhere to do something,--~~ ~~this man~~ came every day for nothing, ~~for several years~~, and helped us start our work; and through his influence others came, so we were able to build up in Chicago a faculty of most excellent teachers, ~~the most popular and successful physicians of the most excellent standing,~~ men who were known throughout the United States, some whose names have a world-wide celebrity. ^{And thus} And Providence solved that end of our troubles. ~~And~~ The next thing was how we were going to get pupils; but to our surprise, ~~--we thought we might have six or eight, perhaps the first years, and we would have been perfectly satisfied with ten or twelve,--~~ but when the school opened, there came in a large class of twenty-five to thirty. And from that time to now, we have not lacked for either students or teachers. We have had just barely enough teachers, we have had just barely enough money, and just barely enough facilities so that we have been

able to go through and do our work. Providence has supplied to us everything we were really in need of. So our School has gone on ~~advancing~~, and I am glad to say to you tonight, it has a standing not only in the United States, but in ~~foreign~~ *other* countries.

gained

~~We were asked a short time ago to send a physician to New Zealand. One of the graduates who appears here tonight will, in a day or two, be on his way to ~~that distant field~~ *New Zealand,* and it is ~~some~~ *a* satisfaction to us to know that in sending ~~this~~ *him to* ~~graduate of our School down to New Zealand,~~ we only have to give him his diploma ~~with~~ *bearing* the name ~~on it~~ of the American Medical Missionary College, and ~~the signatures of its faculty and trustees,~~ we have only to send him with this document to ~~entitle him to practice in that great country which is very~~ *where medical laws* ~~are~~ strict, ~~which has a very strict medical law.~~ ~~He will present his diploma when he arrives in New Zealand to the authorities of that country, and this School will be recognized; and why?~~~~

This is Because there are already a number of graduates of this school in that country, and they are all recognized as successful and excellent practitioners. One of the ~~graduates of this School~~ *is at the present time,* the ~~medical superintendent~~ *government officer for* the ~~medical director,~~ of a large department of government work in ~~New Zealand. He has entire charge of the Maoris of that~~ *of whom there are several* ~~great country,~~ ~~many~~ *thousands,* ~~of these people, and he is the~~ ~~medical director of them all.~~ And two others of our graduates have occupied important ~~government~~ posts in New Zealand where they have carried on their work in connection with ~~the~~ mission-

ary work which they have been doing.

I might tell you ~~other things: I mention this in-~~
cidentally, that recently a number of our graduates have received
honors from ^{one of} the highest medical bodies in the world, ~~one of~~
~~the highest medical bodies in the world,~~ at Edinburgh, ^{of Scotland.} ~~the~~
~~great medical examining board of the college at Edinburgh have~~
~~granted honors to four graduates of this School who had grad-~~
~~uated from this School and~~ ^{They} went directly to their examinations
in Edinburgh without attending any other College, and ~~they~~ made
a creditable exhibition of their ~~knowledge there, of their~~
training. I am glad to say, also, that the graduates of this
School have succeeded admirably, ~~have accredited themselves~~
~~and the School well~~ in their examinations before the medical
examining boards in various parts of the United States.

~~We have a class here, and they are from various~~
~~parts of the world, as you will see by these placards placed~~
~~around the room here, and nearly every state is represented.~~
^{There are} ~~We have~~ some twenty-eight graduates of this School, at the
present time, in heathen lands. ^{Medical Missionary College} The ~~School~~ has registered
something more than 300 students up to the present time, and
with the ones graduating here tonight, nearly 150 graduates
have gone out from ^{our} ~~the~~ School. We now come ~~here~~ once more,
the seventh time, with our annual harvest, and we are very
glad to see so large and intelligent an audience here tonight;
and I am sure you will be very greatly interested in the
address which will now be ~~given~~ delivered by Dr. Dowkontt who,
as I have already said, is the pioneer medical missionary
educator of the United States.

Dr. Dowkuntz's Address.

~~22~~

12

(10 P. Solid)

~~Dr. Dowkuntz~~ My dear friends: It is with peculiar pleasure that I stand here tonight, and have sat ~~here~~ to listen to what Dr. Kellogg has stated. When I came to New York City twenty-five years ago, I saw the general secretary of the Y. M. C. A. ~~there~~, a man who had been in that work for twenty years. I talked with him, and he asked me to explain to him what a medical mission was. He did that twenty-five years ago. As I went about in the churches in New York City at that time, to get a hearing in behalf of medical missions, and the work I had ~~gone~~ there to do, to aid medical missionaries to ~~attain the~~ ^{obtain} ~~an~~ education to fit them to do that work, ~~I~~ I had to explain the A. B. C. of medical missions to the people.

Now what do we see here tonight? ~~What have we heard about here?~~ I have been working there these twenty-five years, and, as Dr. Kellogg has told you, this grand work is somewhat traceable to the work we have been struggling to do there; and we are here tonight together as warm friends in this one great cause. I have traveled a thousand miles to be here tonight. ~~I have got to start and travel them back tomorrow afternoon. I got here about five o'clock; I leave about two o'clock tomorrow, and keep on the journey.~~ On the journey, I asked myself, "What have I come for?" I came, first, because I was invited by your ^{faculty,} ~~good president,~~ ~~and~~ and left important work ~~where I was to journey here, and I am going to get back to it just as soon as I can; but~~ ^{because} I felt it ~~an~~ an honor and privilege to be here, ~~that I journeyed here, as I have stated. I came because I was invited.~~ I came, secondly, to rejoice with you, and especially with my great friend, Dr. Kellogg, on ~~his~~ ^{the}

success ^{of} ~~in~~ his efforts in behalf of medical missions, to rejoice with these who are ~~graduating here~~ tonight, to start out on their life work; and perhaps to say some words of cheer and encouragement, or give information to the audience assembled ~~here~~ before me.

Perhaps I may be permitted, for the sake of those who are not already conversant somewhat with the history of medical missions, to run very rapidly over some foundation facts; and we must begin first of all at the great Physician, the only physician, as Mr. Moody used to say, ^{who} ~~that~~ never lost a case, the only one who, when taken to the house of a patient, ^{and finding} ~~found~~ the patient dead, brought him to life. Wonderful ~~fact~~ Physician! You know one day he multiplied himself twelve times, -- called twelve men unto him, then sent them out from him, commanding them to do ~~two~~ things -- heal the sick and say unto them, "The kingdom of God is come in unto you." Those twelve were not enough. Another day he called seventy, and he sent them out two by two to do the same two-fold work. Thus there were eighty-two men, all commissioned evangelists, and physicians, ~~together~~, for the conferring of miraculous power upon them made them physicians. They were medical missionaries in that sense.

In the same chapter in Luke's gospel, the tenth, which gives us the account of the sending out of the seventy, we find the story of the good Samaritan, which came from the lips of ^{the} ~~this~~ Son of God, the great Physician. He told of a man by the way, fallen among thieves, of the two who passed by on the other side, and of the one who went and had pity on

him; then said, "Go thou and do likewise." He said it not to those only that listened to him then; he said it to the whole world at large,--"Go and do likewise; wherever you find a suffering man, go and help him. Don't be like the priest or the Levite who passed by on the other side." And Mr. Moody used to say he did not think it was right to find fault with the priest and the Levite. He said, "Who knows but that they were on the way to attend a great conference to consider how to reach the masses, so of course they could not stop to attend to a man who had fallen among thieves by the wayside." So he thought we ought to deal gently with them, perhaps. And such is medical mission work.

~~Not possessing the miraculous power the disciples~~ did, but going with the power, and the knowledge, and the skills such as you, dear friends, here have received in this American Medical Missionary College, and going forth to do that thing for the world; to establish in these later days what we call modern medical missions, perhaps, which had their foundation as far as this country is concerned, in a man named John Scudder, who was a young physician recently settled in New York City in the year 1818. One day a patient who lay upon a sick bed, handed him ^a ~~her~~ little book, and said, "Doctor, I would like you to read this little book. It tells about the people in India." He said, "I will." I think he read it that same night. I do not think he slept much that night, ~~or he did not sleep much~~ for several nights; indeed, he walked up and down the floor in that city of New York, and was debating

in his mind ~~and in his heart~~ whether he should stay there for fame and fortune, or ~~should~~ go out to those people who were suffering and needed him more, in India. He consulted with his young wife--they had a young child only a few months old,-- and she said, "My dear, let us go"; and they went, sailing from New York ~~City, Fulton Street,~~ up to Boston, and from there away to India, ~~for~~ It was a six months' voyage in those days. He labored in India thirty-five years, his wife ^{was} with him thirty-one years. He had seven sons and three daughters, and they all became missionaries ~~but~~ ^{except} one daughter. Five of those sons were physicians like their father. Twenty years ago there came one of his grandsons to me in New York, and lived with me three years. ~~That was twenty years ago.~~ I saw him again five years ago when he came back to New York, ~~City.~~ ~~I met him there at the mission rooms when he had just arrived,~~ and he had with him three little fellows, five, seven, and nine years of age, ~~and they were there in the room,~~ ~~three~~ great-grandsons of the original John Scudder, the first medical missionary to leave the United States for heathen lands. ~~That~~ ^{The} woman who gave him that little book had little thought what a seed she was dropping or on what ground she was dropping it.

^{learn} We go across to the other side of the Atlantic, ^{and} ~~what~~ about ~~me~~ the beginning of medical missions there~~x~~. There was a young physician on board an East Indiaman in 1785. This young physician lands in Calcutta, goes on shore, sees the suffering and squalor of the people ~~there~~, says in his heart and by his voice, "I can not go back home and leave these

people suffering here." He did not go back, but stayed, and for seven years labored among those people in Calcutta; then he was put onboard ^a the ship more dead than alive. They wondered how many days he would live, and thought they would have to bury him at sea; But he recuperated, ~~and lived~~ and got home six months later, and on the way he was praying the Lord of the harvest to send forth laborers. God answered his prayer. When he was half-way home, William Carey and Andrew Fuller were meeting and talking together about missions. When that young doctor, John Thomas, landed in England, in July, 1792, He soon met William Carey and Andrew Fuller. In November of that year, the Baptist Missionary Society was formed, and the first missionary appointed was John Thomas, the young physician; the second missionary was William Carey. They both went to India, and after seven years the first convert from Hinduism came out boldly, before thousands of his countrymen, at the risk of his life, and was baptised in the River Ganges. He was a man who had worked on the house in which the missionaries lived. He fell and was injured, ~~had an arm broken~~. The doctor attended him, preached to him, by act as well as by word, and so he was won him to Christ. Those seven years of hard labor, and the excitement attendant upon the conversion of this man, so turned the doctor's brain that he lost his mental balance, and when that man was baptised in the Ganges, Dr. Thomas was under restraint, and had to be lashed down. He regained his reason, lived a few months, and passed on. He laid the foundation for missions that have been completed since.

Today we have some 750 medical missionaries in the world; thirty-five years ago, we had one third of that number. ~~Two-thirds have been added since.~~ We thank God for 750 men and women from the Christian lands of the world who have gone out to heathen lands to bring a knowledge of the Gospel and relief to the suffering; but what are they among so many? I might speak of the reasons for the use of this agency, but they are so patent and obvious it seems superfluous to do so; but I have put them into just four little sentences: One reason is that Christ commands it. The second reason is that ~~sympathy~~ *sympathy* demands it. The third reason is that wisdom dictates it; and the fourth reason is that experience has proved the value of it in obtaining access to these suffering multitudes with the gospel.

~~I never look upon an assemblage of young people but I think of last year. Last year I was at Smith College, in a place just near to Northampton, and one of the professors there, who had been there for twenty-five years, took me there one Sunday afternoon to see over a thousand young ladies gathered together. I never before in my life had seen such a sight, and I have not seen it since. When one looks upon living stones, lives, young lives with all the future before them, one thinks, What are they going to be? What are they going to do? *The question* I know ~~it~~ comes up, ~~I think~~, with the ~~individual~~ young man and woman, What shall I be? What shall I do? If there are any such here tonight, just a word to you, dear friends. First of all I would say, have a definite aim in~~

life. Ask yourselves, What am I living for? ~~What am I going to live for?~~ Is it worth living the way I am living? ~~etc.~~ ~~Have a definite aim.~~ The people who aim at nothing generally hit it. ~~I remember some boys who had been on the play-ground snowballing one another, and doing all sorts of things, and when they got through with the different games, they said, "Well, what shall we do next?" One boy, a bright boy, says, "Let us line up along here, on this line, at the edge of this path." There was a broad sheet of snow without a footprint on it, and he said, "Let us run right across the field and see who can make the straightest line", and they lined up and ran. They got to the other ^{side} ~~said~~, and saw that one of the boys alone had made a line almost perfectly straight,-- the others were zig-zagging every way. They all thought they were running straight, but one boy knew it, and they all gathered around that one boy and said, "You did it, but how did you do it?" "O," he said, ~~He~~ "when I started from the other side, you know, I looked at this tree, and kept my eye looking at that." ~~He~~ had a definite aim, and he hit it; he made a straight line. It is a great thing to have a definite aim ~~in life. What shall it be, dear friends?~~~~

The men who have done things in this world have been men who have had a definite aim and purpose in life. Men like Paul have said, "This one thing I do"--and he did it. ~~as he~~ Jesus himself said, ~~or would have said if he had been asked,~~ "What is your purpose in life?"--we need not ask that, for we ~~saw it all the time; anybody who knew him could see it,--but~~

~~he said,~~ "I do always those things which please my Father in heaven." Further, ~~asked what~~ his purpose in life was, ^{to be} ~~what~~ was ~~his~~ the purpose of his life, ~~he came~~ as the Saviour of men, to die that he might bring others life. —Yes. ~~But~~ ~~more than that,~~ ~~He~~ was the friend ~~all the time~~ to every one in need, ~~not only the future life, but this life, wherever he went.~~ And he came not only to save; he came to destroy. We do not often think of him in that way, but he came to destroy in order that he might save. ^{was} "For this purpose was the Son of God manifested, that he might destroy the works of the devil."

Go out into the heart of Africa where my eldest son went; go into the heart of China, or to some of those other dark places, and you will see the works of the devil, and the people in the grip of the evil one, bowing down to sticks and stones, ~~and~~ in all their suffering, ~~and~~ ignorance, ~~and~~ darkness, and misery. ^{and life} ~~there~~ ^{to} bring them light, ~~bring them~~ health, ^{to all a grand} ~~that~~ ought to be ~~the~~ aim, ought it not? I think ~~trust~~ such, dear friends, is the aim of those who are here, ~~tonight~~, particularly of this class that is graduating ^{ed} ~~here~~ tonight. ~~There was one little summing up of the life of the Son of God as he hung upon the cross,--his enemies said in derision;--but they spoke a great truth,--they said, "He saved others, himself he can not save." That is what he did: He saved others. But not only saved them by dying on the cross for any future salvation, but for the present. He saved others.~~

Having chosen such a life, ~~as the dear friends here are about to begin life, in a sense, and about~~ to seek to follow in the Master's footsteps,--how shall you do this? ~~I~~

~~want to say to you just a few words.~~ I will say, first of all, ~~be God-sent men and women;~~ be God-sent men and women. I have had scores of young people come to me ~~in these years past~~ to consult me about their future life and work, and I have always invariably said, "Get your orders from headquarters; that is a very important thing." My son wrote me from the heart of Africa ~~that he was away out there,~~ and he said, "If I did not feel I was here because God sent me here, I could not stand what I have got to stand here." It is a grand and great thing, and the first thing of importance to be in personal contact with the heavenly Father, and realize that you are being sent by him as an ambassador, ~~as Paul said.~~ You know Jesus Christ was always emphasizing the fact that he was sent by God. When he talked to Nicodemus he said, "God so loved . . . that he gave his only begotten Son." When he ^{as recorded} prayed ~~his last prayer,~~ in the 17th of John we have his prayer, ~~he prayed~~ "that they may believe that Thou hast sent me." ~~But~~ ^a O, it is a great and marvelous honor that ^a man or woman be sent of God, sent to do such a work even as Christ who himself said, "As my Father hath sent me, so send I you." ~~Then, being sent,~~ this individual service--pardon me for taking a moment here to speak emphatically about it,--I speak from my own experience ~~when I do say so; but the importance of knowing~~ ^{the ledge} that you have gone to the field where you have gone, and that you are doing the work you are doing because God sent you is worth more to you than anything and all things beside.

~~You know the saviour said in one case, in one of his parables,~~

~~"The kingdom of heaven is like a man~~

parables, ~~"The kingdom of heaven is like a man going to a far country" who gave certain orders, certain directions, and pushed on. He said, "He gave to every man his work"; and the armies now fighting, and the armies that were fighting seven years ago, the privates had but little to do with the general of the armies; but~~ **In Christ's army** each individual private soldier--are there any privates?--perhaps so,--but each individual soldier can have personal commands from the headquarters, from God himself; he can know for himself, ~~or she can know for herself,~~ that he ~~or she~~ is sent of God to do the work that God has given ~~him~~ to do.

The next thing I would say, dear friends, is to get the power to do the work. ~~I see notices published in New York City on buildings sometimes, "This building, or these flats to let with or without power."~~ When Jesus went into his ministry, you remember ~~he read his commission after his baptism,~~ the Holy Spirit descended upon him, then he stood up ~~to read~~ and read his commission, "The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor, to proclaim deliverance to the captives," ~~and so on,~~ ~~and so on,~~ ~~When~~ when he was about to leave the earth, after his work, he said to his disciples, "Tarry ye in Jerusalem until ye be endued with power from on high." We must have the power to do the work with.

The next question of importance, dear friends, is how to succeed; having obtained the appointment and the power, ~~how to succeed.~~ I think you will succeed best, dear friends, ~~here~~ by starting out on this life work to follow ~~so~~ closely in

the footsteps of the Master, ~~of Christ; that you do seek all the time to follow him.~~ You know he said to those disciples, "Follow me and I will make you fishers of men." ~~"I will make you fishers of men."~~ ~~"Follow me."~~ They followed him literally as well as in spirit and in act. We can not follow him literally, ^{as they did} but we can follow him by ^{and imitating} studying his life. Read the stories as we get them right in those four gospels; study them up and see how to fish for men. Think of him at the well with the woman there, when he would ~~not~~ even eat the food that was brought; how he dealt with her; how he won her, and how through her he won the people of that place! See how he went to work and how he dealt with people ^{who were} following him, ~~in this way.~~

There are certain characteristics in his life I would like to take a moment or two simply to refer ~~you~~ to. One is, note his humility, the wonderful humility of Christ! You know ^{what} ~~that nearly the last act of his that he did,~~ after taking that basin and the towel and astonishing the men, his disciples, as he washed their feet, ^{then,} -- "If I your Lord and Master, ^{washed your feet} have ~~done~~ ~~this,~~ ^{wash one another's feet.} you ought also to ~~do~~ the same for one another." Wonderful humility! I do not know whether that is the greatest example we have of it, or whether, after his resurrection, you remember some days after his resurrection, when the disciple said, "I go afishing," and another said, "We will go", and they went one ^{night} ~~evening,~~ and just as it was dawning, the fishing boat coming near to land after working all night on the lake, just in the dusk; and as those tired fishermen had been working all night, had caught nothing, were coming near the land, they saw on the shore a fire, and they saw a form, and they were

able to recognize it, and they sat down by the fire and got warm; and they were in company with the **One** they saw in the dimness, and they realized it was the risen, the risen **Son** of **God** who, though he had risen from the dead was glorified in the way that he was, he was great enough to stoop down to light the fire and get the breakfast for those fisherman who were coming in tired after their night's work. The wonderful humility of **Christ!**--ready to render service; and as another apostle said--and there is not a grander truth--yesterday, today, and for ever.

One other point in connection with his life ~~events~~ that shone out more almost than anything else, was his divine sympathy. Do you think it is mere chance that ~~in the Book of~~ God, the smallest verse in the ^{of God} ~~Book~~ contains perhaps the greatest and most wonderful truth, or fact? The smallest verse ^{is} in ~~that Book~~, the 11th Chapter of **John**--"Jesus wept",--wept when he saw **Mary** and her sister weeping, though he knew that ~~the~~ next moment he was going to wipe away all their tears by bringing their brother to life. The sympathy of the **Son of God!** What this world needs, ~~dear friends, in this land, in all lands,~~ more than anything else, ~~perhaps,~~ sin-stricken and sorrowful as it is, ^{it} ~~it needs~~ this same divine sympathy of the **Son of God**. As you shall go forth to minister to the ~~sickness,~~ and to the suffering ones, **O** may you have this divine sympathy that goes out just as it came out from the **Son of God**.

Then I will call your attention to just another point, ~~I am sorry to feel that I am wearying you probably, talking to you as long as I am, I hope something at any rate, may be~~

said by me that may be of some good. These points I have thought over; I speak of them after an experience of forty years in Christian work, and thirty of those in medical mission work, and I feel the importance and the value of them. The ~~next one--~~the co-operation of Christ, and the co-operative spirit that we need to have when we go forth to do Christian work. You remember that it was John, ~~I think,~~ who came one day to the Son of God, and he said, "Master, Master, we saw ~~one~~ casting out devils in thy name, and we forbade him because he did not follow with us." Christ said, "You should not have forbidden him; a man that is casting out devils and doing it in the name of the Son of God,--forbid him?" If you find people that are casting out devils anywhere, and doing it in the name of the Son of God, my friends, co-operate with them. ~~everywhere.~~ Pull down the strongholds of Satan and build up anew.

I can only mention the word, prayer,--prayer. He was the divine One, the Son of God, but O how he prayed, as well as worked, even praying often all night as he worked all day. Be constantly in prayer; think of his example; follow him in it.

Some twenty years ago I presided at a meeting in New York City where two young medical missionaries were going out, one to China and the other to Korea. The one who went to Korea gave his life there; ~~his body lies buried there today; twenty years ago he went out there.~~ I have never forgotten the remark that young man made as he addressed his fellow-students and said, "Fellows, I am going out to a country where there are no hospitals, scarcely any physician;^s going to

a country where I will have to meet with the very worst kind of cases; I will have no one to call in to consult with me or to help me,--yes," he said, "I will have the **Son of God**, the great **Physician** to call in in every consultation." ~~You remember,~~ dear friends, ~~and~~ this word comes to you from the lips of the **Son of God**, ~~he said to his disciples as he says to all men and women,--he says,~~ "Come, ~~come~~^{us} to me all ye that labor and are heavy laden, and I will give you rest." Then he says, "Go, go ye into all the world, and preach the gospel to every creature." You have come; you have tasted and found rest; now go and tell the others, and not only so, but ~~and~~ **Lo!** I am with you always, even to the end of the world." ~~We can have the companionship, and we must have it to be successful and happy in our work,--I think that is what Dr. Kellogg was in the habit of doing.~~ My dear friend, Dr. Smith, ^{who} was here last year, ~~and he~~ came back and told me he was much impressed with one thing he witnessed,--a man who has been in practice in **New York City** as anatomist and surgeon and professor there for over fifty years,--he said to me as he gave me an account of his visit here ~~last year~~, "The one thing that most impressed me was the **Word of God** in the operating room before the operation." That is what impressed him, and let it be so with you; ~~let it be so.~~

Now, perhaps I have said all I ought but not all quite^v that I ~~have~~ intended to say; but the time is gone. What shall it all be; what shall it all mean after this life is over? How shall we live ~~it~~ this one short life of ours? ~~How shall we~~

~~live it?— Well, live it as we shall wish we had lived it when the end of it comes; live it straight as you can; run the race set before us looking unto Jesus all the time. Run the race so that when we look back we can see that we have run a straight and not a crooked line, straight for the mark. Then what is the end?— I can not tell you; I do not know! ~~I do not know~~; But there is to be a great meeting; there is to be great rejoicing; I don't know yet what it will all mean; the two little words, from the Master's lips will make amends for it all. How little do we know of these things about which we ~~are~~ ^{are} talking! How little do we know about the great yonder! How little do we comprehend the heavenly! How little do we understand of it except possibly of the negative side; but we can understand that a little. When we read there shall be no more pain, we can understand it a little--a place without pain--no more pain--where there shall be no more crying, "for God shall wipe away all tears from their eyes"; you and I wipe them away a good many times, and they keep on coming; but he will wipe them all away sometime, some day, as the Son of God did when the poor widow was going to bury her son. How did he wipe them away?--Brought that young man to life, restored him to his mother. There will be great restoring of ~~many~~ sons to mothers and the dear ones one to the other by and by,--there will be a great rejoicing time. Dr. Kenneth MacKenzie whom some of you have heard of, perhaps read about, who was wonderfully used in China, who went out there from Scotland years ago, to ~~Tien Tsin~~ Tien Tsin,--a very devoted man to his medical work because he was devoted as a Christian. He had a hospital there~~

"Well done"

at Tien Tsin; he seldom ever went to bed before midnight. He had good trusty nurses and servants around, but he always went around just before midnight, went through the wards quietly to see how the patients were for the night. Then he could go and lie down and sleep. Perhaps he would find one patient had got the clothes off; another required a touch here, another one a touch there; so he would live that way. Before Dr. MacKenzie would go to bed, sometimes to be called out very shortly after, he would always go through the wards to see that everybody was all right. One night he went around this way, and he came to one bed. A poor Chinaman was there who had been under his care for some six weeks, suffering from an incurable disease. The Doctor could do little or nothing for relieving the pain the man was suffering; but he preached Christ to him and told him of the home beyond where there should be no more pain and suffering and sorrow, and this poor Chinaman had drunk it in; and as the Doctor came by his bed this particular night and looked at him, he said to himself, He will not see another day on earth; perhaps I had better tell him so. He sat down by his bed, calling him by name, taking his hand in his, that feeling of sympathy looking into his eyes, dying as he saw he was dying, and said to him, calling him by name, "I don't think you can live until tomorrow, or perhaps through tomorrow," and so and so. "Ha!" said he, his face lighting up, "not live, Doctor, at all; yes, yes. O, then I go to heaven to see Jesus! OH! Oh! that was velly good, velly good, no more pain,--yah, yah, yah! Doctor, You think I go? yes? Doctor, when I get there, you know what I do? Ah! What? First thing I

look for Jesus; I shall know, yes,--in his hands--these (pointing); yes, I find him, I find him! I say, I thank you Jesus; you send doctor to China; yes, I am here--yes. Then I make one little prayer to Jesus: 'Jesus, you let me go to the gate; I wait until Doctor comes; I bring him, I bring him to you.'" He passed away that night. Three months later the Doctor followed.

~~MUSIC~~ Braga.

REPRESENTING THE CLASS--The Calling of the True Physician.
Wilburn H. Smith.

Introduction by Dr. Kellogg: We will now have the pleasure of listening to an address by ~~the~~ a representative of the **Class, Wilburn H. Smith, "The Calling of the True Physician."**

~~Wilburn H. Smith:~~ This night marks the termination of one epoch in the history of the **Class of 1905**, and the beginning of a nobler and ~~more~~ true^{er}. The former is marked by the space of four short years, the latter by eternity.

We ask ourselves the question why have we come thus far in this way? ~~Why are we in this school?~~ The answer can best be given in the words of ~~the patriarch of Scientists,~~ Lord Kelvin; "As men can not live by bread alone, neither can individuals be cured by drugs and splints alone." These words express the truth that the human family are to be healed physically by some means other than drugs. ^{Lord Kelvin's} ~~The author's~~ fuller meaning, we find in these words: "Many a poor fellow, laid up with a broken leg in a splint, looks for the moment in the weary twenty-four hours, when the doctor gives him a kindly

word, although only in passing. Let your natural feelings prompt you in your dealings with your patients and you can not go wrong; and you will be a spiritual help to your patients, as well as ^aphysicians and surgeons."

We as a Class have searched for a College which had these principles for its foundation, viz: The physical, mental, and moral restoration of the human race.

The phenomena of life and, sad to say, the phenomena of death are moving pictures in the experience of the licentiate. ~~He ushers an infant into this world and leaves it there, perhaps to see it no more till he is called to a case, a consequence of ignorance, of typhoid, tuberculosis, or, worse perhaps, mental deterioration. These, however, are attended with skill, and the majority, perhaps, recover.~~ ^{it may be} He finds himself struggling against hope in his efforts to turn the tide of disease and restore the tissues to health. Should he fail in his hope of victory, he may be too harshly criticised, and so explains to the heart-broken mother that she came too late with her child. Years ago a physician entered the great plain of China; and thousands flocking to be cured of their afflictions, coming filled with expectation, passed on crowned with their hope a realization. As the days passed by a ^{poor sufferer} ~~citizen~~, seeing the joys of the multitude, taking faith that his disease might be relieved, pressed into the throng, that surrounded the healer, if possible only to touch him, and then sent in his petition for help. In anguish he received the answer, "I can not help you, for you have come too late." With a moan he exclaimed, "Doctor! Doctor! I have been here

always; you came too late."

The physician toils along, and upon looking over his list of patients ~~since his graduation~~ has a mental ^{view} panorama of each, and sees how this one, how that one, might have been ^{traced} ~~cured~~; yes, more, might have evaded that sickness, could he have known how to care for himself. He reasons with himself and wonders why he should always be called to treat disease. Well have we had it expressed by the eminent Dr. Howard Kelley, when after twenty-five years of experience he declared "I once thought, long ago, when I was a medical student, that a physician's chief business was to cure diseases; but a quarter of a century of experience has shown me that the highest and noblest practice of our art is to prevent them." This is ^{one} pillar upon which our College rests, ~~viz:~~ That curative measures are best applied as preventives. What a poor picture do ^{afflicted} those, with rheumatism, typhoid fever, and tuberculosis make, even when cured, as compared with those who have built up a physical body such that disease finds in it no friend.

Originally man was created upright, but disease has rested upon him so long that we see him no more perfect, but weakened, passing through life a prey to the ^{many ills} ~~millions of germs~~ that lurk about ready to devour ^{destroy him.} ~~the diseased cell.~~ Shall we pass along leisurely, assured of the fact that when overcome ^{the individual is} by these assailants, a physician will then ^{then be called to} poison them ^{with deadly} ~~drugs?~~ ^{germs with} Shall we not profit by history, and not let it, in our cases, be a repetition? More than this, ~~We as individuals~~ should learn ~~from the medical profession, and plan~~ to take our

case early that we may better apply the preventive. The natural means which restore the cell subject to the action of the phagocytes can certainly vitalize the healthy cell and create antitoxins which are more destructive to the germs than the ~~little~~ drug that can be placed in the system. Let us in this age look to Grecian days when health was a virtue; also to the Romans who recognized as the first essential of mental vigor, health of body, or, better expressed in their own adage, "a healthy mind in a healthy body". Let us never be content with physical degeneracy at twenty, mental incompetency at forty, and then all chloroformed at sixty.

~~Look into the parks and pleasure resorts of our large cities, and behold a surging mass of humanity, children innocently busying themselves in their plays. Which of these would we elect to take the path of the tuberculous? Which, to end their days in our State institutions? Truly these gathering places are an oasis in the lives of many of these pent-up, ill-housed children. Could we see for a moment the dwellings of many in Chicago, New York, and ^{other large cities} London, we should not be surprised that over one hundred thousand die annually in the United States from Tuberculosis, and that one in every sixty suffers from this white plague.~~

~~Looking, then, for the many other diseases which sap man's vitality and make him a physical wreck, we easily discover why today in this nation and in others, we find the asylums crowded. Is it because they have been born in a weakened condition? Such cases ^{are but} ~~are but~~ ^{The} ~~are but~~ a great mass ^{of those} who ~~are~~~~

occupy these institutions, are those who have inherited their proportion of nerve energy, but have spent it before its time. Study the causes which have led to many of these sad terminations, and we find a history of alcohol, tobacco, impurity, drugs, ~~poor heredity~~, and overwork. ~~Could that one have~~ ~~seen~~ the beginning as he now sees the end, the first glass would never have been taken, the first cigar, never smoked.

Look for a moment at the homes of some of these ~~prattling~~ children in the parks, and we find at meal-time the little girl with her pail, wending her way to the saloon for the family beer with as much freedom as another goes to the pump for water. Little wonder why the consumption of alcohol ~~increases~~, and ~~crime in proportion~~. Certainly as we enter upon the work of the physician, we will gladly join hands with any work which may aim to educate the people in these truths, and make all efforts tend toward natural living and the attainment of health. Let us not remain a race claimed as captives by the power of death; but let us set to work upon the principle that "eternal vigilance is the price of liberty."

Lord Kelvin, however, meant to include more than the mental and physical; and explicitly stated that, "every student in this hospital, every nurse, every practitioner of the highest calling in surgery and medicine, ~~has~~ to administer spiritual consolation to his patients." ~~Let no one think for one moment that in this, we enter the realm of theology, for we will know that every graduate holds a diploma, which proclaims him to be of "good moral character".~~ Dr. Howard Kelley's word, "Eliminate the moral side of our calling, and it is no longer

a calling, but a trade," expresses an eternal truth. This is another of the pillars ~~of the tripod~~ upon which our College rests.

~~Look again to the streets and alleys of our American cities, and we see almost a ^{total want} ~~non-existence~~ of morals, which is the foundation stone of good government. Let me repeat that much of the immorality is due to physical and mental degeneracy, and the remainder will eventually terminate in physical and mental deterioration. Shall we regard immorality lightly, and think of allowing it to continue, or even entertain the thought that to license it, is a step towards its abolition? In this enlightened nation, after the progress of one hundred years, shall we take a step backward in order to go forward? Look ^{at} ~~to the~~ nations of Egypt and Rome, and there we find ~~the~~ political decline dating from their moral fall. Shall we not work diligently for the rescue of this throng of doomed mortals who were once the innocent ones that prattled about the mother's knee? Understanding as we do the future of these and our nation, let us, as well as the minister, recognize a moral responsibility, that we be not accountable for their eternal destiny.~~

~~Therefore~~ Let us resolve to fight wickedness wherever we find it, and be ready at any time to put our hand with those that raise the standard of morality in this or any other nation, knowing well that nations may rise and fall, men be born and monuments crumble, but character only will stand forever.

Hitherto we have been here marking time, as it were; now we are to march out upon the battle field of life. We must feel the responsibility of standard-bearers leading a crusade for the mental, moral and physical uplifting of mankind. With

trembling, yet with courage, we enter upon the grandest and noblest work entrusted to mortal man, being only instruments in our Leader's hand, physically healing the body, and spiritually healing the soul, trusting that when the trumpet sounds and the search-light from the Rock of Ages is thrown upon the Class of 1905, it may establish forever the fact that we have stood for "principles, not men".

MUSIC--~~Quoniam~~ ~~Mozart.~~

PRESENTATION OF DIPLOMAS

By Dr. J. H. Kellogg.

I am sure we shall none of us ever forget the inspiring words ^{to which} we have listened ~~to here~~ tonight, and we are particularly fortunate, not only in having with us the pioneer medical missionary educator of this country, Dr. Dowkontt, who has addressed us, ~~and who came to New York some twenty-five years ago, organized the medical missionary institute there, which has been conducted for many years, and who has probably sent out from this country more medical missionaries than any other man;~~ but we also have with us Dr. Levi B. Salmans, the pioneer medical missionary of Mexico, who went there as a ~~clergyman~~, a Methodist ^{missionary} ~~clergyman~~, found the need of having some further preparation, came back to this country, and without assistance from anybody worked his way through a medical education, although he was ^a presiding elder ⁱⁿ ~~of~~ the ~~English~~ Methodist Church, ~~came up here to this country, laid aside his clerical work,~~ ^{He} went back to his old profession as a stenographer and worked his way through a medical education so that he might go back to Mexico and ~~continue his work on the salary~~

~~of a presiding elder, while still doing~~ double duty as a presiding elder and as a medical missionary, and he has built up a splendid medical mission. I am sure some of you will be glad to meet Dr. Salmans at the close of the services.

While I have been sitting here this evening, ~~I have been thinking;~~ frequently my mind has run back to an occasion some four years ago when this building was filled, and the question arose, ~~Where~~ would the Medical College be housed in years to come? Where should this work be carried on? At that time the buildings we now occupy were occupied by Battle Creek College, and the question of moving this institution to some other ~~city~~ ^{site} had been considered; and this house, as I stated, was filled at a meeting of the General Conference which was in session here at that time, and every person in the house so far as I could see, arose in voting in the affirmative upon the question of dedicating these buildings to the use of the American Medical Missionary College, and a short time after that an arrangement was entered into with all the various corporations and committees and people interested in the matter, with the General Conference, and with the corporation which held the College buildings, and with the International Medical Missionary and Benevolent Association, and with all the parties interested, with the creditors as well,--an arrangement was entered into by which the American Medical Missionary College became the beneficiary of a gift from the people of these buildings; and a plan was arranged by which the debt,--quite a good many thousand dollars, should be paid. The plan was

set in operation, and quite a considerable part of the debt has been paid off, and ^{now} ~~so~~ I am glad to tell you that these buildings have been thus dedicated to the American Medical Missionary College, ^{and} are believed to be secure for this purpose for time to come so long as they are needed; and that is one of the special providences that we have to be thankful for.

We have now come to the pleasant part of this program, and which, I am sure, you are all anticipating, and to which at least fifteen persons in the audience have been looking forward with a great deal of anxiety and interest for the last four years; and I will ask these particular fifteen people ~~if~~ ^{to} ~~they will kindly come forward at this time, and come up on the platform here.~~

It now becomes my pleasant duty to present to each one of the persons whose names I shall read, a diploma, as evidence of the fact that the Board of Trustees of the American Medical Missionary College, acting under the authority of the State of Illinois, have conferred upon each of these persons the degree of Doctor of Medicine. These names are;--

- | | |
|-------------------------|--------------------------|
| Samuel Edward Barnhart. | William James McCormick. |
| Harry Melvin Bonniwell. | Henri Auguste Morel. |
| James Thomas Case. | Herbert Ossig. |
| John Eagland Groff. | Albert Howard Ross. |
| Mayme M. Jefferries. | Wilburn H. Smith. |
| Hervey S. Kelsey, M. D. | Charles Ralph Thornton. |
| William Thomas Lindsay. | Henry Walter Vollmer. |
| Henry G. Westphal. | |

BENEDICTION.

Dr. Levi B. Salmans.

May the grace of our Lord Jesus Christ, the love of God, and the deep communion of the Holy Spirit ~~be~~ abide with us now and ever. Amen.

PROGRAM.

MUSIC--Largo **Handel.**
Orchestra.

INVOCATION
Eld. A. T. Jones.

Let us bow in prayer.

Lord, we thank Thee that Thou hast been our dwelling-place in all generations, before the mountains were brought forth, or ever Thou hadst formed the earth and the world; from everlasting to everlasting Thou art God, and our eternal Refuge, The One who calls for the children of men to turn again to Thee to receive Thy mercy, Thy grace, to fall in with Thy call to the ways of wisdom and of righteousness. We thank Thee, O Lord, that Thou hast continued to us Thy mercy and Thy grace through all the days that Thou hast given us life, that we might be partakers thereof. We thank Thee, Lord, that Thou dost forgive the sins of mankind, Thou hast made satisfaction for every sin, preparation for all iniquity, and, Lord, in the confidence which Thou hast given to us, we come to Thee this evening with thanksgiving, putting our dependence in Thee, and calling upon Thee that Thy presence shall be with us, that Thy Holy Spirit this evening shall sanction that which is done in Thy name here this evening. We thank Thee, Lord, for this opportunity, we thank Thee for this occasion; we thank Thee, Lord, for those whom Thou hast called and who have answered Thy call to enter the field of the medical missionary. O Lord, we pray Thee that Thou wilt make each and every one

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Eighth Annual

COMMENCEMENT EXERCISES

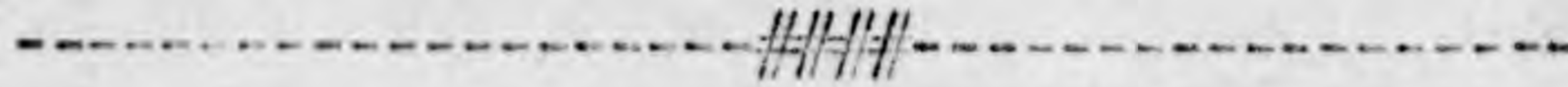
of the

AMERICAN MEDICAL MISSIONARY COLLEGE

TABERNACLE

Monday Evening, June 18, 1906

at 8:00 P.M.



MUSIC--Orchestra

Overture--"Smuggler's Bride" . . . Bohm

INVOCATION. Elder A.T. Jones

O Lord, thou who hast created us, thou high and lofty One that inhabiteth eternity, whose name is Holy, to thee we come in the Name which thou hast given, and the Way which thou hast provided and consecrated for us. We come with thanksgiving for this occasion, Lord, we come with thanksgiving to thee for the abundance of thy mercy, thy great blessings and thy loving-kindness which is better than life. We thank thee, Lord, that thou hast called us to come this evening on this auspicious occasion. We pray, O thou to whom all flesh shall come, that thou, thyself, by thine own presence, thine own good Spirit, shall make it a propitious occasion for the ones who are especially concerned tonight-- this class of students whom thou, Lord, hast led to this school, and hast led them while they have been in the school. We pray that thou wilt take each one by the hand tonight, and forever, and

lead them in the way that thou wouldst have him to go. Thou knowest, Lord, the path that he should take. Thou knowest the way that thou hast cast up for him to walk in. Thou knowest all the work to which thou hast called him, and the place on earth where thou wouldst have him work. And Lord we pray that thou wilt not only take each one by the hand and go with him, but send thine angels before to prepare the way in which these shall follow, and Lord, that thou shalt be glorified, that each one of these, Lord, shalt perform to thy praise and to thy glory, to the blessing of mankind, all that thou, Lord, hast given them to do. We pray that as these shall be scattered, Lord, we know that they shall never be far from thee, for thou art with us unto the world's end. Thou hast given us thy word that thou wilt never leave us nor forsake us. We thank thee that these have finished the course of preparation for the work to which thou hast called them. We thank thee, Lord, that tonight they can finish this course with joy. And we pray, Lord, that the further course upon which they have now entered shall also in the end be finished with joy, as thy servant of old; and we know that we shall receive the crown of righteousness which is laid up for all them that love his appearing. We commend ourselves to thee, Lord, tonight and forever. We pray that thou thyself shall speak words to these tonight, words which thou knowest that they need, words which thou knowest will be a blessing and a help to them as they start on the way that is before them. We commend all to thee, Lord, we wait upon thee, we look unto thee, thanking thee that thou dwellest not only in the high and holy place, but with him that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, to make us thine own, to glorify thee on the earth, and finish the work which thou hast given to each one of us in our day to do. We ask it all in Jesus' name. We give to thee the praise for all in his name whom thou hast given. We pray deliver us from all evil, and in the great day of deliverance gather us with thy redeemed for the Redeemer's sake alone. Amen.

Dr. J.H. Kellogg: Twelve years ago such a thing as a Medical Missionary College did not exist. Eleven years ago this college was organized--the American Medical Missionary College, and incorporated in the State of Illinois. It was given permission to carry on its work both in Michigan and in Illinois. In 1899 the first class was graduated. Since that time, including the twenty-two persons who will receive diplomas tonight, one hundred and fifty-eight graduates have gone out from this school. These graduates are now to be found in various foreign countries, and in different parts of this country, almost every one engaged in Christian philanthropic and missionary work. There are some twenty-six in foreign fields. One has died in a foreign field, and one returned to this country only to die after having spent several years in a foreign field. Many providences have attended the establishment of the school, and its history up to the present time has been one of continual Providential help. Without special divine aid and assistance this school never could have been organized, and never could have been carried on. We have received many evidences of divine favor in the carrying forward of the work, and I feel that we are especially favored tonight. We are to hear the address tonight from one whose name is so widely known as a surgeon, who has contributed perhaps more than any other American surgeon to progress in special surgical lines, and whose reputation as a medical author and as a Christian physician is so widely spread that he needs no other introduction than the mere mention of his name. We have the honor of listening tonight to Dr. Kelly, of Baltimore.

(Applause.)

Dr. Howard A. Kelly: It is a very great pleasure to come here again and to be so delightfully introduced by my old friend, Dr. Kellogg, whom I met some years ago, I think it was in Philadelphia. He reminded me of it today. We were having one of those enormous American Medical Association meetings, just like the one which has just been held in Boston, and I think we had both gotten rather tired of pure medicine and were hungry for something else. And in front of a theatre there on Broad Street we sat down on the steps and had a little Bible study together, which I shall always remember with so much pleasure.

I am glad to come here tonight and say a few words to you, because you represent an unusual and exceptional institution. You represent a little oasis really, in one sense, in the great desert of medical schools where all ought to be Christian. And the beauty of the school is that you carry out the true ideal of medical work--the improvement of opportunity for Christian service. That is all we are called to be physicians for-- nothing else, but that we may win friends, and bring our friends where true friendship ought to be brought, to God through Christ. Now my friends at home get tired of my talking this way sometimes, for I am very insistent, ^{about this} and never let up. I try to exercise some tact, Christian tact, at the same time, but it sometimes means a good deal of unpleasant persistence, and comes back to me. They say they do wish Dr. Kelly would either be a preacher or a doctor, one or the other, so they may know where he stands. But with reference to the reverend gentlemen here tonight, I do not want to be a preacher; I just want to be a common ordinary Christian physician, using such opportunities for ministry as occur in the pursuit of my calling,--the advantages such as a baker, or a butcher, or anyone else may use in the pursuit of their calling.

Now I take my position very seriously this evening, as I come some hundreds of miles to address you, summoned by your teachers and friends to stand temporarily as a concrete embodiment of their collective sentiment

upon education, which is in many ways momentous. I can not therefore be content merely to express pleasure and kindly sympathy in fitting phrases, but would gladly use such grace as may be given me to bring you a message which shall strengthen you, and go out as a blessing with each one of you into your chosen field of work. May our Father graciously grant that as we thus enjoy this unusual privilege of Christian fellowship as scribes made disciples unto the kingdom of heaven, that we may for our refreshment, like men who are householders, bring forth out of our treasures tonight some things both new and old.

Let us in the brief space of this little address consider together some things touching the opportunities of life, your calling, and in what spirit you go forth. First, let us look briefly at this present time. To you this is a time of transition. Back of you lies the familiar well-trodden path. Before you the way seems hazy and uncertain. You are not quite sure what the next year, perhaps the next few months or weeks, may bring forth. The anxiety and distress which may be associated with such an uncertainty was just a few days ago vividly depicted before me in my library in the distressed form of one who, unexpectedly cut off from accustomed resources and revenue, has no immediate prospect of remunerative employment. What lies ahead?--What failures? what humiliations?--Who can tell? Indeed my friend, who was in a very distressed pessimistic mood, and might well be, not having any Christian hope that I could discern, wanted to go somewhere where it is exceedingly dangerous to life--to the Philippines, or Panama; didn't care if she lost her life. Such people haven't anything better to rely upon.

Now there are two ways of approaching this great question of What next? One is by keenly watching the opportunities as they present themselves, and grasping the right one at the right moment, and so pressing on to success. This is the method of ~~the~~ the world briefly formulated of old as "capere occasionem"--snatching the opportunity. Of these worldly

wise ones Christ said "Your time is always ready." A somewhat similar expression of the world's wisdom is this: "A bird in the hand is worth two in the bush,"--get what you can now out of life, who knows what may come next? It is the world's time which taken at the flood leads on to victory. But let me remind you that we, as Christians, are not thus guided. Though using all prudence, and every talent our Father has given us, both in preparing for and in conducting life's affairs, we are yet wholly dependent upon Him for guidance. We say with glad surrender--

"I know not the way I am going,
But well do I know my Guide.
With a childlike faith I give my hand
To the Mighty Friend by my side."

We can act when success seems impossible, and we can withhold from action when all the world about us deems it prudent to go ahead, saying like Christ our Lord, "My time is not yet," when God has not made the way clear. We can then say with David, with entire abandonment to the will of God, "My times are in thy hand."

Listen to our Lord's own words as he checks the natural desire to know What next? and note well that which he gives in its place. Note, too, the importance of these words of His, for they are probably His very last. When the disciples asked him, in the first chapter of Acts, "Lord, dost thou at this time restore the kingdom to Israel?"--"It is not for you to know times or seasons, which the Father hath set within his own authority: but ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses." Gracious answer! Mark well ~~of~~ its import. We may not have that discernment of times of which the world boasts as its peculiar talent and handmaid to success, but in place of this our Lord confers that which is far far better, unflinching trust in the Father, who holds all earthly activities not laxly, but well established, fulfilling his will, in his own authority.

In place of a knowledge of times we have, therefore, power, promised by Christ, associated with the coming upon us of the Holy Spirit, marking us

out, as he first marked Christ out; the privilege of being His witnesses. O blessed, real, and wonderful service into which you have entered, bearing fruits even unto the life eternal! What a contrast! We can not pause too long to consider it. On the one hand knowledge of present times, limited its horizon to earth alone, and often mistaken and misleading. On the other hand power, an indwelling Spirit of God, bearing fruit through us both for time and eternity. I charge you, then, as you journey hence, that you ever keep this crowning -- what shall I call it, command, warning, gift, or blessing, in mind; and that you remember amidst all of life's vicissitudes that He never takes aught away from His child but to give that which is infinitely more valuable in its place. Choose you now, which shall it be,-- worldly prudence or the guidance of the power of the Spirit?

How then about the Christian's steps--his way, his path, his walk, his going out, and his coming in? Our Father says of the path of the righteous that it is as the dawning light, that shineth more and more to the perfect day, while "the way of the wicked is as darkness, they know not at what they stumble." You know that the only way, and the only light on that way, as well as the truth by which we are guided, all center in and are represented by Christ. The very mention of all these synonyms which refer to the Christian's walk on earth is sufficient to recall to your minds the frequency with which they recur in God's Word. Turn to these words in the Bible, and see how they run through the whole like a golden thread, binding all together.

Let me under this caption give you one verse which I often like to dwell upon, found in Ephesians 2:10. I like to associate it with that other verse referred to in John 7--"Your time is always ready," then in Acts 1:3, the verse I have just quoted; associate ^{those two} ~~XXXX~~ with this in Ephesians 2:10: "For ye are his workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them." What comfort, what assurance, what strength do we thus find by simply turning over the pages of

God's Word and learning his mind toward his servants. As for our liberty in the way, we have this promise, "I am the door: by me if any man enter in he shall be saved, and shall go in, and shall go out, and shall find pasture." We journey in one mind, for we are constituted to "let this mind be in you which was also in Christ Jesus. What blessed realization of the traveler's viaticum of old as we learn that we also have his wisdom and his righteousness, according as it is written in 1 Cor. 1:31: "But of him are ye in Christ Jesus who was made unto us wisdom from God, and righteousness, and sanctification and redemption."

What further provision is made for the way?--He himself clothes us, too, as he did in type his people Israel as they traveled through the wilderness, when their clothes and their shoes waxed not old, for, does not the Holy Spirit tell us "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof"?

The memorial of his death for sinners is our constant food, and we feed too on a glorified Christ day by day as his image is being formed in us. As he is all these things for the present time, so is he the goal of our affections, for as Paul has said, "I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Well then, with all these provisions in view, might Paul cry out, and we with him echo the Spirit's promise, "My God shall supply every need of yours, according to his riches in glory in Christ Jesus." And who can refrain from this tribute like a voice from heaven heard once more on this dreary earth, "Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments and his ways past tracing out."

Men rightly judge those avocations of men for which they are clearly fitted by natural endowment, to be of the nature of callings. That is to say, nature herself, in a voice not to be misunderstood, often claims this or that individual for some particular service. Now the sons of men in

this judge rightly, showing that they are fully able to read the signs of the times; and we, too, may be sure that our Father, in the exercise of that wonderful economy manifested everywhere in his kingdom, by which he prepares each instrument for the work it is expected to do, here, with no uncertain voice also speaks through the tongue of nature. Now, while all pursuits ought to be of the nature of callings, there are two which may be said to be callings par excellence, namely the Christian ministry and the ministry to the sick. In the ideal physician, as in his Lord, these two callings are blended. The unusual character of these callings (looking at things as they are, and not as they will be in that blessed millennial age) lies in the personal nature of the call. He who undertakes a medical ministry (let these words never be divorced) has found in Christ the King of Glory, his own personal Savior; ~~in~~ in the Holy Spirit, his teacher and guide; and in God, a father from whom every fatherhood in heaven and earth is named; and in this presence has offered his life's service in compassion, like that of his Lord, to relieve sorrow and suffering, as a tribute to a great compelling love.

You are called of God, and the very fact that He calls, implies an authoritative sending with a definite message, success in its delivery, and the accompaniment of the sender with the one sent. This appears more clearly in the Greek words ΠΕΜΠΩ and ΑΠΟΣΤΕΛΛΩ translated "send" and "apostle," than in the English version. All this appears in that splendid passage in 2 Cor. 5:17-21: "Wherefore if any man be in Christ, he is a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech

you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him."

Remember that you are called to go forth, not to do drudgery or to labor as a common servant, but, like Christ, to do the service of sons, rendered in grace, to a loving Father. The Gospel of Mark, as we all know, is the gospel of service. But if you take the world's meaning of service, you will look in vain to find it. It is the service of a son, rendered in grace. This is what Paul feels when he cries out "for the love of Christ constraineth us."

The great characteristics of sons apart from love--the love which is the true bond with the Father, should be obedience, faithfulness, and patience. Take the gospel of John and trace through it Christ's obedience to the Father, and then see how he brings his disciples towards the close into a like relationship, and makes their obedience the true test of their love.

I thought it was a great discovery when, several years ago, in Switzerland,--I think it was at Lausanne, I met Mrs. Howard Taylor, and we had a little talk together, and she pointed this out to me--this beautiful characteristic of the gospel of John; how Christ himself has set that example of obedience, dwelt on it and ^{instinctively} taught it to his disciples, and then in the end so clearly turns it over to them, that they may be in this world as he was.

Faithfulness is God's great characteristic. "I am Jehovah, I change not." And while we are being proved Christians we are to commit our souls unto God in well-doing, as unto a faithful Creator. We see God's faithfulness in a wonderful way in the realm of nature, in the uniformity of His laws, and I would urge you as Christians, in going out into the world, wherever you go, have this book;--not to keep your eye, as so many Christians unfortunately do, closed to God's other book. If you go to the other book first, you will misinterpret. You won't find God. Men invariably look to God in the laws of

nature. But it is nowhere said that God is law. It maligns God. It is a falsehood to say that God is law. God is found in the beauty, in the grace, in the tenderness, in the gentleness, in the sweetness of nature; not in law. Law is the framework of the house. It is the beams that are hidden away, the foundations that are under the ground. It is the boney skeleton of a man. If you were to depict a man to one who had not seen a man before, you would not bring a skeleton out of the closet and say, There is a man. No. Nor would you like in your own house, if you live at home and have a family, or with your father and mother, to have it said that the ~~xxx~~ ^{reign} of law there is perfect, but rather that the reign of grace, of love, is perfect. Law must be there, but you love God, love beauty, and knowing that it is for the good of all concerned, your hearts naturally obey. It ought not to be that law characterizes the house, but that grace and beauty characterize it. Take the thought of God's world. Go out and find Him wherever you go. I think nothing so serves to turn us to false ways in this direction as this fact. He is there, but we must look to him in the Bible to learn that he is love and life; then we may go out to Nature and find Him anew.

And what shall I say of patience, that rare and precious Christian virtue? This is another of God's own characteristics which he has given to his servants, as we read in Romans 15:4: "Now the God of patience and of comfort grant you to be of the same mind." It characterized Christ, too, as we read in Rev. 1:9 of "the patience of Jesus," and again in 2 Thes. 3:5: "The Lord direct your hearts into the love of God and into the patience of Christ." It is also spoken of distinctively as "the patience of the saints."

Now I would like to dwell somewhat particularly on this word "patience," and give it to you as your special message this evening; and I do this, ~~because~~ ^{perhaps} because it is the lesson I most need myself. I think we always talk with the most honest grace and interest about those

things that we see right ahead, that we do, in order to lay hold of them for ourselves. This I clearly see, that no sooner are you rescued by those Everlasting Arms which have been put under you to pull you out of the quagmires of sin and ignorance and doubt, and placed upon the Rock, which is Christ the foundation stone of all our faith and all our enterprises, than there begins that long series of exercises, designed in the economy and by the grace of God to wean you altogether from the world and its ways to Him and His ways. Now these exercises of whatever form they take, whether light temptations or severe trials, nagging cares, or grievous burdens which can scarce be borne, trifling ailments, or maladies beyond hope of recovery, are designed to exercise that quality, or rather to give birth to and to foster that spiritual quality peculiar to God's people, called patience.

What, then, is patience? The world often associates the notion with lack of complaint, with dejected submission, or simply with waiting a long time. This is not all there is in Christian patience, as we shall see as we take up God's Word to trace this important word in its remarkable associations. Patience is really enduring faith,--faith exercised under adversity and growing stronger. In the Greek where notes at the end of the page of the English version differs from the American you will see that wherever we have "patience" the word "steadfastness" is placed as the alternative reading, preferred by the English revisors, and the two things together give you the meaning of the word. The Greek word is *ἔπιμενη*, which is holding out. But it is not holding out in a dejected submission, crushed down, but it is holding out and looking up gladly to God, knowing that God's will is being wrought, that His purposes are being carried out.

Now you have to go back--let me warn you, always go back to your Bible to find out what words mean when you come across a word that is often used in the Bible, because when a word gets worn it is very much as when you take a coin and use it a long time--the image of the coin, or whatever

has been on it, is finally worn off, so you can't tell what kind of a coin it is, or what country it came from. The world takes words and makes them worse. You know that. The word "despot" didn't used to be a bad word. The word "tyrant" was not a bad word to begin with, nor was the word "villain" to begin with. But the world has made them all bad. You know very well that the words "by and by" in our old Bible, when it was first translated, meant immediately, right away. You know those words do not mean that now. And so with "charity"--how the world has defaced that word in handling it! I am ashamed to use that word now. I never speak of a "charity patient," never; because as it is used there is a stigma associated with the word. I like to call my free patients "honor~~xxx~~ patients." So with the words "hypocrite" and "ungodly." The Bible speaks of the ungodly man. It does not mean the notorious sinner, but a man without God. So with "unrighteous." So with the word "son" in the Bible. It does not mean some person who, by austerity of living, has converted himself into some extraordinary kind of religious frenzy. It means that which everyone of us ~~ix~~ has and is in Christ. We are sons by calling, everyone of us, which imposes a responsibility to live up to that which we are before God.

I find patience mentioned only two times in the gospels (in Luke 8 and 21) where the groundwork of patience and her exemplar were being set forth in Christ's life and character. These two times are significant. In the first patience is connected with the apprehension and the holding fast of the Word. Now I would just like to dwell upon that. I want you to get this word "patience" well down into the fibers of your being, because it is the great Christian characteristic which you will need to carry you along through that which is to come in life. Christ is talking of seed sowing, which responsibility is imposed upon every one of us, that we should sow the seed, and he tells us, you know, that "the seed is the Word," and that the good ground in which the seed is sown is in honest and good hearts. Having heard, is that enough? -- Hold it fast, and bring forth fruit with

patience. There she sits between the two. The word from God, you hold it fast and bring forth fruit with patience. Please remember the associations. Then again, you notice the significance at the end. He told them that at the beginning. He tells them this at the end. Notice the significance. He was telling them of the terrible times which should come,--earthquakes, famines, pestilences, and signs from heaven. Ye shall be hated of all men for my sake, but not a hair of your head shall perish. In your patience ye shall win your souls. Salvation, then, is to be won by patience.

It is quite characteristic that though patience was abundantly manifested in the enduring faith of the Old Testament saints, it is scarcely noted there as such. It was left to the new and clear relationship established in Christ to develop this as a great new quality unknown before.

Now let us try to catch a glimpse of what this new thing, called patience, really is by noting her in some of her associations and settings in God's Word. First look at Romans 5:3. You know we have three ladders there in Romans. I can not pause to dwell upon them. Time is too short. We will take two of them. "Being, therefore, justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have our access by faith unto this Christ, wherein we stand and we rejoice in the hope of the glory of God." That is God's way--sweet, simple, short. That is the way of practical experience. We have it given right afterward--the same ladder. Now comes the practical experience. "Not only so, but we also rejoice in tribulations, knowing that tribulation worketh patience, and patience probation or experience, and experience hope, and hope putteth not to shame, because the love of God is shed abroad in our hearts by the Holy Spirit which is given to us." So you begin with faith. The next step in your life which comes probably a considerable number of weeks after that, control,--patience; patience under control. And may be after a while, after the repeated exercise of patience, and your being thrown back on God continually, on Him, not on man,

on Him and not on yourself, on that which He gives and not that which you evolve from yourself or your will power, God will count you one of His experienced ones, one of His proved ones, one of the old officers of the guard. Then will that hope shine forth clear. And the Bible means that hope of Christ in heaven to be revealed, manifested here on earth in glory.

That patience is a supreme virtue in the sight of the Spirit while ^{our} we are here on ^{our} earthly pilgrimage is evident from Col. 1:9-11, (I have not time to read it) where these things are predicated--"filled with a knowledge of his will, strengthened with all power, bearing fruit in every good work, increasing in the knowledge of God." Tremendous proposition for mortals like us--poor, frail humanity! What does it all culminate in?--"Unto all patience and longsuffering with joy."

Now patience has a dual relationship, having qualities heavenly and qualities earthly. I would have you for a moment look at some of the associated sisterly qualities with which the omniscient mind of the Spirit has coupled her. Let us turn first to 2 Cor. 6: 3-10. What a spectacle you will find there of the Christian life! There she sits at one end of the table with a goodly company of thirty-seven brothers and sisters, while at the other end she sits "possessing all things." Again let us turn to another little group, where she takes a humbler, yet reckoned by Christian experience, a higher position, in 1 Tim. 6:11. The lesson there is this: Beware of false doctrine. And that you will do if you stick to the Word. Avoid the consuming passion of money getting. It ends in sorrow. And how often you and I see that in these days! I don't know whether you see it as often as I do, but I see a great deal of it at Baltimore in people who drifted in there from all over this country, who have wealth and nothing else, and how thoroughly one realizes Christ's saying "How hardly shall they that have riches enter into the Kingdom of God."

Then come and sit down, O man of God, at this table. And who shall

our guests be? Here they are in order--Righteousness, Godliness, Faith, Love; all members of heaven's nobility. But will such a distinguished company of the immortals admit any other members on terms of equal fellowship? Yes, for here are two you and I would never have thought of counting among them--
Patience and Meekness.

You need not be surprised at this assemblage, for you do not have to look far through the word to find a wonderful consistency in this exaltation of patience. Look at this little group and catch a note touching the quality of patience. (1 Thes. 1:2,3.) "We give thanks to God always for you all, making mention of you in our prayers. Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." And Again in Titus 2:2. "But speak out the things which befit sound doctrine, that the aged ^{be} men ~~xxxx~~ temperate, grave, sober-minded, sound in faith, in love, in patience ." Patience stands right up in the first rank of the highest Christian experience. And so again in Rev. 2:19. I won't pause to read it.

Now if you want to catch her once more in her large family relationship, look at 2 Pet. 1:6, and you will find a goodly company, as well as in 2 Tim. 3:10, where in a family of ten she sits with Love on her left and Persecutions on her right hand. We see her last in Rev. 14:12,--a large company, on the one hand those who have the mark of the beast on forehead or hand, who have to drink of the cup of the wrath of God, on the other the patience of the saints, they that keep the commandments of God and the faith of Jesus. Surely I do not need now to urge upon you as you go hence the vast importance of patience, mentioned about thirty-two times in the New Testament, Beginning with Luke 8, run through and study it out for yourselves.

Lastly, In what **spirit** do you go? Here let me charge you most earnestly, for according as you go in this spirit or in that will your work succeed or fail. It matters not how famous you become, or what institutions

are reared to do a mighty work under your fostering care, or even what great discoveries you may make. You may, as you pursue your calling, with the foundation laid here lay bare and master the secrets of diseases which have from time immemorial ravaged our race; and yet, if you go not in the right spirit, all will be but dead works. I am thus earnest and emphatic, because in these days there are many spirits abroad. We are living in a day when Bibles are printed and circulated, and the Bible is talked about as never, perhaps, before in the world's history, and yet days in which God's Word was also never less known. Bibles are turned out by the ton,--given away for nothing, or for a few pennies, and yet when we come to take statistics in our institutions of ^{learning} leaving anywhere in our land we find that the children coming out of our homes know practically nothing about God's Word. We live in days of new isms, of teachers professing to honor and to draw their inspiration from God's Word, who yet magnify only themselves. We are living in days when new and subtle philosophies are abroad, offering themselves as acceptable substitutes for the true faith. One of these parallels is as much like our faith as a false coin newly minted is like the true gold--hard to distinguish until you get it in your hand and ring it. I talked with a man representing one of these isms on the train about three weeks ago, and the parallels between the ^{ism} ~~xxxxxxxxxxxx~~ and God's Word were truly marvelous. Extraordinary cunning Satan has developed in these days, and yet absolutely without proof,--a mere philosophy of living, Christ left out, and not a word about the Holy Spirit or his work.

You will distinguish the false from the true if you hold fast this Word of truth, this Sword of the Spirit, which is the Word of God. You will detect the false ring if you note, as your interlocutor glibly praises the new faith, that Christ (though his name may be mentioned) is so completely left out that you are ready to cry, weeping, with Mary, "They have taken away my Lord, and I know not where they have laid him." You will find this

above all things, that all these false systems leave out the presence and power of the Holy Spirit, and if they mention His name and His work, narrow Him down to some little method of theirs, that He must act through such and such channels, in such and such ways.

Here, my dear friends, is the secret of the weakness of our churches today--taught false systems; particularly ~~as~~ these false systems have their strength in our churches, and people have been studying them for a life time under Christian ministers. Here is the explanation of all the lamentable ignorance of the things of God in pulpit and in pew. Here, in this lack of knowledge of the work of the spirit is the cause of the prevailing coldness. This explains why missions languish, and the heathen in the Sudan, and in India and in China when they cry for bread receive a stone. Be very clear about this, and know that even as when our Lord was on earth, it may be said today of people at large, sad though the words are--let me repeat these words of John the Baptist, "In the midst of you standeth One whom ye know not," -- a person definite and real, as real as our Lord himself, though unseen, a comforter, a guide, a teacher, the power of the church, the great Life Giver. See what our Lord says of him in John's gospel. Only run it through yourself. Chapters 1; 3; 7 ^{and} 14-16. And then see how like a flood he comes in, according to our Lord's promise in the Acts,--spoken of some fifty odd times, about as many times in the one book alone as in all the gospels. Recognize Him and His work, and He will be in you the power of Christ, living again on earth, and working His will through you.

I charge you, therefore, that you go forth to your work in Christian patience, and in the power of the Spirit of God.

MUSIC--Orchestra

Reverie--"The Roses' Honeymoon" . . . Bratton

REPRESENTING THE CLASS Virgil L. Fisher.

Nearly four years ago we embarked in the pursuit of medical knowledge, and have gone on assured that calls for help are abundant. Being not intimidated by the cheerless outlook from our beginnings of knowledge, by the mists which enveloped our future, or by the difficulties which hovered around the prospect; but we have endeavored to follow the star of wisdom in choosing those pearls of truth which would fit us for work for the longing, suffering, and perishing of earth.

While it is evident that less than one-half a century has wrought marvelously in the progress of medical science and practice, yet who is satisfied that all is being done which can be done to relieve and comfort the needy, and to lighten the dark avenues which lead thousands from comfort, happiness, and health to poverty, sorrow and suffering?

It has been stated that 500,000 deaths occur annually in the United States due to failure to carry out approved methods of reforms. Preventive medicine is needed. Every physician must be an educator and this is why we have looked to the American Medical Missionary College for preparation for the true service upon which we enter this evening.

As we complete our short course at this place we fully believe that our future degree of success will be decided by our perfection of purpose. This was expressed by Longfellow, who said "The talent of success is nothing more than doing what you can do well, without a thought of fame." Success is not always assured by real estate or bank stock, but we are happy to state to you that true success, as held out by the American Medical

Missionary College is obtained only by untiring effort for efficiency in loving, thoughtful service for every one in need.

When we consider the field, the appointment, and the resources of the true medical missionary, we are at once filled with gratitude for the opportunity to embrace such a noble calling; yet the importance of this service impresses us that only those especially prepared can justly bear the responsibilities and fill the demands of the position. So it is that only as we fully see what awaits the true physician can we decide what manner of person he ought to be.

He who is to do physical work must have physical energy. The man who would perform mental work needs mental ability. And the person who is called to the varied duties of the true missionary needs especial endowment continually to meet his demands. Superhuman wisdom and skill will often be required, but we can with assurance look to the Great Physician who has promised to be at our side in every time of need. He who knows the secret longings of mankind is ready to teach us how to lighten the load of the burdened, and to suffer with the bereaved and sorrowful. Our work is not simply to seek the relief of pain or physical distress, but it embraces far more. The most precious of life's lessons can often be shown as the origin, nature, purpose, and results of suffering are reviewed before those to whom sorrow is mysterious. A new light and life is to spring up in every one as they receive new vigor and health. Therefore, to show the principles for health, and to teach the laws of life, is our greatest mission.

Hippocrates

~~XXXXXXXXXX~~ truthfully said in addressing his students that, It is not the dust of the school, nor in the works of philosophers that we can learn the art of interrogating nature, and the still more difficult art of waiting her answer, but by being conducted to the abodes of pain. This same instructor said to those entering medical service, "Merit the public esteem by profound knowledge, long experience, consummate integrity, and an

irreproachable life. He who, esteeming all the wretched as equals, as all men are equal in the eyes of the divine Being, early hastens to their assistance at their call, without distinction of persons; speaks to them with mildness, listens to them with attention, bears with their impatience, and inspires them with confidence which is sometimes sufficient to restore them to life; who sensibly feeling for their sufferings, carefully and assiduously studies the cause and progress of their complaints."

It comes to us tonight with increased emphasis that those "whose souls are lighted with wisdom from on high" should go forth as being raised up for such a time as this. So we gladly present ourselves to the wide inviting world as ready to enlist for any service which has awaited our preparation, and we design faithfully to uphold the principles for which our school stands. And in going forth to unite with those already laboring we shall look forward with pleasure to the time when we can welcome others of our school who shall stand with us in the grand calling of the medical missionary, and by our service to the world shall say "Thy saving health among all nations."

MUSIC--Orchestra

Paraphrase--"The Palms" Hildreth

PRESENTATION OF DIPLOMAS Dr. J.H. Kellogg

"By their fruits ye shall know them" is a principle which applies to medical colleges and all institutions of learning, as well as to men and to trees. The American Medical Missionary College comes tonight for the eighth time bringing its fruits, and I am sure I am expressing the feeling of all my colleagues of the faculty who sit upon the platform here, and all those who are here, when I say that we feel in our hearts tonight a just pride in bringing these fruits. The class of 1906 have endeared themselves very greatly to their teachers with whom they have come in daily contact in the class room by their loyalty, by their faithfulness in their work, by the scientific spirit they have shown, and especially by their Christian bearing and their unfailing courtesy as Christian men and women; and since this class first entered the school there has been a special interest in the class. The class has some special characteristics. A large number of the class--a larger number than usual, are men and women of mature years, men and women who have already had large responsibilities of life, and who have, at a comparatively late period in their lives, taken up this course of study, a course of study which requires an extraordinary amount of hard work, a long, protracted course of close mental application; and it has only been a deep conviction of duty that could lead men and women to turn aside from professions which they had already chosen and followed already for some years, and to enter upon a new profession. And I may say that the faculty have during these four years been looking forward with a great deal of interest, thinking, What shall the harvest be when this class comes to fruitage. And now as this class has made its preparation in the school so far as it can, and is going out into the world, I am sure there is no class which has preceded

this one which will be followed with greater interest. Perhaps I may say there is no class the careers of whose members will be followed with so great interest as will be true of this class.

It seemed to me this morning, as I looked the class over at a little special meeting we were holding, that each man and each woman in this class has a mission--a special mission in the world; and it will be a matter of great surprise, and I am sure a bitter disappointment to the members of the faculty, who have watched so closely the progress of each individual member of this class during these four years, if some grand results do not follow the entrance of this class upon the medical profession. I do not mean that the world is going to be turned upside down, but I believe a world of good will be done. It means something when twenty-two missionaries go out into the world and join the little band of medical missionaries who are now at work in foreign fields and in home fields.

The numbers of men and women who have devoted themselves to medical missionary work is comparatively small, very small; astonishingly small when one thinks of the very great need in the world. The number sent out from this country each year, the number who go into the missionary field each year from the United States is scarcely half a dozen. At least Dr. Salmans told me two years ago that the American Medical Missionary College sends out more medical missionaries every year than all the missionary societies and all the other medical schools in the United States. So if you all go out as missionaries, and remain missionaries, and pursue your mission faithfully and loyally, the work of these four years which has been accomplished by this college, with your co-operation, will mean more than the work which is done by other societies in this particular line in the whole United States. So this is, as Dr. Kelly said in the beginning of his ^{exceedingly} interesting and instructive remarks, a momentous occasion. It means something for you. But I trust it means a great deal more for the world.

I have already stated the number of graduates who compose this class is twenty-two. I will read the names:--

Tell Berggren	Roxette Landis
William Everett Bliss	August Harold Larson
Daniel Delos Comstock	Lewis Adolphus Lavanture
Grace Anna DiuGuid	Henry Ritter
William Colby Dunscombe	Wells Allen Ruble
Robert George Edib	George Runck
Virgil Luther Fisher	Minnie Ethelyn Staines
Noratio Norman Greaves	Lena Kellogg Sadler
Charles Avery Hansen	William Samuel Sadler
Charles Wesley Heald	Louie Ethelyn Vandervoort
Lena Leota Holland	Horace Joseph Williams

Representing the Board of Trustees of the American Medical Missionary College, and the Faculty of this College, and by the authority of the State of Illinois, it now becomes my very pleasant duty to confer upon each of these whose names I have read, the degree of Doctor of Medicine, of which these diplomas which I now present to you are the tokens.

(Diplomas presented)

In the old days, the days of Hippocrates, the father of medicine,-- that wonderful man who practiced medicine several centuries before the beginning of the Christian era, the custom was introduced in the medical profession which required every physician who received instruction in medicine and was admitted to the profession, on his admission into the profession to take a very solemn oath, which has been since known as the Hippocratic Oath. When I graduated from Belleview Medical College, with one hundred and ninety-nine others, we were all asked to raise our hands and swear this solemn oath. We do not ask these young men and women to take the Hippocratic Oath, but in order that this audience may know that these young men and women understand it, and what they pledge their lives to, I will ask them to stand while I read in their presence and yours this missionary physician's

pledge:

"Realizing the serious nature of the duties and the grave character of the responsibilities of the missionary physician, and especially appreciating the solemn obligations of the missionary physician, I hereby solemnly pledge myself, by the help of God, faithfully to perform the duties of my calling, sacredly to regard its obligations and responsibilities, conscientiously to teach and practice the principles taught me by my instructors, to keep inviolate the professional confidences which may be imposed in me by those under my care, and to labor earnestly and truly for the relief of human suffering and the amelioration of human woe, and especially for the moral and physical uplifting of those of my fellow mortals who may be in need of my assistance, wherever duty may call me to labor."

I ask all of you who are willing to take this pledge here in the presence of this large audience, and of the faculty, your teachers, to kindly raise your hands. I am glad to see that every hand is raised. Thank you.

Now I think it will not be out of place if I ask you to propose to give a vote of thanks to Dr. ~~Xixix~~ Howard Kelly for taking the pains and being at the trouble to come this long distance to give this most interesting, instructive, and inspiring address to which we have listened tonight. I am sure it will be a pleasure to you to do this.

C.A. Hansen: Mr. Chairman, I would move a vote of thanks to the Doctor for his excellent address and the good lessons we have all listened to tonight.

R.G.Edib: Mr. Chairman, I second the motion.

J.H.Kellogg: All who are in favor of this motion, kindly rise.

(The entire audience arose) The motion is carried unanimously.

The Rev. Taber will now pronounce the benediction.

Rev. B. Frank Taber:

May the grace of our Lord Jesus Christ, and the love of God
our Father, and the communion of the Holy Spirit our Guide and Comforter,
abide with us all now and forever more. Amen.

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v--m 6/27'06 (5)

MEDICAL MISSIONARY RALLY

In Connection With

Twelfth Annual Opening of the American Medical Missionary College

Lecture by Dr. Frank A. Keller, at the Tabernacle, Battle Creek, Michigan,
Tuesday, September 18, 1906. 7.45 P.M.

Introduction by Dr. Kellogg:

Dr. J.H. Kellogg: Eleven years ago the American Medical Missionary College was organized for the purpose of aiding the great missionary movement in which nearly all Christian churches in the world are at the present time engaged. There have been trained in this College one hundred and fifty who have gone out as graduates, and of this number some twenty-nine or thirty, I believe, are in the foreign field at the present time, and others are making preparations to go.

We are now just opening the twelfth session, and we desire at the very outset to see the tide of missionary enthusiasm raised to a point that will carry it clear through the whole year. I think this year we are going to have the most successful year in the history of the College. Our attendance will not be quite so large as in previous years, but I think **that** every man and every woman who is in the College this year will be a real missionary, and will have before him no other purpose than to go out into the regions beyond and to help carry the gospel to those who are sitting in darkness. And to aid us in reaching this point of missionary earnestness and enthusiasm we have invited a number of missionary pioneers, earnest missionary physicians, and others, to come here, and we are going to spend a few days at the beginning of our school in devoting ourselves wholly to

a study of missions and missionary work, and we believe the Lord will bless us abundantly in doing so.

We are especially favored tonight in having with us one who has had a most remarkable -- I might say a thrilling experience in the mission field,--Dr. Frank Keller, for some years traveling secretary of the Student Volunteer Movement, who afterwards studied medicine so as to prepare himself for the foreign field. He went to one of the most interesting fields in the world, under the auspices of the China Inland Mission.

When J. Hudson Taylor went to China fifty-three years ago he found at that time only three hundred Christian Chinamen in the Chinese Empire in China proper. Only three hundred natives in all the Chinese speaking countries of the world. At the present time there are many more, probably more than one hundred thousand; and of the several thousand missionaries who are in the field nearly one-fourth, about one-fourth are engaged under the China Inland Mission,--an undenominational^{al} or rather an interdenominational missionary association which is carrying on its work as a work of faith without the financial support which some associations have. The missionaries who go out under this Board go without any stated salary, without any absolute promise of support. They go only with the expectation of receiving such support as Providence may send them thru their boards at home, and the boards at home are wholly dependent on what may be sent to them. There is no stated salary, no stated support. And it was under this auspices that Dr. Keller went out some years ago, and has by his efforts, the Lord helping him, opened one of the most difficult fields that has ever been opened, and has established, organized, and carried to a state of very advanced development, remarkable development, one of the most wonderful missionary works that has ever been organized in any foreign field, in the Province of Hunan, a Province which had for many years remained closed to the whole united force of all the missionary organizations in the world. They had not been able to enter Hunan.

This was a field so important and so wonderful that Dr. Taylor said he could die content if he could only see Hunan opened. He saw Hunan opened, and died, and Dr. Keller will tell you something of the death, you might say almost tragic death, really the wonderful apostolic death of this wonderful man, who is one of the most remarkable missionaries who has lived in modern times.

I will not occupy more of your time, but you can listen to Dr. Keller. We also have with us Dr. Baright, who will say something after Dr. Keller has finished.

Dr. Frank Keller: Many people wonder just what a mission compound is like, so I have drawn a little plan of our mission compound which the Doctor has just spoken about, located in this city of Chang-sha, in the province of Hunan. Dr. Kellogg has been telling you about the forming of the work there, and this is the mission compound that is there. These heavy black lines represent brick walls. This is a Chinese house almost just as we bought it. This building is on College Street, as we call it, because just beyond there is a large Chinese examination hall. This is a street chapel. Here is the front entrance. And if you just notice the details of this diagram you will see something of the work that is carried on there. This chapel seats about three hundred people. Here is the boys' school and here is the girls' school. Here is the book store, where we sell papers and other literature. And here is the main entrance. These places with crosses are open courts, all of them paved with limestone except those which are sodded with grass. There are really five buildings here, and they run from street to street. Going in at the main entrance, going across the court yard you come to the reading room, where we have daily, weekly, and monthly literature, both religious and secular, and the students of the city, which, by the way, is the capitol city of that great province, a city of hundreds of thousands of people, come in freely to this reading room. There we have an evangelist

who enters into conversation with these men. Here is a guest hall, where our men guests are entertained, and there another evangelist has his study, so that he can come in contact with these men frequently. This is a little prayer-meeting room. We used it in the beginning of our work for morning meetings and prayer meetings. It seats about sixty. I am glad to say we have been driven out of that room to our regular church for morning services and for weekly prayer-meetings. This church seats about three hundred people. This is our church proper. There is Mr. Hanson's office, my colleague, and here is my own office.

At our church services on Sunday twice we ^{invite} ~~satisfy~~ those who are interested and want to ask questions, who have not fully understood the preaching, to come to one of the guest halls -- the men to this one, and the women to this one. If they want to talk to the pastor privately then they go into this guest hall, and we sometimes talk to them anywhere from one to two or three hours about what they have heard, answering their questions and seeking personally to help them to a knowledge of the Lord Jesus Christ.

Here is another court yard. And here is our home. Here is our sitting room, our staircase, and our dining room and pantry. We get our light from the front and back, from the various court yards. And here is our evangelists house, a house that we repaired to make it just as good as our own house, and our Chinese evangelist and his wife, or one of them at least, lives right there, so that we are all together, so that we are right in with the work, with the people, living with them day by day.

Now before I give a little account of our work Mrs. Keller and I will sing for you a couple of verses of a hymn in Chinese, which I think perhaps you will be interested in hearing. I will say a word about the hymn before we sing it. Most all the hymns we use are translated --hymns that we use here at home. We will sing one of these hymns for you so you can see if

you recognize it. But the first hymn we are going to sing is not a translated hymn, but a hymn both the words and music of which were written by a Chinese Christian, -- a man who just a few years ago was an opium smoker; was a slave to that awful drug, opium. He was led to the Lord Jesus Christ and he became a powerful evangelist. He really transformed a large part of that province of Shan-si, and was mightily used of God. The whole spirit of the hymn you will recognize as Chinese. The words and music are Chinese, and it has the Chinese swing to it. While you won't understand the words, I think you will enter into the spirit of the hymn. It was written by Pastor Hsi, one of the great Chinese Christians. I will translate a couple of lines of this third verse, so that you may know a little more about the sort of hymn it is.

"The heavenly road must be walked with carefulness,

The Lord is leading on.

Difficulties come round about you on the heavenly road,

But when you are bound by trials, and when difficulties weigh
upon your heart,

Remember that when the gold is in the furnace the Goldsmith
is watching it most carefully.

The Lord is leading on."

--"When the gold is in the furnace the Goldsmith is watching it most carefully: the Lord is leading on." And, dear friends, that hymn, with the beautiful Christian spirit, was written by a Chinese Christian who, just a few years ago, a few tens of years ago, was an atheist; not only a heathen, but an opium slave, bound down by that awful curse. But Jesus Christ saved him. And there are millions more in China who have not yet heard of Jesus, and there is no one there to tell them about Jesus. And Jesus can save them just as he saved this man if only some one would go and tell them and live before them this same Jesus Christ.

Before speaking of the work that God has done through that wonderful man, J. Hudson Taylor, I want to read a couple of verses that were great favorites of his,--verses that he rested on and trusted in, verses from the thirty-seventh Psalm -- fourth and fifth: "Delight thyself also in Jehovah, and he will give thee the desires of thy heart." I wonder ^{how many} of us have grasped the sweetness and the richness and the clearness of that verse -- a recipe for getting the desires of our hearts. Oh, how many desires there are in the hearts here tonight, how many longings! A great many people think that Dr. Kellogg delights himself in cereals of various kinds, in hydrotherapy, and such things as that, but I believe that the reason the great Sanitarium stands up there tonight is because beyond, and above, and beneath any delight in professionalism is the delight in Jehovah that has been the inspiration of Dr. Kellogg's work here in Battle Creek and throughout the world. "Delight thyself in Jehovah," fellow-men and women, "and he will give thee the desires of thy heart. I hope to prove it tonight in the case of this man, Hudson Taylor, in a wonderful way. "Commit thy way unto Jehovah; trust also in him, and he will bring it to pass." Things that we can not bring to pass Jehovah can bring to pass. Have we some way that is his way, and we find ourselves too weak and unable to bring it to pass? -- "Commit thy way unto Jehovah; trust also in him, and he will bring it to pass.

Dr. Kellogg told us what Mr. Taylor found in China fifty-three years ago. Had he gone to China one hundred years ago he would not have found one single Christian. Ninety-nine years ago Robert Morrison went there and settled in the city of Canton. He lived there secretly for a time, learning the language, and not letting it be known that he was a missionary. He was supposed to be there for commercial reasons, or he could not have stayed there at all. After he had been there seven long years he saw the first Christian convert. Seven more years passed and he ordained the first evangelist

to help him in his work. In 1823, after he went there in 1807, Robert Morrison had the joy of printing on Chinese soil the whole Bible, which he by daily diligent work had translated into the Chinese language, and he printed it there in China. In 1834 Robert Morrison died, and then in China there were two other missionaries and three Christians in the whole country. That was in 1834, nearly seventy years ago. Tonight, dear friends, in the Empire of China, there are 3,100 missionaries. But let me tell you, dear friends, there are 1,553 great walled cities in China. These walled cities we might possibly compare to our county seats here in America. Divide up China that way, eighteen provinces and 1,400 millions of people into 1,553 counties, and the center of each of these counties is a county-seat which is a walled city; and this walled city is the seat of government of this great county, far larger than any of our counties, as you can imagine by just looking at this province of Hunan, with an area of twice that of Pennsylvania,--83,000 square miles; and packed in that area twice the size of Pennsylvania over 22,000,000 of people, -- one-fourth of the population of the United States packed into that one single province of Hunan. Multiply that by eighteen and you will get an idea of that empire.

In the Empire of China, then, are these 1,553 walled cities. But, dear friends, the missionaries that have gone there, the 3,000 missionaries, are divided up among about 360 of these walled cities and in a few towns and villages. But that the fact may burn itself into the hearts of some of these young people here, there are in China tonight over a thousand walled cities where as yet there is not one single messenger of the cross of Jesus Christ. Will you remember this. A thousand and one hundred odd walled cities of China, encompassing thousands of towns and villages! As we speak of what God has done through one man in that great Empire, may He not call out some more from here tonight to do a similar work, resting in Him, and delighting in Him.

Passing on to 1842 came that great opium war in China, of which many of us have read,--that awful war between England and China by which India opium was forced upon China. As a result of this war the first treaty courts were opened in 1842 -- Canton, Hong Kong, Su-Chau, Ning-po, Shanghai; and so for the first time it was legal for foreigners, that is, for Europeans and Americans, to live in China. And when I say "foreigners" you will recognize that I am speaking as a Chinaman tonight. I speak of the Americans, the English, and the Euroepans, etc, as foreigners. In 1842, then, for the first time it was legal for them to live in that great country, and then only in five cities.

In 1857 came another war, the bombardment of Canton, when for a day and a night the British fleet bombarded that city, mowing down thousands of innocent men, women, and children, until their blood flowed down the streets of Canton in a very stream. Because the Chinese had pulled down a British flag from a vessel which they supposed to be a pirate vessel, the British fleet drew up there and perpetrated that crime, so that even the London newspaper said a more horrible and revolting crime was never perpetrated in the worst ages of barbaric darkness. Dear Friends, we raise our hands and are horrified when we hear of a few missionaries being massacred, but we forget what a Christian nation did to China only fifty years ago. And when we hear of these things, when we hear of such things as the Boxer troubles, those people who in the depths of their hearts honestly believe that the missionaries come out there as spies to spy out the land, and that we will be followed by our countrymen to sieze their land and take their homes from them, can we blame them for rising up now and then? And when they do rise up and sin in their ignorance to save their land and to keep the foreigners from wresting it from them, instead of condemning them, let us pray for them, and let us condemn ourselves for not having gone to them in larger numbers and with greater love to tell them of Jesus. But, horrible as this crime was,

it resulted in another treaty which accomplished great things for China, because God maketh "even the wrath of man to praise him." Other treaty courts were opened and agreements were made with China by the treaty Tientsieu, which was ratified in 1860, by which foreigners could travel all over the Chinese Empire by means of passport; and for the first time, in 1860, -- only forty years ago, you see we are getting down pretty near to the present,-- in 1860 for the first time ambassadors from foreign countries were allowed to reside at Peking.

We need to look at a few of these historical facts in order to realize what God has wrought in China during the last forty or fifty years.

Eighteen hundred and sixty was another striking date. In 1853 a rather remarkable young man had gone to China,--a young man whose father had longed to be a missionary to China, but was unable to go, and he had brought up a son who might be a missionary. That son was born, and was a weak child, and had infidel views -- very poor promise of a missionary in that boy. But as he grew to be fifteen or sixteen years of age his mother, who had been praying for him right along, was one day sixty miles from home visiting some friends. She says, "Now that I have no household cares, I am going into my room and lock my door, and stay there on my knees until I have the assurance that my boy is saved." And so she did. She stayed there on her knees praying to God until she arose from her knees praising Him for the salvation of her boy. And what was happening at home? --The boy had a holiday that day, and he went to his father's study to find something to read. He could not find anything but a tract lying on the table. He picked it up and thought he would read it until he got to the moral, and skip the moral; but before he got to the moral he came to one sentence, "the finished work of Christ," which convicted him, led him to Jesus. And that very day his mother was praying off there sixty miles away. And he said in after years, "Is it any wonder that I believe in the power of prayer?"

When that boy was once converted he did an exceedingly wise thing. He went at once to God to find out what God wanted him to do with that life of his. Oh, dear friends, dear young friends starting out in life -- as I see these uniforms here tonight, as I saw these young women march in, as I heard of this medical school starting, I wonder^{ed} how many of these young people in starting their professional training had first knelt down before God and learned from Almighty God what was the thing he wanted them to do with their lives; for only as we know what God wants us to do, and only as we do the thing he wants us to do can our lives amount to that on this earth; and so long as we do walk along the paths that God points out to us, just so long, dear friends, while walking in His strength, will our lives be successful in the very highest sense of the word.

God made it clear to Hudson Taylor that he should go to China as a missionary. He at once began medical studies, for he thought that was the best way for a man to go out -- equipped as a medical missionary. He began to train himself in other ways. He slept on a hard bed, ate very ordinary food, denied himself all luxuries, and began trying his faith in various ways. I wish I could tell you some of his experiences at home and on the way out. He started~~d~~ for China in 1853. He never knew until after he came back that his parents had consecrated him for God's service to China. They never mentioned it to him. They had made the consecration to God. They were able to trust God to bring that thing to pass in their son's life.

He got to China in 1854. China was in great troubles in those days. It was just about the time of the bombardment of Canton, and there were other troubles there. A part of China has risen in the Tia-ping rebellion. He went at once to learning the language. He hadn't been in China long before he felt led to put on the Chinese dress; and that is one of the features of the China Inland Mission which was afterward founded -- wearing the Chinese dress. A few years afterward he began to be greatly troubled, as he read that

verse in Romans "Owe no man anything," and he realized that his Society was frequently borrowing money to send him out his salary, and he thought if it was wrong for an individual Christian to be in debt, it was more wrong for a church and a religious society to be in debt, and he felt that to borrow money to carry on God's work was really an unnecessary thing to do; that if God wanted the work done he could provide the means for carrying it out. So after much prayer he and a colleague decided to resign from the Society that had sent them out,--the Chinese Evangelization Society of London. So they wrote home and said they would be willing to send reports as usual, but that they could not receive any funds in the future. Hudson Taylor did not do that as a fanatic. He had been in China two or more years, had learned the language, and he was a physician, and he made up his mind to this thing, "If God wants me to work with my hands, as Paul did, I will do enough work to furnish myself with the bare necessities of life for just the simplest kind of living, and then devote all the rest of the time to preaching the gospel. Or if He sees fit to send me money enough apart from my own labors, so that I can devote all my time to preaching the gospel, that is the thing I will rejoice in doing."

The day came when they had nothing more to eat. They had breakfast but had nothing for dinner. They looked in their cupboard and found enough for each of them a cup of cocoa. They had this, then they got down on their knees to pray. And, dear friends, while they were there on their knees praying a letter came in from England, two weeks earlier than it was expected,-- a letter from a friend of Mr. Taylor's, who knew nothing of his resolve, and the letter contained a draft for sufficient funds for all their ~~present~~ present needs, and provided for Mr. Taylor's marriage which was to occur just fourteen days from that time, and to supply them abundantly. Their little prayer meeting for funds was turned into a praise meeting for supplies. Not only that, but it was Saturday, the day when they fell short,

and the man that usually cashed their drafts generally needed about a week to furnish them the money, so they thought there was no show of getting any money that day. But they went down to his office, and he said "I will let you have some at once, and give you the balance next week, if that will do." So immediately on that Saturday afternoon, when their supplies were all out, he furnished them with an abundance to meet all their needs. So that strengthened Mr. Taylor's faith, and as he saw the needs there he began to pray for more workers, and in answer to his prayers two or three other men came out trusting in God to supply their needs.

In 1860, this year when by new treaties China seemed to be open to the gospel, Mr. Taylor became seriously ill and had to go home to England. The doctors told him he would never be able to return to China again. An awful blow it was to him,--just when China seemed to be ready for his work and he had the language, then that he must go back to England! After he got back to England he began to understand why, because there in his studies he began working on a translation of some scriptures into Chinese and revised the translations that had been made, and he hung a map of China in his study and daily prayed for China. He began to see the needs of all these eighteen provinces in the light of one who had seen only that one single province, and God began to lay the burden of the eighteen provinces of China on Mr. Taylor's heart. That was in 1860, when the whole of inland China was still unevangelized,--not a single missionary in the inland provinces and only a few along the coast. The more Mr. Taylor prayed the more he felt that the burden was being laid upon him. He went to all the existing missionary societies and pled with them to send out missionaries into the inland provinces of China. They said they could not do it. They said the churches were doing all that they could do. Then Mr. Taylor felt that God had already proven that in answer to prayer he would send out men, and in answer to prayer he would also furnish means for their support, and why not pray for men,

why not pray for means, even though the church would not send them out. If God sent the men he would send the money to support them. Mr. Taylor was sure of this. He was convinced that there must be a ~~new~~ new agency in China, where men could go out and just trust in God to supply their needs independent of church organization, and preach the gospel to those who had ~~not~~ not heard it. But Mr. Taylor's faith was not yet strong enough to help these men. He had faith enough that God would supply all his needs, he had faith enough that God would supply all their needs, but, just as he said himself, he didn't have the faith to trust God to keep their faith strong. He was afraid some of these men might go out to China, get discouraged, lose their faith in God and that they would blame him, and he was not ready to shoulder that burden. He got weaker and weaker, and at last he became so ill he could not work any longer, and a friend invited him down to Brighton, to the seashore. He stayed there a few days, and one Sunday as the people were going to church, as he saw them passing him at that seaside resort going to church, and every time the church bell rang -- those sounds that are so sweet in the homeland, every clang of the clapper of the church bell went to his heart and cut it like a knife, until at last he knelt down there on the sands. He read in his Bible and prayed, and there yielded himself to God for the leadership of this new agency that he knew must be formed. And he prayed that day for twenty-four willing skillful laborers for China. That was July 25, 1865, and on that day the China Inland Mission was founded.

Shortly after he returned from Brighton his wife said to him, "Why, Brighton has done you a world of good," and he said, "So it has." His health was very quickly restored. In answer to prayer God gave these men. He prayed for two for each of the inland provinces,-- two for Mangolia, two for Manchuria, two for the outlying dependencies. God gave the missionaries, and in about a year, including the few who had already gone out, he had the full number that he prayed for. Then came the matter of funds. ~~The people began~~

The people began giving a little. Dr. Kellogg has already told you that these missionaries went out without salary. I want to explain just why. Because this mission is not supported or backed up by any church, or by any church officials or men, or any kind of promise of salary. And in order that the churches might not say that this new organization was drawing from its funds, or even drawing from its men, one of the platforms of this newly founded mission was that no public appeal should ever be made for either men or money; that no collections should ever be taken up in any of its meetings, that no men should ever be asked for anything to support it, but that its needs should be made known to God alone, and that God should be trusted to supply its needs. Mr. Taylor believed in speaking in churches as God opened the doors, and telling them about the needs of China, and then in leaving those men and women who had heard the message, letting God deal with them as to what they were to do for China,--whether to offer their lives or whether to offer their means.

As the party had gotten together and had their preliminary training and were ready to go to China, funds were necessary to send them out. An urgent prayer was made for about a month, and within a month's time money was sent in to send out this little party of missionaries, and on the 26th day of May, 1866, that party of missionaries sailed for China. They landed here in these different provinces, and began to work in that city of Hang-chau. At that time, in 1866, there were just fifteen mission stations in China, and those just along the sea coast -- in 1866, forty years ago. In 1869, after these missionaries had gotten a little of the language, they opened several of the interior provinces. In 1874 another province, In 1875 the province of Honan was opened and work was begun in Honan. That was in 1875. But in 1895, twenty years later, this province of Hunan was still unopened, in spite of the fact that Adam Dorword began work there in 1875 and worked there for eight long years, and afterwards laid down his life. By opening a province

I mean to get a permanent residence made and a permanent mission established in the province. Adam Dorword during these eight years was not allowed to stay more than six months in any one place. He could stay as long as that in one place, and then he was driven out. He went to and fro up and down that province telling of Jesus Christ and the love of God, but never able to get a permanent footing there.

In 1876 Shan-si and Kiang-su were opened by the China Inland Mission. In 1877 three others were opened. Then, eleven years after, it was found ~~that~~ that all inland China that had not before been evangelized, with the exception of Hunan and King-si, were opened by the missionaries of this single mission, and the mission had grown. About that time its membership numbered something over seventy, and these seventy men in China prayed to God for an increase of their forces of seventy more within the next three years. The Lord answered their prayers. That little force of missionaries was just doubled in that three years. Knowing that they would need a large increase of funds a little band of missionaries gathered up there in Che-foo for a day of prayer and fasting, and asked God that he would grant them fifteen thousand dollars for these new missionaries that were going out. And the very next day, dear friends, in London, England, one single donor handed into the office of the mission three thousand pounds -- the exact amount that had been prayed for by that little band.

In 1886 the missionary forces had grown much larger, and they prayed for one hundred missionaries in a single year, instead of seventy in three years, and God granted the one hundred in a single year. Previous to that their income had been about a thousand pounds a year for a few years. Knowing that a hundred^{new} missionaries made a large increase, and judging by what God had been sending year after year, knowing from that what he would have been pleased to give to each missionary, what it was necessary for each

missionary to have to carry on his work, they decided that with this increased hundred they knew they were going to get they ought also to have ten thousand pounds -- thirty thousand dollars, in addition. They prayed to God that during the next year they might have an increase in income of ten thousand pounds, and God gave them just eleven thousand and a few hundred pounds increase in income.

So I could go on telling you hundreds of instances that I can not stop to tell, but I can just tell you this, dear friends, that tonight our mission numbers 858 missionaries, that this one mission alone has during its forty years since its founding back there on the shores of Brighton had engaged in its work 858 missionaries. As the treasurer has been unable to send out the funds for missionaries needed to carry on the work, God has always supplied the needs in answer to prayer. And the equipment God has given to that mission in China is simply wonderful,-- the magnificent schools children of the for the ~~xxxxxxx~~ missionaries, hospitals, training schools for the young missionaries, the boys' department, the receiving homes. It is simply wonderful the way God has supplied and provided for that mission, and all in answer to the prayers of his children who trusted him.

About this time I speak of, in 1877, when all these inland provinces had been opened, Mr. Taylor made that remark that Dr. Kellogg has already mentioned -- "If only I could see Hunan opened I would feel that my life work was done." Ten more years passed by, and still Hunan was unopened. We come to 1897. Hunan is still unopened, although missionaries were knocking at its doors. It was called the great anti-foreign province of China, the province of which Williams says "The best clothed, the best housed, the best fed people of China are in that province of Hunan," that province which has given to China the bulk of her statesmen to her service,--filled with twenty millions of people, who still closed their doors to the gospel of Jesus Christ. About that time God spoke to me with reference to that province.

About that time I was ready to go out. God had called me to foreign mission work some years before, and as I prayed about the matter a distinct impression of China was made upon me, and praying still more about it God clearly pointed out to me the province of Hunan, and the Eastern part of it. I offered myself to the China Inland Mission for this province in spite of the calls made for other parts. They said to me that Hunan was closed, and not knowing what kind of a fellow I might be -- thought perhaps I might be very stubborn, they said, "If you can not get into Hunan, you will be willing to work somewhere else, will you not?" I said I did not think there was any doubt about it. God had given me the assurance that the time had come to open that province. So in 1897 I sailed for China. In 1898, after getting a little of the language God, whose ways are wonderful, beyond our comprehension, had sent down from this province of Shan-si a year previous, two Chinese evangelists who had been sent down by the Chinese church, a church that had been founded by this pastor Hsi, whose hymn we sang tonight, and that Chinese church, hearing that the foreigners could not get into Hunan, decided that the Chinese were going to try to get in. They sent two Chinese down there just a year a head of the meeting, and they went down over the same route that God had led us here in America to decide that we would go by, and we decided to try to get in here from the East. These men came down from Shan-si by the same route; and just at the time when I had enough of the language learned so that I dared to venture in there alone one of these men sent word over to the city where I was living, saying, "Can you send us a foreign missionary here at once to help us in the work. We have a house, and we think they are going to drive us out. If we had a foreigner here we think we could hold the fort." So God fulfilled the assurance he had given me here in this land, and permitted me to go into that Province of Hunan, into a little city there. But a few months afterward I was driven out by a riot. I went back and got nicely settled there, then

came the Boxer troubles, when we were all driven to the coast. After the Boxer troubles our acting director said, "Dr. Keller, I believe I would go right back there, right up to the Capitol of Hunan, the city of Chang-sha. That was in 1901. So after the Boxer troubles in 1901 I came up the Yang-tsi river several hundred miles, then up the Siang river, to the capitol of Hunan, the city of Chang-sha.

Mr. Taylor had been ill for some little time. We got into that city, and God gave us a wonderful opening there. I may afterwards, in about five minutes, be able to tell you about it. God led men to himself in that city, and we founded a little church there. And as soon as we got into that city -- remember it was the capitol of the province, with two millions of people -- other missionary societies began to pour into the city until there were eight different missionary societies there. Chang-sha was the head of the steam navigation, and there was also a telegraph there, and mail facilities, and in order to work out in other parts of that province the missionary societies had to come to this central city, and here was the center from which to work out, of course. That explains why so many missionary societies are crowded into this one city, when so many cities are without missionaries.

I pass on until two years ago, - A year and a half ago, in 1905 . Mr. Taylor had been ill for four years in Switzerland. Six months before his wife had been taken from him. He was left without her who had been his support for many years, and he seemed to have a new lease of strength, and he said to his son, Dr. Howard Taylor, "Howard, I want to go to China once more." His son tried to persuade him not to. He said, "All right, Howard, you don't need to go with me, but I am going." Howard decided to go with him, and they started for China. As soon as I heard of it we were sure he was coming down to Chang-sha. He went up into Honan to see the

work his son had started there several years ago, then, as we expected, he came down to the city of Chang-sha. They reached Chang-sha on the first of June, 1905, just a little over a year ago, one Thursday noon. On Friday we took Mr. Taylor around that great city, said to be the second in size in China, a beautiful and magnificent city, with its broad streets, fine buildings beautifully ornamented -- one of the cleanest cities in that great Empire. We took Mr. Taylor up on the city wall, then up two flights of stone stairs to the tower on top of the wall; and as he stood up on that tower and looked over that great city, he said in his feeble, but measured tones, "O how good God is to me!" It seemed as though he would never come down from that place on the tower. At last we came home. The next day was Saturday. In the morning he spoke to our Chinese Christians, -- spoke in English and I interpreting for him, because the dialect was another dialect from that used there. Then in the afternoon we gave a reception for him in the Capitol of Hunan.

I have told you how these missionary societies have flocked in there. There were over thirty missionaries and their friends gathered^{ed} to welcome Hudson Taylor to the Capitol of the Province of Hunan. Mr. Taylor sat just here where this mark is, and this line of missionaries gathered around him with little tea tables spread about. They all gathered about this great leader of this faith mission of 800 odd missionaries who had been there for all those years, and there he sat in his feebleness, his gray beard hanging down on his breast, with these missionaries gathered around him. We wanted him to come down after half an hour, but he insisted on staying for the whole two hours of the reception. Then after the people went away he felt too weary to go up to supper, and went upstairs to his room to rest while we had supper. Then he came down stairs again, looked all over the compound, looked at the buildings, got one of those Chinese boys whom he loved so well to take him back to his room. After supper his son and daughter went up to

him -- Dr. and Mrs. Howard Taylor. He lay down on the bed. He had a letter from his daughter at home and was talking with Dr. and Mrs. Howard Taylor about the letter. Dr. Taylor came down to see me, possibly about quarter past eight to show me something about some business or other to be postponed over Sunday, because he did not want to travel on the Sabbath day. He had been down to see about getting the baggage sent on, so Dr. Howard Taylor came down and asked me if the arrangements were ready, and while he was there Mrs. Taylor stepped to the door and called down the stair hall, "Will you come right up?" He ran upstairs, and before he had gotten there she said to me, "Dr. Keller, will you come too?" When I got there I found Mr. Taylor's eyes closed. He was breathing with considerable difficulty. Dr. Taylor asked me to help him and we picked him up, drew him up over the head of the bed, and I let his head rest in my hands this way, while Dr. Howard Taylor tried artificial respiration a couple of times. But he saw it was useless. Mr. Taylor just breathed quickly once or twice, and passed into the presence of the King.

Nearly thirty years before he had said, "If only I could see Hunan opened I should feel that my lifework was done" -- "Delight thyself in Jehovah, and he will give thee the desires of thy heart." Hudson Taylor saw Hunan opened after forty years of prayer and loving sacrifice. His life work was done, and God called him home to himself, to rejoice in his presence.

I will just say a few words with reference to the opening of that city of Chang-sha. Six months before I got there the business men of the city had signed an agreement that if any one ever rented a house to a foreigner that his business would be confiscated, and he would never be allowed to go into business again. In the 21st chapter of Proverbs it says "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." And so God worked upon the hearts of these business men and officials. Six months after they made that

agreement we landed in that city on Saturday noon. We were led to call on one of the prominent officials -- a very unusual thing for missionaries to do. We were advised to do it by the Chinese, who took great interest in us. We made the call on this official, and to our amazement he said, "We welcome you to our city. What can we do for you? We will help you rent or buy property,--whatever you want." I said to him, "We don't want to buy anything just at present. Tomorrow is Sunday, a day of rest, and we will be ready to look around after Sunday." "Well," he said, "Where are you going to spend your time in the meantime." We replied "We will go to an inn." "Oh no," he said, "they are too dirty. The people who come from your clean homes must not go to one of these dirty inns. I have a house that I will loan to you in the meantime," and he sent us to the house. We found out afterward that he ordered it from another official. And he sent us lamps from his own official residence, and sent two soldiers out to buy a stove for us, and fuel, and produce, and by Saturday night we were all ready for light house-keeping on Sunday. On Sunday he kindly left us to ourselves, but Monday morning he sent around two officers who said that they had found some houses, and would we look at them. They found one which suited us, we moved in on Tuesday, and Wednesday morning we began evangelistic services in this house -- so wonderfully had God heard the prayers of Hudson Taylor and those other dear friends who had been praying for Hunan for years. We found the door already opened.

I want to say a word regarding the province of Hunan. At the same time I got in there from the East two Christian Chinese also got in at the West of the province. So I do want to correct that statement that I opened this hard province. I did not. God opened it anyway. And he sent some other missionaries and let them get in the West at the same time he sent me to get in on the East. So the honors are divided, but all glory to Him.

The second morning after we opened preaching services a man came in.

Dr. Paulson has seen some of the same kind of things in Chicago. He was ragged, dirty, and filthy, a drunkard -- something you rarely see in China. The man had something in his face which showed that he had been a man of refinement. Mr. Li, a Chinese evangelist who had gone with me, said afterward, "That man is not here for any good. He is a rascal." He came the second morning, and we had ^{about} a talk ~~to~~ him again, and I said to Mr. Li, "Dear me, if that fellow keeps coming to these meetings he will ruin our work." Think of a missionary going away out from America to China, and a Chinese evangelist giving up all his life to preaching the gospel to those people, and wishing that the poor and sickly would stay away! We confess this to our shame. The man came again the third morning, and again the fourth morning. After the meeting was over Mr. Li had gone to his study, and I saw the poor fellow sitting there alone. Instead of our going to him and putting our arms around him, finally he got up, plucked up courage, and went to Mr. Li's door. "Mr. Li," he says, "I want to ask you a favor." I said, "Now we will find what this man is here for." He said, "Mr. Li, I want to ask you to pray for me." You can imagine how I felt. Just think of that poor man. And Mr. Li talked with him and asked him how he came to believe in prayer. He said "I have come to believe in the power of prayer." Mr. Li prayed with him, wrote out a little prayer for him, and sent him home to pray at home. He came morning after morning. Just a few meetings after that I was speaking that morning on the third chapter of John, on the new birth, and after the meeting was over, he said "O now I understand the dream I had last night." He said, "As I was dreaming a man all in white clothing came into the room, woke me from my sleep, and said I must change my name." That is a common thing for a Chinese to do,--to change their Christian name. They frequently have a name given to them by a friend. He said "This man in white raiment told me to change my name to Fu-seng," and "Fu-seng" means born again. If that man had been telling a falsehood

he would certainly have said "Shan-seng," because "Shan-seng" were the characters in the text I had read. He changed his name to Lu Fu-seng. He had only heard the gospel two weeks, but he was born again. God has proven how he was born again. Some time later he was called to be an evangelist for another mission. He has gone off to another city that at that time had not heard the gospel, and God has used him. Remember I went to Chang-sha only in 1901, five years ago, yet God has used that man away off in another city, serving another mission, to build up a church there and lead a number of his fellowmen to the Lord Jesus Christ. Just to tell you how that man grew in grace, after a couple of weeks more I gave him a copy of Bunyan's Pilgrim Progress to read, and soon after he was taken ill and did not come around for several days. When he came I said "Mr. Lu, have you been reading that book?" "No," he said, "I have not, Pastor Keller." I said, "I am very sorry. Why haven't you been reading it. It is such a good book, it will help you." He said, "I will tell you just why. I was so awful sick, had no strength, and could not do anything but read in my New Testament all the time." And just one month before, dear friends, he did not even know there was such a thing as a New Testament -- so thoroughly was he born again, so thoroughly had the Holy Spirit taken possession of that life.

I wish I could go on here for an hour and tell you how God led one after another to himself in that city of Chang-sha. But let me tell you this, when I came away from there that little church that didn't exist when I went there four years before, when I came away that little church numbered a membership of sixty precious souls; and God has called out from that little church evangelists, Bible women, and teachers to go to the different cities in China and work with several different missions to the number of twenty. Oh, dear friends, just think of it! Not only sixty Christians there, but let me tell you of three of the churches that have been founded by some of these young men,--the effort and work of three of these evangelists. We have

gotten letters since we came home here from these evangelists telling of their churches composed of people whom these men, who were heathen just a few years ago, had preached to and had led to Jesus; that these ~~xx~~ churches there in the heart of heathendom have gotten together and chosen men from their own number, and had raised the money and had hired chapels in other parts that were not being evangelized, and had sent out evangelists from their churches and supporting them to preach the gospel of Jesus Christ there in that heathen land. Can you imagine possibly ~~the~~^a life of opportunity, ~~the~~^a life of privilege to compare with that in joy and in fruitfulness? Can you imagine the feeling of my heart when I got the last letter just a little while ago from the third of these evangelists telling me of his church -- a church that God had used him to plant, of his church having in their turn sent out an evangelist to the heathen in another section. Oh how can I begin to tell you the joy that was in my heart!

Now, dear friends, just tack on to this that awful fact that I told you at the beginning, that there are a thousand and one hundred odd walled cities in China without a single missionary, to say nothing of thousands of towns and villages -- the four hundred millions of China crying to you tonight, Come over and help us.

Now Mrs. Keller and I are going to sing to you once more, and I think you will recognize the hymn. This is one which has been translated, and if you recognize the verse we sing in Chinese, we will all join in English with the chorus. Let us sing it with our hearts as well as our voices. (Singing "Rescue the Perishing.")

Dr. J.H. Kellogg: I am sure we have all been enthused and inspired by what we have heard tonight. I trust the impression which has been made upon our hearts will not be a temporary one, but that it will be lasting. I am sure a great many here tonight have made resolutions they will not forget.

We have not got through with our program yet. We are going to have a few words from Dr. Baright, and I am sure you will all like to hear a few words just now from Dr. Paulson. While Dr. Paulson is talking we want to take up a little collection to help along the work of the evening.

Dr. David Paulson: I will never forget how my heart was thrilled when I heard Dr. Keller fourteen years ago in the University of Michigan. And the next year, ~~ix~~ by peculiar providence, Dr. Keller and I were thrown together as classmates, and almost as room-mates, and O what pleasant, beautiful hours we spent together. My heart was knit to Dr. Keller's heart then as David's was knit to Jonathan's, and a friendship was established which I think time and eternity never will separate. Dr. Keller went away into the heart of China. My work led me elsewhere, but I kept in touch with him, and when he came back last year worn down by that awful strain which he and his wife have passed through, he stopped off in Chicago, and we spent a day or two together again -- It seems as though it was one of the most beautiful days of my life. And as I heard him tell this story of his work, and as I have sat here and heard it tonight, it seems to me it shows the way out of a lot of things, and I know it is the sentiment of many hearts here tonight, and I know it is the sentiment of my heart; and I know there has been a deep-down determination in all our hearts not only to have that experience, but the still more glorious experiences that are for all of us; and if that shall but result, if that can happen as a result of this evening, it will certainly not have been in vain. I trust God has spoken to all hearts here tonight as Dr. Keller has been speaking to us.

Dr. J.H. Kellogg: We are going to have a solo, then we are going to have a few remarks by Dr. Baright. Dr. Baright is secretary of the World's Morning Watch, and the editor of The Daily Bible. That is something we want every one of you to get acquainted with before you leave here. The Doctor will tell you about this movement,-- an exceedingly interesting and profitable one for those who are interested in Bible study.

Solo - - - Lead Kindly Light.

Sung by Mrs. Heynemann.

Dr. J.H. Kellogg: Dr. Baright has come all the way from New York to tell us about this wonderful movement which he is connected with, and I am sure we shall all be very glad to hear from him.

Dr. H.E. Baright: Kind friends, as we have listened to this narration of God's dealing and his wonderful work in China, his working through this man of faith, I am sure our hearts have all been stirred; and if your feeling is the same as mine it is that we each one should go by ourselves, go to our rooms, and on our knees talk with God about these things we have heard, and ask ourselves if we are gathering up all the principles and opportunities that are before ~~xxx~~ us, if we are measuring up to the standards of faith that have been set before us, not only in the life of Hudson Taylor, but, I venture to say that if Dr. Keller had continued and could continue to tell us about the other missionaries of the China Inland Mission, and if he could forget himself and tell us some more of his own work, we would see in these eight hundred and more lives, and in the lives of those thousands in China, many of these wonderful workings of God through his human servants repeated and duplicated.

I hesitate, dear friends, after what you have been hearing, and after the impression that God's Spirit I feel has made upon our hearts, to ask you to wait another moment to listen to another topic; and yet after all the transition perhaps is not so violent, if you will just recall, as I am sure Dr. Keller will bear me out in saying that the work of Hudson Taylor, and his own work, is a work that is grounded out of the Bible, is a work that is grounded out of hours and hours of lifetime spent in the atmosphere of the Bible; -- it has grown out of a heart and life and mind that had been saturated with the word and teaching of the Bible. And perhaps right there, dear friends, some of us have been wondering to ourselves why we are not used as Hudson Taylor was used, why we would not dare step out on that platform of faith; and our hearts fairly trembled for him as Dr. Keller told us how he dared to step out there and involve himself -- that is the way we put it, at any rate, involve himself with those tremendous responsibilities -- asking these men out to China. We have asked ourselves why it was we didn't dare step out, and he did. Perhaps right here is the secret. Perhaps it is right that I should just call attention in a word to the possibilities of Bible study. This is an audience that does not need to have Bible study urged upon it as some audiences I have stood before, because I recognize in this presence and in this atmosphere a spirit of devotion and reverence for God and for his Word, and I feel like saying nothing more than ~~that~~ just this, that perhaps there are heights yet to which we can attain that we have not yet attained. Perhaps the secret of our dissatisfaction with ourselves, and possibly of God's dissatisfaction with us, lies right here.

That was not the speech I had in mind to make. I didn't have that remark in mind when I came here, but perhaps God has put it into my heart to say it, -- that perhaps right here we can follow up the thought, the impression that Dr. Keller has left in our minds, that we need to be more alone with God, with his Word, and see that in that Word there is a message

for each one of us, a leading such as Dr. Keller had, and such a definite, well-defined leading as he has told you of.

Let me call attention to just one passage which has been borne in on my thought much during the past weeks and months recently more than before,-- this passage in a book that to many of us is a closed book, a passage that is lost to many Christian people, I fear, because so many seem not to have ~~known~~ found it, and very few are able to place it. Here is the passage -- let me ask you, not aloud, but to yourselves, to see if you can place it as I quote it: "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of those whose hearts are perfect toward him." Now if some of us are asking the question, dear friends, why we are not used as Hudson Taylor was used, as Dr. Keller has been used, as Dr. Kellogg has been used and is being used, why we are not used in that way, why we do not seem to accomplish anything,--our hearts are bursting with the desire to be used of God, and yet we have come to take the attitude which I have met in a good many Christian people who have come to take the attitude that God overlooked them, that God was not using them, could not use them, and they had just made up their minds that God had sort of forgotten them. Yes, I have met a great many Christian people, men and women who were active in Christian work, who had, if not in words, had in actions come to the conclusion that God had overlooked them, had forgotten them, and they were working alone. Felt as though God didn't answer their prayers, didn't hear their prayers, and they have said to me that they didn't think their prayers rose any higher than the ceiling. They got no satisfaction, no consciousness of God's hearing their prayers, no consciousness of his answering them, and they were out of fellowship with their God. They had lost the sweetness out of their Christian lives; and, worse than that, dear friends, they had lost the power out of their Christian lives, and along with those losses came a good deal of loss of their Christian grace.

Yes, it is too bad to say it, and I do not say it in criticism, but only to call attention to the way these things work. When we get out of fellowship with God and lose our conscious sweetness of communion with him, then we lose our power, that great power to do his work; then we lose some of our grace I am sure, and then we are getting in the way of leaning on ourselves, trusting on our own strength and way of doing things -- as some one has said, I think it was Ruskin who said by "iron bars of perspiration," instead of letting God work in us and through us. "The eyes of the Lord run to and fro throughout the whole earth." In other words, God is searching, **only** we ~~have~~ have the Biblical way of putting it, which is even stronger than our word "search,"--the "eyes of the Lord run to and fro." What does it mean when your eyes are peering into one corner of the room and another? You are searching your whole heart for something which you earnestly desire. God earnestly desires -- what does he say? To find those in whose behalf he can show himself strong. No, he has not forgotten us. He is searching for us, and he is seeking to show himself strong through us. He is seeking to find those whom he can use in his work and in his fields. In China? Yes, but here at home, in the church, in business, in our professions, he is seeking those whom he can use, and I do not believe that one of us has been overlooked in that search. Now what is the rest of the passage? "To show himself strong in behalf of those whose hearts are perfect towards him." Don't forget that last part of the passage, my friends.

Perhaps I ought to stop just with that, but as Dr. Kellogg has asked me to say a few words with regard to this little work which God has put upon my heart and into my life, I will just give you an outline of it, and I promise you I will be very brief. Pardon the recurrence of the personal pronoun, for if I tell you about it I must tell you about it in connection with my own professional life and work; and it came out of professional work in a sanitarium,-- in one of the larger sanitariums of our farther East, and I suspect we ~~have~~ have much the same class of patients there that you

have here,--essentially a Christian class of people, people who are church members and who profess faith, and love, and dependence upon God. And yet I, as their physician, found that when it came to the hard places in life, such as they found when they became sick, especially that class with chronic disorders where depression of spirits is especially common, in that class of cases we have to test the resources of the actual Christian faith which they as Christians were entitled to, and which they should have had. You have seen them as nurses and as physicians here among your people, and some who are here as guests at the Sanitarium, or as residents of the city of Battle Creek, not to speak only of those in our professional relations. You have been conscious at times when you have been overworked, in times when you have been ill you have been conscious of that condition more than ever before, that you needed cheering and comfort and inspiration and a consciousness of God's presence; but you have found, perhaps, that those were days when God seemed most absent from you, and you perhaps have been through this experience of not knowing just how to get into conscious touch with Him again. I puzzled over that. It was not clear to me at first what the explanation of the difficulty was. I was meeting these patients, trying and longing to help them, and God put it into my heart. I did not realize what was being done at first, but God opened the way to help them.

Among my patients -- they were not all of this depressed, gloomy, and lonely class,-there were those who were comforted and cheered by the grace of God and the presence of his Holy Spirit; and among those who came there was one of those sweet, sunny-spirited young women. She had been a worker in New York, in a Gospel Settlement House, and she was receiving every week. As I would call at her room she was always cheery. She never talked about her ailments. It was only by definite inquiry that I could find out about things, because she never brought them forward, but, on the other hand, she was talking about her Christian experience, her Christian life, and how

good God was to her. And Oh it was such a pleasure, and such a relief to get into that room! -- not to meet with criticism. The other patients had their needs, and this one had her needs but she had found some of them supplied in a way -- that is, some of her deeper needs had been supplied by the grace of God. And I saw these little slips of paper on her bed -- for she was confined to her bed much of the time, and I asked her about these little slips of paper. Each one was dated, and each one had on it a Scripture text. The Scriptural texts were dated. They came to her every week in a little envelope, and they were dated for each day of the week consecutively. They were sent her by the Mission with which she had been connected. They were gotten out by that Mission for use in their settlement, for the families in that vicinity, and they were being sent to this patient of mine, and I was interested. I had felt the need of something of that sort myself-- something definite, just for the day, to concentrate my thought upon, some special verse to memorize. The use of these little slips in that way seemed feasible at once, seemed like a practical feasible plan for memorizing Scripture. She saw I was interested, and she asked to have them sent to me. I put them into my pocket as they came, and I used them, and they accumulated until there was a bunch in my pocket; and between times, at odd moments I would pull out that little package of texts and test myself to see if any of them had slipped away from me, then put them back in my pocket and go about my work; -- a very simple plan that any one can use, and you will find you are storing away those texts which will serve you well many many times. I found myself puzzled many times to know just what to say or do for my patients, as you have been puzzled, and especially the patients on whom I made my evening calls. I got into the habit of making calls in the evening on patients who were apt to be restless and wakeful during the night. I found that by making my call in the evening I could oftentimes insure them a good night's rest, and they would feel better and more comfortable in mind and body the next day. I did not give many medicines. I have known

about Dr. Kellogg's teachings for a good many years, and I can almost say I never went down to the Dispensary to get any of those powders or sleeping drafts that were there, but I tried to find other means, and I found that the best means, really the most effective means were those when I could just sit down and we could have a little talk about spiritual matters; and we would find out just what some of those troubles were, then we would get down and finish it with a word of prayer, and commend that patient to God, ask him to guard and keep them, to close their eyes in restful sleep. And do you know my faith was taken aback at the splendid results -- professional results even, to say nothing about the deeper satisfaction that comes from the gratitude we see in those patients' hearts for the help ~~that~~ that reached beyond their mere physical need, and which in fact you as physicians and nurses know is in so many cases at the bottom of all physical and mental need, the deeper spiritual need.

These little texts came out of my pocket somehow or other handily on a good many of those occasions, and I would pick out two or three, and say "I want to leave these with you. Read them over, think of them, and take them to yourself as a precious message from God, and let that be your last thought. Say as you lie down, I leave myself in God's hands, and his Word is in my heart and in my thought. I will lie down and let him care for me during the night." And it worked. I might sum up my whole message in that,--It worked. The Word of God and the Spirit of God works through us,--working in ourselves that which our faith dares not depend upon, if we will just let it work.

Out of these little texts came a desire to reach more patients than the little slips of paper would reach, and we began printing some little texts run on exactly the same plan. We printed them instead of with the mimeograph as these were that came to me, and we passed these texts around to a number of people, to our patients, and it came to be quite a

systematic thing with them, and the desire, the conviction grew that the Word of God could reach through the mind and could reach the physical needs of these patients; and the texts were called for from beyond that little circle. Patients went home and wanted them mailed to them, wanted to continue using them. They told their friends and other patients in the Sanitarium. So the circle grew, and there came to be a million list, and it came to be quite a task to get them mailed. There was no charge for them, and the postage and all these problems finally set us to thinking about putting it into the form of a periodical, binding it together and sending it out at the second-class rate, which means we can mail them at one cent a pound. They didn't weigh enough all of them together for a whole year, to cost more than three or four cents for a pound, so you see there was a little growth in the development of it in order to mail it at second-class rates. We could not mail simply quotations from a book, and these were simply texts from the Bible. We could not mail them at pound rates. We had to have something in the line of original matter. So we began adding just a word of comment to each one to help along. And it ~~ix~~ has grown and grown from that little beginning, not through any advertising at all, but through God's leading only, and God's working through those texts -- through that simple means to bless lives. And in my files are letters -- I am not exaggerating when I say there are thousands who have told how their lives have been blessed, how their lives have been changed in direction, how their homes have been transformed, and how the family altar has been established ~~has been established~~ through the habit formed of daily reading the Bible beginning with those little texts. And now the little texts have grown into a little magazine, and this magazine is being used regularly in over ten thousand homes, and they pay the subscription price for it; and we are receiving all the time a continual testimonial that God is owning and blessing

that simple little effort to the good and need of our patients. And as on other occasions we would write a prescription for something or other, so under these circumstances. And I am more and more convinced that the better we are able to meet the spiritual needs of our patients as professional men, more and more we meet their real need. Not to neglect -- I must fortify myself at that point-- not to neglect the real needs, not to let ourselves be carried away with anything akin to mental healing or Christian science, which is not founded on faith in God's Word or God's power to work through his Spirit, but to supply their mental and physical needs.

I will stop at that point. I have not said a word I had in mind to say when Dr. Kellogg invited me to come here, but the impressions left by Dr. Keller's talk in my mind just made me feel that I must continue that thought of God's working through us and in us by his Spirit working in us and through us. Let us go from this room tonight, dear friends, with just this one thought as the sum of both these talks, that it is God that worketh in us and through us to do His good will and pleasure, and let us be humble and teachable, and keep in touch with Him through his Word and through prayer, and He will find us in His searching. We need not go to agonizing and groaning, and feel that God has forgotten us, overlooked us, and has no use for us here in the world. I have had so many tell me that they didn't think God had use for them, that he had forgotten them, and they became embittered. Oh no, let us keep in touch with him. He is looking, He is seeking, He is more ~~than~~ anxious to find us and to use us than we can be to find Him and be used of Him.

Dr. J.H. Kellogg: I am sure we have all been feeling in our hearts that it is good to be here tonight, and that we feel grateful to these friends who have come so far to be a help to us. Dr. Keller and his wife were enjoying a very much needed vacation up in the Vermont hills, and they

left their vacation, sacrificed two weeks of it, they broke up their plans to come here and spend these two days with us. I am sure we ought to feel very appreciative of that. And Dr. Keller is going to tell us some more tomorrow night of his wonderful experience in China. He is going to tell us tomorrow night particularly of his medical experience. We will have a stereopticon here, and throw upon the screen a picture of Dr. Keller, also a picture of the compound there, with Dr. Keller and others who are sitting together in that little social gathering just before Dr. Taylor's death, and other pictures of their work in China.

We are to have with us tomorrow also Dr. Creegan, the Secretary of the American Board of Missionaries for Foreign Missions, which is certainly a very great privilege. Dr. Creegan is very busy. He is in a very few days to start on a trip around the world, and his hands are full of work, but he has dropped all his work, and is now on the cars speeding to this place in order to spend a few hours with us tomorrow. Then he will take the cars and go right straight back again; and he is doing it just to come here to meet us. You ought to appreciate that. Dr. Creegan is Secretary of the American Board, one of the largest Boards in this country, you know.

Then there is Dr. Beebe who has been two years in this country because of the illness of his wife. Dr. Beebe is superintendent of the great missionary hospital at Canton, China,--one of the most important works in China, I understand. Dr. Beebe sent word he could not come, because he was making great haste to reach his steamer, but he has managed to squeeze out a day, and I got word a day or two ago that by careful planning he has managed to squeeze out just one day, and I expect he will arrive tonight, so we will have him with us tomorrow night. So you see the Lord is especially blessing us by bringing these noble missionaries who have had such a rich experience here to inspire us. I am sure it had done me good to be here tonight, and I am sure it has done us all good. Dr. Parright is going to speak tomorrow

at 10'clock at the Sanitarium Chapel. I hope we will have a chapel full, and that any of our friends who are not directly in the family will be free to come. Dr. Baright will tell you more about the Daily Bible, and how to study the Bible daily in the most profitable and interesting way.

v--m 10-25'06

ADDRESS

At the COMMENCEMENT EXERCISES of the AMERICAN MEDICAL MISSIONARY COLLEGE, at the
Sanitarium Gymnasium, Battle Creek, Mich., Wednesday, June 17, 1908,
at 8:00 P. M.

by

Rev. Robert Hamill Nassau, M. D., D. D.

To every one of us comes a call for service, and that service in every station of life has its distinct duties and its related responsibilities. Let the station be ever so humble, or let that station be ever so exalted, the basis of the judgment whether for or against us when the Master summons us at the final day will not be so much was the task as to its size, but, what was the spirit in which the task was performed? "As ye did it unto me."

These calls come to us from a variety of bases. One of the commonest of those bases is a commercial one, for necessarily in this mortal life until the mortal shall have put on immortality, the mortal needs its mortal food and its mortal clothing. But the highest of these calls comes from a basis that is spiritual; and in the response that is made by whoever hears that call, the actual exhibition of that response is in the line of what is ordinarily called evangelistic work. That may be illustrated, not at all exclusively, but illustrated as we know in the work of the ministry.

There comes another call, and a strong one, from science, and a basis of science, and those who respond to it present to us some of the highest types of devotion to that call of duty, and when the particular type is as we view tonight from those who have heard the call for surgery and for the work of the physician, then we have standing before us those who are among the greatest benefactors of their kind. The call, however, is mixed. I said even of the call on a spiritual basis that comes to the clergyman, there is somewhat of commercialism there, because the

laborer is worthy of his hire; but he is no true minister of God who in making the estimate of his work would put the earthly in precedence of the spiritual. And the surgeon and the physician in responding to the call of science, I claim that he is only the good doctor who in responding to that call of science recognizes also the claim that philanthropy has upon him for the lessening of the ills of the human race. And now when some man or some woman shall unite in a single service a response to the call of science, the call of philanthropy and the call of religion, then I think we have before us the very best benefactors of the human race.

Those who illustrate this response to this tripple call, whether it be what is called down in the slums of a city in its domestic mission work, or whether it be in a foreign field in what is called foreign mission work, have the same spirit. I may be permitted tonight to limit your view of these many calls, of these united calls to the particular view which is fostered by the institution whose annual commencement we are regarding tonight,--THE MEDICAL MISSIONARY WORK. That will be demonstrated in the home mission work. It is particularly demonstrated in the foreign mission work, and you will allow me, therefore, if tonight I rather restrict my remarks to the foreign missionary work, and you will excuse me if I so very much restrict my remarks to what I personally know of that medical missionary work in the continent of Africa.

A generation ago all the foreign missionary countries had more or less closed doors. How I remember as a lad in the churches and in the prayer meeting the standing prayer in those meetings was that God would open a door. Doors have been opened, and while still there is opposition to some degree more or less in different countries--there is somewhat in China, as I have been told; there is somewhat in India, as I have been told; there probably is somewhat in other countries; but I wish to emphasize tonight that instead of opposition in the portion of the African continent to which I shall refer, there is no opposition; there is receptivity. Now, friends, I wish you to understand very distinctly that when

missionaries come home from ~~all~~ the continent of Africa and talk about Africa, you must be very particular in inquiring from what part they come. Doubtless they tell you that story that is true and correct of the particular portion where they have been doing their work. Remember there is North Africa, and there ^{is} South Africa-- two very ~~akin~~ different countries, and there is even on the line of the entire west coast of Africa differences so great that ~~what~~ ^{what} would be true in the story of one missionary would not be true of another; and even here tonight with my friend and Brother who was my neighbor--just 1000 miles apart in the Continent of Africa, but whom I did not meet until I came here to Battle Creek, he would tell you some things about the people that were somewhat different from what I should tell you.

I speak of their receptivity. Instead of being called, as some missionaries going to China have been called--foreign devils; instead of having to meet the difficulties arising from caste in India, and even the haughty opposition of the Brahmins of India,--a race concerning which I am glad to give my testimony tonight as the result of my acquaintance with them, has caused me to look upon them with respect and even with love; that race, with a race respect for my race, receives us with that receptivity which I am now trying to secure to you. It is receptivity with a reservation, and to eliminate that reservation is or should be the first task of any missionary going to them. You will quite recognize that any work, any benevolent work, any Christian work, anything done by any Christian missionary doctor or teacher, man or woman will be in vain unless he or she has first found the open sesame to the heart of the man, the woman, the audience to whom they are to speak or whose lives they are endeavoring to uplift.

On the entire border of that entire continent, there are white men of only three classes--the missionary, and the government official, and the trader. Tourists do not go there. It is called the white man's grave. I protest against that name. But only these three classes go there. The government official goes for power--sent out to represent his European government whatever it be--Germany,

or France, or England, or any other of the European governments that have partitioned the continent of Africa among them,--very, very few of these men, and I have met a great many of them, and they have been my friends, and I respect them for certain reasons--not for others,--very few of these men have any personal interest in the continent or the people; they go for power; they have it, sometimes absolute power, and their residence of eighteen months or two years in that unhealthy climate is counted largely for their promotion on the diplomatic list. The trader goes for money, acknowledgedly for money, and how I have seen fortunes made and fortunes lost on India rubber in the last forty-five years, made easily and lost easily, and lives lost in the dissolute living which is led by these young men. They go only for the money. These two classes have no personal interest in the elevation of the country or of the people, with very, very few noble exceptions. Therefore it is no use for me or any other missionary, in order to commend ourselves to them, that I should say I have left my home, I have left my parents, I have left those that were dear to me, I have left a country bright in its civilization and its joys and have come to you casting all these things behind me. That is nothing to them. My little bungalow of a missionhouse, costing only a few hundred dollars, was a palace to them. My canned food there, a regular daily supply, was what they did not have, for their garden of last night, perhaps, had been destroyed by a herd of elephants, and then they faced hunger for six months. My house was a palace, my table was regular and constant; I had clothing and they were half naked; and they could not see for that what sacrifice I had made, because they did not understand what I had made as a sacrifice in a missionary life from the intellectual, the moral, and the religious point of view. The only key, therefore, that I could find to their hearts was to demonstrate to them that I like you as a person. I have not come to touch you just with the ends of my fingers, just because you are dirty, degraded, and I pity you, and I want to lift you up, just from a philosophic

point of view; but I have found that in you which I like, you are my fellowman. And, friends, when we had demonstrated that, how that heart opened, and it was a very lovely, affectionate heart. Now, my medical brother, or whoever, like myself, had united the study of theology and the study of medicine, had an advantage over the man who was simply going with the unattractive to them at first--you will excuse as Christians the word,--the unattractive story of the gospel. He who can go with healing in his hands, he who can go with the philanthropy that the true Christian physician is supposed to have and does have, has found that open sesame, has got the key of that heart and has got that heart opened. It then is ready to receive the story of the gospel. That is receptivity. There is no opposition as there is in Mohammedan countries.

To make the account exactly true, there are difficulties, and I shall mention three. These difficulties come from what is prevalent everywhere, even in America. Too often the patient leaves it until too late, to send for the doctor. You know that is so in this country, and out there, though respecting the white man, respecting this man who came with this double message, one to the body and one to the soul, and had proved that he cared for the body when he said he cared for the soul too, who was a foreigner and his ways were different, and he was not quite certain; so he still holds on to the old fetich doctor and lets him do his work as well as he can, and when he gets to the end of his string, then we will call for the white doctor, but then it is too late. I remember a day when there came a messenger breathlessly to me saying that a man had been shot in the breast, and that a native doctor had been so very successful as to extract the bullet, but that unfortunately the man was supposed to be dying and I should come and sew up the wound and save him. Now, the facts of the case were two natives had gone out hunting. They had separated in the forest, and one of them saw a shaking among the branches, the bushes, he saw a dark object, and he fired, on his friend, and the slugs entered the breast. The native doctor began in what to them is the essen-

tial thing in any gunshot wound--extract the bullet at any cost; and what did he do? He made a longitudinal incision here in the chest; he made a lateral incision at right angles to it, and then actually lifting up the wall of the chest, he explored the chest and he found the bullet, and from his point of view the patient should have been saved; but when the patient was sinking, then he sent for the white man. Of course I went, but of course the man was dead before I got there. That was the kind of surgery these people would use, leaving the call until the person was dying.

There is another difficulty in meeting with them--the force of custom, and that custom generally lies, if the ladies will excuse me when I say it--no disrespect to them--in the hands of the old women. To give you an instance, the newborn babe is not to be placed at its mother's breast until three days ~~after~~ have passed. In the meanwhile they have gotten hold of two half truths, and there is the unfortunate case in our efforts. If they contain half of a truth they are worse falsehoods than if they were entirely false, because in my argument with them I had to admit that they were partly right. The young girl, just a young mother, had been in our mission school, and I was interested to try and save her from perhaps that abscess that would follow in the breast, the child not being allowed to take its proper nourishment for three days; what was the child to do, and what would the child live on? It would live on the raw juice of sugar cane, or perhaps on the breast of some aunt entirely out of time with it, or perhaps on the watery breast of its grand mother. I pled with them and they said, ~~no~~ No, that secretion in this young mother's breast is not food; and also we must tend to the child and give it a purgative first." Now, they had gotten hold of two half truths. I said, "Yes, I know that the secretion in that breast is not food, but it is medicine, and I know also that it is desirable that the child should have the evacuation. God has put in that mother's breast just what you are seeking and what I want to use." And they would not listen to me; and that is the kind of fight we have to put up against the force of custom.

Then all their ideas in treating a patient are so very opposite from ours. You will be pleased to know that they believe largely in the use of water in medicine, hot and cold, but where you would use the hot they use the cold, and vice versa. You want the patient to be quiet, but that young mother, before the child is born in the hut, there were men, women and children, and they were all discussing the case, and because it was rather long some of the men got tired waiting for the denouement, and they had begun to cheer, and tell the woman to hurry up, and laugh at her for her cries. Think what quiet that our civilization, and our hygiene, and our philanthropy, and our obstetrics brings to that hour; whereas there were noisy men, women and children right in the room discussing the case.

Worse than that, one of the obstacles that the doctor there has to meet is what is not peculiar to Africa,--that his prescription is not always followed. Actually what is taken as a joke here in America sometimes, is the common practice there. Leave the tumbler with the medicine in it, or a little vial, and show them the marks on the side of the vial, and tell them how it is to be taken,--they have no clocks, they do not know hours, so we tell them a dose should be taken when the sun is up there (pointing), and that should be taken when the sun is in another place; and this should be taken when the sun gets there. Now, if the medicine is good, isn't it logical to say that if a little bit is good more will be better? Of course that is good logic out there, so give the whole dose at once. Now, we daren't leave in their hands anything like opium. You might want to give a few drops, but you would not dare to leave it there; so the doctor has to make a great many calls. But, friends, if you should get the two dollars, or three dollars, or the five dollars a call,--I do not know what the charge is in Michigan,--we would get rich for being missionaries. Of course, you understand that nothing is ever taken, though they do give in gratitude; and I want to make my record here and a protest if you have ever read that the African is ungrateful,--he is not. I actually have read in missionary journals, I have read in the journal that is

put in my hands here in this Sanitarium, a report from a missionary who said that there was not a word for joy and gladness in that native African language. I do not know what tribe he belonged to. They have words for sorrow, for the sorrow of their lives, that is true—the brother was trying to describe sorrows; but they have words for joy, and they have words for gladness, and they have words for thanks, and they have gratitude. Perhaps they do not show it to all the white men that come there, and a good many of the whitemen who go there in trade and in government do not deserve it; but they do have gratitude. I have had tears given me. Friends, to whom do you give tears? You do not give tears to a person you do not care for.

The last point that I shall detain you with is the difficulty that arises from their superstition. Now, their superstition is their religion, and the native doctor, who also belongs to the priest class, is possessed by the fear that his trade will be broken down, and he is the one who opposes to the last the foreign doctor, the Christian doctor. They think they are surrounded by spirits, and that all these spirits have gotten into this sick man, and these spirits must be driven out; so we must have a charm, we must have the incantations, we must have shouting and singing. They use certain drugs along with it, many of which are useful, but the native does not understand that the operation of that drug is separate from all ~~this~~ this folly of the dancing and the charm, and the doctor will still insist for this sick person and for his heathen relatives that it is a spirit, and that that spirit must be exercised by these incantations and the drug, and therefore perhaps the medicine of the Christian doctor is left upon the table; the patient would take it, perhaps a Christian patient who wants to take it—perhaps three or four in the company would be glad to give it, but the majority are against me.

These are the obstacles, but they are gradually overcome as more and more we demonstrate to them that we have a personal interest in them; and friends, I

want to make my record tonight, if I should never have the privilege of speaking to or addressing any of you again, when you say what is it all worth? What is the use to go to medicate people who do not immediately, gladly receive the medication,-- what is the use of going and telling the story of the gospel to people who do not understand it, and who actually say that it could not possibly be that one man would die for another? Why, it is worth this: If I did not believe I was a Christian, if I did not have a hope of the future, if I was not sure that it is only Christianity and this Christian medicine that goes along with it that is going to lift up degraded nations and ~~also~~ alleviate human suffering, if I did not believe in the Bible, if I did not consider myself a follower of the Lord, Jesus Christ, I would not have one regret for all my African years, for what God has given me to bear, for what God has enabled me to do, for what God has allowed me to suffer just to save those people from the miseries of this present life; and if the call has come to any of you, young friends, in this missionary institution, this missionary College, if you have heard that call that others have heard, that I heard once, a strange and secret whisper like a dream at night, you will not regret, as the author of that poem says, you will not regret, even if the days end under the cocoa's shade in agony, that you have lived for other worlds than this.

(Loud applause).

PRESENTATION OF DIPLOMAS by

Dr. J. H. Kellogg.

Fifteen years ago there was no Medical Missionary College in the world. There was a very excellent medical missionary institute presided over by Dr. Dow-kontt who is present here tonight, which had been carrying on a splendid educational work in New York City for a number of years, for some fifteen or twenty years, I believe, and it sent out many scores of missionaries, but this institution was

carried on in connection with ordinary medical colleges. There was no medical school in the world where a missionary could get an education under Christian influences. The American Medical Missionary College was organized fourteen years ago this summer, was incorporated under the statutes of the State of Illinois, with its legal headquarters in Chicago, but its teaching headquarters in Battle Creek, for the reason that the larger number of members of the faculty were located here, and the best advantages for clinical and chemical and didactic teaching, and laboratory teaching, were here.

The School has been carried on since that time in Battle Creek and Chicago, the students spending about two thirds of their time here, and about one third of their time in Chicago, a portion of the time each year being spent in the city of Chicago. The work has been growing year by year in influence and in efficiency. This is the tenth occasion on which a class has been brought to the public for graduation. At this time the class is the smallest one which has been presented. Of the 181 graduates from the School, this present class numbers the smallest in numbers, but is by no means the smallest in honors. There is no class which has preceded this one which has received more compliments from their teachers or which has achieved higher grades in their studies. The medical course at the present time is a very exacting course, four years of very hard work are required before the student is graduated, prepared to receive his diploma, and after receiving his diploma, he must pass an examination by a state board before he can enter upon practice. This class has several distinctions. In the first place, I think it has received, as I said before, the highest compliments that have ever been given any class in the School from the instructors. The committee of the state examining board who examined the School in Chicago told me that they were informed by two members of the Chicago faculty, a portion of the faculty, men who are veteran educators, who have spent a large number of years, fifteen or twenty years, in teaching in the leading medical colleges of Chicago,--that this class was the first

COMMENCEMENT EXERCISES

of the

AMERICAN MEDICAL MISSIONARY COLLEGE

at the

Tabernacle, Battle Creek, Mich., Monday, June 17, 1907, at 8:00 P. M.

Dr. J. H. Kellogg: We are particularly fortunate tonight that we shall have the pleasure of hearing from one who is known the whole United States over and throughout the world as a leader in Christian education. Although very, very busily occupied with the commencement exercises of his own college, he has kindly consented to come here and favor us this evening. I have the pleasure of introducing to you Prof. Samuel Dickie, President of Albion College. (Applause).

Dr. Dickie: When I came into the Tabernacle tonight, I carried with me an address which I had thought to use, but a little good counsel I think has spared you and you ought to be very thankful here. I will talk to you in a more free and easy fashion, as Dr. Kellogg says, for thirty minutes or forty minutes, and instead of using the manuscript that lies back on the chair behind me, I want to look into the faces of the young men and women who belong to this graduating class and of those who are interested in the noble profession that these are now entering and perhaps discuss in a very much more homely fashion than a manuscript address would discuss, a question that has more or less interest for us all; that is the question of real success in life.

I want to congratulate these students of the American Medical Missionary College that they have before them such opportunities of going out into broad fields of usefulness; and I have not the slightest doubt that each member of this graduating class and of the classes that have not yet reached that stage of efficiency,--I have no doubt that you have high Christian ideals of what constitutes a truly successful career.

If you were to go up and down the halls of this Tabernacle, to go out and in these pews, and we all were to be sufficiently candid one with another to unbosom ourselves, to seek out our sincerest thoughts, I have no doubt that every one in the house, on the platform and on the floor below, one and all would disclose the fact that we are looking into the future and to the years beyond, into the tomorrows for some sort of success that the past has failed to yield us.

No course of study is so enticing to a young man or a young woman as the course of study that he or she believes will lead to a successful career. We yield ourselves to know books, to know oratory so readily, as the book of oratory we believe can help us to work out the great desires of our hearts.

I want to ask, and as best I may in the few minutes at my ~~disposal~~ command, to answer the question, What are some of the qualifications of real success? Although I am not a clergyman, I may at least follow their fashion by adding my firstly, and secondly, and thirdly. I suppose Dr. Kellogg knows very well that I am a Methodist these days, but I was born the strictest sort of old-school Scotch Presbyterian. I suppose, according to Presbyterian theology, I must have been fore-ordained in the eternal decrees to become a Methodist. And I remember sitting in the old Scotch kirk listening to the good man far up in the pulpit at the end of the building, and he had his firstly, and his secondly, and his thirdly; and you would almost doubt my veracity if I were to tell you how high his numerals went. Then, I used to sit and dangle my legs from the pews and wait for those charming words, the sweetest I think that ever fall upon the ear of the boy on Sunday morning,--"Finally and lastly, brethren." So I shall have my firstly, secondly and thirdly, but the limitations of time will bring my lastly by the clock yonder.

First of all, he who would work out a successful career must have a wise plan. Now, a plan of some sort is indispensable to every enterprise, and a wise plan, a well matured plan, a clearly cut plan is essential to the carrying out of any worthy purpose. If some capitalist here in Battle Creek desires to

erect a business block, he first consults the architect, matures his plans, has his detailed drawings made, his specifications written, and knows in the minutest particular what he hopes to accomplish; then all the subsequent labor is but the realization in material form of what in the ideal has already existed. And so, these young physicians going out as medical missionaries, I have no doubt have already formed upon their knees plans for Christian usefulness. I remember that it was Henry Ward Beecher who used to say the world was full of people that in a lazy, sentimental and sickly fashion simply wished the world were better, would be glad if somebody, somehow, somewhere would devise a process for alleviating human ills. Now, we find altogether too much of the general well wishing called American Christianity, and world-wide Christianity; but we have altogether too little of well defined plans of Christian activity.

You and I expect to live, live on in our influence long after we shall have departed from these scenes, and the man who realizes that he is a citizen of two worlds is not a wise man if he does not make definite plans to impress himself, all that is best in his thought, all that is noblest in his ideals, all that is loftiest in his purposes upon those with whom he comes in daily contact.

My second proposition, because I shall be obliged to move on hastily, is that not only the making of wise plans is necessary, but their wise prosecution. No great thing can be accomplished without much expenditure of energy. The men who have shaken this old world of ours to its very center, the men who have left their mark on things, the men who have reared for themselves without intent to do so the most imperishable monuments have been characterized by this quality of persistent endeavor; a purpose once fixed, then followed with tireless zeal.

Why, there is no circumstance, no difficulty, no obstacle can long stand in the way of a vigorous human will. Age, ~~passive~~ opposition, weakness, pain, poverty, disease and a thousand difficulties dwindle and vanish before the resist-

less power of persistent determination. I think it was Napoleon Bonapart who is spoken of as walking up and down the floor when a mere lad and striking his clenched fist in his open palm, and saying, "I will be a great general; I will become a marshall of France"; and he became the marshall of France and something more. It was that very remarkable Englishman, Warren Hastings, who tells us himself that when but a lad of seven summers and lying on the grass in the yard of the school where he was being educated at the expense of the parish, he formed a purpose and that purpose he never relinquished. He rose from one position to another; he went around the globe, and he became the Governor-General of British India; but he went down as you know into the darkness of political disgrace, and with his marvelous talents he struggled up again, came once more to the front in public affairs. But Warren Hastings for forty-seven years never once forgot the determination formed when a boy of seven summers.

Now, remember, I am not a preacher, and I do not believe in cant; I have no fondness for cantish ways of thinking or cantish ways of speaking; but if you and I are simply honest men and women, if we believe what we profess to believe--that the great Jehovah has provided a plan whereby when this sun that has been shining so beautifully on this June day has gone out in darkness; that when these stars that are twinkling tonight in the summer's sky shall have been hidden for ever, that you and I in our lives of influence will still go on. If we believe that, it ought to be an inspiration to persistent effort.

I have, however, a mind to waste five or ten minutes of my time to tell you a little story because children never grow so old that stories are not listened to with pleasure,--a story that I often hear in a variety of forms--I find in it material for cheer and inspiration, the story of, perhaps, one of the most remarkable men along the line of personal performance that the world has produced. Let me very hastily sketch it, telling you inside of five minutes of

what might well occupy our attention for half an hour. I refer to that remarkable Frenchman, Palissy, born in the South of France of poor parents, no opportunity for education, unwise enough to marry altogether too early; at least, having married myself at the age of twenty-one, I must be cautious about saying very severe things on that subject, and I have never regretted, nor has the other party to the contract, so far as I know. But Palissy married young; children were born; poverty was with him. About the age of twenty-three, he fell in with an Italian, and unfortunately; and he says, "I will discover the process, the secret process." Had he been a single man, he would have journeyed away to Italy, perhaps, and gained the secret of the potter's, learned the art. But he stayed at home, toiled for the support of his family, yet spent all he could afford--and a great deal more--in his experiments. He bought pottery, bought chemicals, ~~exam~~ compounded them and compounded them, carried them to the glass furnaces and subjected them to great heat. He made experiment after experiment, failure after failure. Year after year passed; his wife, unable to enter into his enthusiasm and ideals, berated him severely as she saw in his experiments only the means of wasting his small substance. At last, after he had spent thirteen years with these results, he promises his friends if they will permit one more experiment if this fails he will cease his endeavor, go back to his toils, do the best he can to support his wife and children. So he went back again. He carries the glass, and the bricks on his back. It takes him a year and a half to build the blast furnace. It takes him six months to accumulate the fuel. The great experiment is about to be tried. He ~~starts~~ lights his fire; he must not let it go out. All day long he stays in the furnace house, and all night long. He can not be persuaded to leave it. The morning of the second day comes and his wife brings him food, but he will not desert the furnace. He stands there all the second day, heaving in the fuel. The second day and the second night pass; the third day and the third night follow; yes, for seventy-two hours, for three

times twenty-four consecutive hours, without rest, without sleep, with insufficient food, without shelter but the blue sky over his head, this wild eyed Frenchman heaves the fuel into his Furnace. Yet, at the end of the experiment, it was a total and a dismal failure. But what does he say? Of course, he had promised to give over the task; but I have always been so glad that the Frenchman refused to hang to the promise, because it is always sound philosophy everywhere that a promise that is thoroughly bad may be broken. He said, "I was disappointed; I was not discouraged." Those are the words: listen to them. You, young man, who have made up your mind to walk in the rear ranks of life because you were not born rich; you, young woman, who have given over, perhaps, the effort that the cultivation of your mind and the broadening of your horizon and the development of your faculties for similar reasons,--what does this Frenchman say?--"Though disappointed, I was not discouraged, but returned on the spot to begin afresh." I must hasten over six or eight years. At last his friends threatened him with a maniac cell, the living asylum. They threatened him with their jail, and this time he goes before a magistrate, he holds up his hands and with a solemn vow to the divine throne he swears that if they will allow one more experiment, if this fails he will abandon the effort. So he tries again. Finally the fire is lighted, and hour after hour, down into the roaring throat of that red hot furnace the wild eyed Frenchman thrusts the fuel. **XXX I** Oh, I have sometimes thought that the mighty heat of that glittering furnace was only a trifle more intense than the fire that was burning in the heart and arteries and veins and the eye that glared down into those flames! But the hours passed, the fuel is getting low; the last fagot of his fuel has gone into the furnace. Oh, the Frenchman is wild now. This is a last experiment; it must not fail! Yonder is a garden fence and the palings will burn! So he tears down the fence, takes the pieces, thrusts them into the furnace, but still the enamel is not melted. He rushes into the house like a madman, brings out the chairs and the tables, smashes them into

pieces and thrusts them into the furnace, and still it looks like failure. Oh, it must not, it shall not, it **WILL NOT** fail! And, now, like the veritable maniac that he is, he dashes into his house, against the protests of his wife and the shrieks of his children, there is heard the sound of breaking dishes; he is tearing the shelves from their fastenings, wrenching the doors from their hinges, and they are all carried out and put into the furnace. He has done his best and no man can do more. But the last great desperate burst of heat has melted the enamel, and Palissy now calls himself, , the potter. Of course, years are necessary and toil is great before his triumph is complete; but it is a marvelous illustration of what a persistent and tireless man can do.

May I add another word though not germane to my illustration? This man was a Christian man, a zealous protestant, and after he arose in wealth and influence, the king came to him one day. Said he, "Palissy, I have been your friend, as you know; I have saved you from the Gaise party; but now they press upon me sorely, and I am constrained to deliver you into their hands, and tomorrow, unless you recant your faith, they may throw you into the cell or possibly burn you at the stake." The Frenchman looked the king in the face and said, "Sire, I am grieved to hear you utter those words. I am constrained they are not spoken like a king. They voice what can not be accomplished on me, for I know how to die." Oh, brave, old Protestant that he was! Oh, that in this dear land of ours we had ten times ten thousand such uncompromising moral heroes to stand in the forefront of every moral conflict and beat back the powers of darkness. But that is my secondly.

First lay wise plans for personal Christian usefulness. Secondly, follow them with a persistent endeavor.

Let me say in the third place that courage, pluck and power go hand in hand. I am quite well aware aka of the fact that we no longer burn people at

the stake for opinion's sake. Nobody in Michigan is in danger of being transported to foreign climes because of his views; but I want to say, what you young men and women have undoubtedly already discovered, that the man who thinks for himself, or who thinks God's thoughts after him, who has the hardihood to leave the beaten track of human endeavor, who is brave enough to go counter to the multitude, --that man will need moral courage. The world has battelfields, and some of them are ~~max~~ over in this end of Calhoun County, and they are to be found in Chicago and in New York, and in Detroit, and in Albion and everywhere, -- battlefields, to be sure, upon which nobody is galloping around on horseback, where there are no waving flags and no ~~maxshakixxxx~~ martial music, where the fumes of saltpetre and sulfur are quite unknown, where no great squadrons appear; and yet there are battlefields of human experience that come to us all, and that demand courage on the part of the individual Christianworker. The time is not yet; and I fancy it is far, far away if it ever comes; but when one can follow his conscience and be true to his convictions and live the life that is above deceit and misrepresentation without having frequent tests of courage, --and these who are going, as I understand these young graduates are going, out into the foreign field, to these I commend this quality of Christian courage.

Let me say another thing: Sympathy is essential to success. You have communed much with books, with cultured men. Your ideals are high, and the whole tendency of ~~Education~~ culture, mark you, the whole tendency of culture, unless it be founded on Christian fervor, is to lift the cultivated man out of sympathy with his fellowman. No man is ever truly successful who has lost the bond of warm fellowship and sincere sympathy. I say sincere--not assumed, not critical; but no man has the power within him to lift his fellowmen to higher planes who has lost that divine touch of sincere sympathy with all mankind.

I remember reading a number of years ago an account that perhaps I have heard half a dozen times. They will show it to you in the public library

of the City of Philadelphia. I do not remember the exact year, but somewhere about 125 years ago a ship landed in Philadelphia. She discharged her cargo, but she discharged an unseen cargo, the black plague that infested that American seaport town. You know the story; you medical students and medical men doubtless know it far better than I, but I read it with interest--how that dread disease spread in Philadelphia. The officers of the general government in that city fled the city. The city government officials fled like mad; the city government was thrown into confusion and, as always happens, to the dishonor of mankind, perhaps, be it said, when such a dark plague broods over such a center, crime stalks forth, and the city was in the hands of the lawless classes. A call was made for a public meeting. Seventeen people responded on a Thursday night. An effort was made on the following Sunday afternoon. About one hundred met in the City Hall. The meeting was organized. They will show you in the public library the minutes of that meeting and succeeding meetings. Well, the presiding officer was on the floor, and he was calling for volunteers for this service, and that service, and the other. But he said at last, "Who will volunteer to take charge of the pesthouse out yonder on the hill?" And a man at the right arose and said, "Sir, I will volunteer to take charge of the pesthouse." And a volunteer was called for as an assistant, and Peter Helm, a humble Swede, said, "I will assist in the work at the pesthouse." We should never have heard of Peter Helm but for this deed. Before the meeting closed, the Chairman said, "Sir, when are you ready to go to the pesthouse?" He said, "I am ready to go now, from this Sunday afternoon meeting." And who was this man? From that Sunday afternoon meeting where the committee of public safety was organized, 100 men went forth to various duties, and this man went to the pesthouse out yonder on the hill, and for more than sixty days he rendered most menial service. He wiped the death-damp from the brow of dying men and women. With his own hands he cleaned the black bonnet from parched lips. He rendered the most humble and

menial service. He even carried dead bodies in his arms and with his own hands dug graves out in the rear of the pesthouse, and he encoffined and enshrowded and buried these dead; and yet this man was the merchant prince of his time, the wealthiest citizen of Philadelphia. He owned great shipping interests that visited every port of the globe. He had a great banking house in Philadelphia and another in London; and yet, on that Sunday afternoon he did not go home to consult with his family, he did not go to counsel with his sailing masters, he did not go to see his cashier, did not go to his great warerooms and instruct his foremen. He turned his back on all his vast business concerns and gave himself for more than two months to the stricken city of Philadelphia. That man, Stephen Girard, not even a Christian as most of us interpret Christianity,--many people set themselves up as critics and said that he ought not to have done it; that with his abundant wealth he could have hired 100 men to have rendered the service while he superintended his forces; but I have always been glad that he did that eccentric thing; that instead of giving his money he gave the hardest thing that any man finds it to give--himself, to the cause of suffering humanity around him.

So I say to these young doctors, I need not exhort you. Your hearts are touched with the Christian spirit, and without that spirit your success is not assured. You get all the culture you can. There is no danger of one becoming too highly cultivated. What I am trying to say is simply this: that the tendency of culture with the better furnishing of your intellectual outfit, with broader view of the horizon, with the increased grasp of your mental powers,--all these things if not permeated by a Christian spirit tend to separate you from the people and put you out of sympathy with them. I say to you what you would undoubtedly say to me: the man who delves in the earth, ~~xxxxxx~~ who braves the terrors of the northern Klondike and possesses himself of gold that he may simply hoard it; ~~in grand~~ ~~xx~~ ~~xxxxxx~~ the miser who gives his days and nights

to the accumulation of wealth which he does not use is not more unwise than the student of literature and philosophy and art who simply pursues culture that he may be cultivated. I counsel you to the best culture, to the largest horizon, to the widest outlook but that you may thereby be equipped for greater service to your fellowmen. So my counsel and my homely word of exhortation--I am neither a clergyman nor a bishop, but a layman,--yet I am glad to look into the faces of the members of this medical graduating class and these other medical students and to say how greatly I appreciate the noble profession in which you are engaged and the peculiar ability of the special efforts put forth by this **American Medical Missionary College** that is sending forth cultivated Christian men and women to alleviate suffering of a deadly character, and at the same time carry the gospel of peace to the ends of the earth.

May God bless you, and prosper you, and guide you in all your career.
(Great applause).

Dr. J. H. Kellogg: We have all appreciated tonight, I am sure, in the interesting and eloquent address to which we have listened, the altruistic idea that is coming to be recognized by all classes of thinking men and women, Christians, ^{and} philosophers, students of sociology, as the necessary ideal for the Christian man. The mediaeval standards of Christian character seem to be giving way in recent times to a different class of ideals. If there is anything at all encouraging in the outlook in Christendom at the present time, it seems to me it is in the awakening of the conscience to higher ideals, to the thought that the giving of one's self is the highest gift one can possibly make to the world, to his fellows. In mediaeval times the ideal life seemed to be made up chiefly of negative virtues. Man must be good. But at the present time a different model is presented. It seems to me all Christendom is coming to recognize the fact that it is not simply sufficient for man to be good; he must be good for something.

Out of this modern ideal has grown this American Medical Missionary College. Twelve years ago this college first came into being, and though it has passed through many storms and vicissitudes, it is still here, and I am glad to be able to say that it is here a little more tonight and a little stronger tonight than it ever was before; it stands on a little better foundation than it ever did before. It is able to look back over obstacles that have been conquered, that have been surmounted, and it has a better prospect before it than ever before in its history. This is the ninth time the trustees and the faculty have appeared in public on an occasion like this; and we have now come to an especially interesting part of our program, the introduction of another class to the public as persons who are qualified to enter upon the practice of medicine. I will ask the graduates if they will now stand and come forward to the platform while I present the diplomas.

(Names of graduates.)

These persons have all completed the course of four years study at the American Medical Missionary College which has a curriculum more than equal to that offered by any other medical school in the world. This school requires that those who enter it must not only have the necessary scientific preparation, but must be avowed Christians. I am glad to say that these young men and women are all Christians, and they are all pledged to devote their lives to the work of missionaries. I shall ask, however, in order that this audience may be fully assured that this is the fact, that they will listen to this pledge which I will read, the missionary physician's pledge, modeled upon the Hippocratic oath which was required of all physicians who obtained their education in the olden time, an oath or a pledge prepared by the father of medicine, Hippocrates, an oath which is often administered to physicians graduating from the ordinary medical school. This is the Christian physician's pledge:--

"Realizing the serious nature of the duties and the grave character of the responsibilities of the physician, and especially appreciating the solemn obligations of the Christian physician, I hereby solemnly pledge myself, by the help of God, faithfully to perform the duties of my calling, sacredly to regard its obligations and responsibilities, conscientiously to teach and practice the principles taught me by my instructors, to keep inviolate the professional confidences which may be reposed in me, and to labor earnestly and truly for the relief of human suffering and the amelioration of human woe, and especially for the moral and physical uplifting of my fellow men wherever duty may call me to labor."

All of you who are ready to take this pledge, who have already done so in your own hearts, please raise your hands. I am glad to see that all hands are raised. This class of graduates, each member of it, have already had conferred upon them by vote of the Board of Trustees the degree M. D., Doctor of Medicine. The authority to confer this degree resides in the board by the statutes of the State of Illinois under the laws of which State this College is incorporated; and by the authority of the State of Illinois, this degree has been conferred.

I now take pleasure in placing in the hands of each of these graduates a diploma which is the emblem of this authority and the evidence of this work which they have done, and which has rendered them qualified to enter upon the practice of medicine.

Benediction.

670.71

EXERCISES IN CONNECTION WITH THE

FOURTEENTH ANNUAL OPENING

of the

~~AMERICAN~~ ~~NATIONAL~~ ~~MISCELLANEOUS~~ ~~SOCIETY~~

At the Sanitarium Chapel, Battle Creek, Mich., Tuesday, September 15, 1908, 8 P. M.



Orchestra selections.

Song: "Onward Christian Soldiers."

Invocation by Eld. J. A. Brunson. Let us unite in prayer. Our Father in heaven, we bow our heads before Thee tonight in grateful recognition of Thy goodness, Thy mercy, Thy sovereignty. We thank Thee that Thou hast induced us to believe in Thee; and we thank Thee that Thou art pleased when we, Thy creatures, come into Thy presence to worship Thee. And now, Lord, as we worship before Thee and wait upon Thee, we beg for Thy Spirit's presence so to illumine our minds and augment our powers of spiritual discernment that we may detect Thy presence and worship Thee, who art spirit, in spirit and in truth. We thank Thee, our Father, for all that is being done for the spread of truth in the world. We thank Thee for all that is accomplished for the alleviation of human suffering and for the betterment of human conditions. We thank Thee for all the knowledge that is given to us--knowledge of the body, knowledge of things pertaining to our physical as well as our spiritual welfare; and we thank Thee that Thou, the great God, who didst create, art interested in every movement of the kind. We thank Thee for the medical college that has been planted here at Battle Creek. We thank thee for the work that has been accomplished through it, that many have gone therefrom out into the benighted parts of the world to accomplish a work in Thy name; and we thank

Thee that Thy Spirit attends the missionary wherever he goes, directing him, controlling him, and blessing him. And now, Father, as we come together tonight to begin a new session, we pray for Thy Spirit's presence here, and not only here tonight, but we pray that He may ~~present~~ be the presiding genius through all the weeks and months of the college year; that He may be with the professors as they teach and with the students as they study and while they are learning these things, O God, these truths that make for the enlightenment and betterment of humanity. We pray that the Spirit's presence may be so felt that there may be a real spiritual uplift Godward, and that professor and student may become better acquainted with the great Father of us all. And we pray that our hearts may become tenderer, that we may learn to love Thee better because we apprehend that with the love of God in our hearts we shall love our fellowman more. And we want the sympathy, even such as was manifested by the Master; we want the disposition to do good to all. O God, give to us we beg Thee, one and all, the Spirit of Christ which is the spirit of kindness, of gentleness, of tenderness, of patience. Give to us hearts, O God, that are prepared for thy service, hearts that are freed from selfishness, that are freed from malice, that are freed from strife, that are freed from everything that will blind our vision to that which is true and noble and elevating. Direct us now and control us. We pray Thee to let Thy blessings rest upon the president of the College. We pray Thee, O God, that wisdom may be given to him in the discharge of ^{the} his onerous duties that devolve upon him; God stand by him, strengthen him, uphold him. Bless all his coadjutors; bless all who are in any wise connected with the School. God grant that the Spirit of the Master may so predominate that it will be known in the world not only as a scientific institution but as a place where Christian principles are known and loved and taught and practiced. God hear the prayer; God direct and control; and we ask it all in the Master's name. Amen.

Solo by Mr. George Black, "Beyond the Gates of Paradise."

Opening remarks. Dr. J. H. Kellogg. This is the fourteenth time the American Medical Missionary College has appeared in public to announce the beginning of an annual session. Just fourteen years ago the present month, the first session of this College was opened. About twenty years ago, the managers of the Battle Creek Sanitarium, or rather the constituency, recognized more fully than ever before the necessity for encouraging medical education to prepare Christian men and women to go out in the world to engage in Christian activity in medical lines. The board of directors, rather the stockholders, as they were at that time, the constituency, voted to appropriate five thousand dollars a year to be employed in that way. This investment was made, and money was appropriated for this purpose to the amount of about thirty thousand dollars, something more than that, in fact; something over \$30,000. The number of applicants for the medical course, the missionary medical course, grew from year to year, and it became necessary to secure at Ann Arbor, to purchase, in fact, and fit up a regular dormitory, a sort of annex to the University buildings there, just across the road from the campus, or close by; a large building was got, a regular dormitory was installed with persons in charge of it, and the number of students at one time was about twenty. It was really quite an important addition to the medical college attendance at Ann Arbor.

But after some years, the number continued to increase, and the financial burden was growing so large that it had to be considered; and another difficulty appeared. It was found that the students did not get just quite the training that they required. We found it necessary to supplement their college work with a special summer course, and it was necessary, in fact, to organize a summer faculty at an expenditure of a considerable sum of money, necessary to import professors here from other cities, and to pay them very considerable sums of money

the
 to assist our students in getting a supplementary instruction which they were not able to get in their regular course, and which they required in order to fit them for the special and important and responsible work which they would be required to do in foreign fields where they would find no consultant as handy, where they would have to fit up their own laboratories and would have to do everything else. So, in order to attain the ideal which had been presented to us for a medical education, it finally became apparent to our board that we would have to have a medical school of our own if it were possible to have it.

This was not the first idea of a medical missionary college, however. One hundred years ago, a gentleman residing in the West Indies saw the need of the special education of medical men who were going to be engaged in Christian work going into the foreign mission field, and he left a sum of money, I think something like 2000 or 3000 pounds--perhaps it was more than that--to be used for the purpose of medical education. This money is somewhere--I don't know where; perhaps it has been appropriated; possibly Dr. Dowkontt knows where it is. I do not mean that he appropriated it, though I am sure he could have made good use of it if he had had an opportunity to get his hands upon it, but it has disappeared somewhere; I don't know where. We only have a record of its having been left in the bequest; but it never was utilized in a medical missionary college. It was perhaps one hundred years ago; but it never materialized. In fact, I do not know that there was a very serious attempt made toward the organization of a medical missionary college until Dr. Dowkontt came to this country from Edinburg where he had been connected with the medical missionary institute of that City which has done such a wonderful work in the education of medical missionaries, and came to New York for the purpose of establishing a similar work to that carried on in Edinburg.

Dr. Dowkontt found difficulties in the way of carrying on the work after the plan of the Edinburg institute, which was to provide a home for the students,

to give them missionary training and a dispensary practice, and encourage them and assist them, sometimes financially, while taking their courses at regular medical schools. Dr. Dowkontt found difficulties in the way. Medical missionaries were not always welcome, and they were not very popular; they certainly were not the pets and favorites of the medical schools; and he found very serious difficulties in the way; and he made an attempt to organize a medical college, and he did all, certainly, that any man could do. I was visiting Chautauqua this year, where I was asked to give an address, and I met Prof. Dewey--I have not seen Dr. Dowkontt since, so he does not know what I am going to tell you. Prof. Dewey told me that he endeavored to co-operate with Dr. Dowkontt in his attempt to get a law through the New York legislature for the establishment of a medical missionary college, and a number of times it seemed as though it had just gotten to the point where the thing could be done. At that time, Prof. Dewey was the secretary of the New York State Board of Regents--probably the most influential man in education in the state of New York, a man who has done more for education than any other man in the state of New York, and more in organizing educational methods, and educational machinery, I might say, I think, than any other man in the United States; and he felt very sure that the medical missionary college would materialize. But just at the last moment he said there would come down a bevy of doctors from New York City and knock the whole thing in the head. I think Dr. Dowkontt remembers about that, as he saw his pet child was often slaughtered. The doctors in New York City did not wish to have a Christian medical school; so after many years of baffling effort, the Doctor was compelled to recognize that it was absolutely impossible to organize and maintain such a thing as a Christian medical college in heathen New York City. Some heathen land would be a more favorable place. So there seemed to be an opening in Philadelphia, and the Doctor made the same attempt there; but the doctors in Philadelphia got a cue from New York, so they said, "Wek will head it off while it is young; we won't let it get a start"; though

he had an endowment presented of \$500,000, if I remember, it was a Christian woman who came forward with that if I remember rightly, five hundred thousand dollars to appropriate to this good cause, but there were men who rose up and said, "No, we don't want such a thing as a Christian medical college; it would be an anomaly; it ought not to exist on the face of the earth; we can not have such a thing." So it was hindered again. I knew of these baffling efforts; I knew of the difficulties the Doctor was having, but at the same time there seemed to be an opening here developing.

When we began to talk about a medical college, I expected we would have the same trouble the Doctor had. I began to look around to make inquiry. I thought I would go to headquarters first thing so I wrote to the secretary of the state board of health of Illinois and told him we proposed to organize a medical missionary college, and to my astonishment, we got back a very different letter from what I expected. He said, "We will do all we can to help you." I said, "Certainly it must be Providence is opening the way for us and it is a favorable time to do this thing now, before Chicago has got to be quite so degenerate as New York and Philadelphia." So we decided we would improve the opportunity and step into this open door; and we told the board exactly what we wanted to do; told them we wanted their help about it and wanted their benediction when we got through; that we wanted to do this thing exactly right, just as they wanted it done, and a school they could fully approve and endorse. So when we got started, we found the board was very ready to receive our students. They said, "We can not endorse the school until after we have seen the students, of course. But we will go up to Battle Creek and endorse as much as we can find there that is good, and when your first class is ready to graduate, we will see them, examine them, and if they are all right, we will give them certificates." Our first class appeared

before them, and they pronounced that the best class they had ever seen in their lives. They did not have to watch them every minute to see that they were not cheating and swindling in their examinations, and they were surprised at that. There was no attempt at any fraud of any sort. They had never had together a body of students like that before, and they were really surprised. Of course, we should have been surprised if it had been any other way. And they all got very high marks notwithstanding they gave them the hardest examination they had ever given any body of students in their history; because they had made up their minds to make an advanced standard, to raise the standard of medical examinations, and they began with the American Medical Missionary College. With the first class they tried it. Our students all passed their examinations, and from that time to this, 180 students have graduated from the American Medical Missionary College, and nearly all of them have appeared before the Illinois State Board, and every single student that has appeared before that board has passed with creditable markings. So the College got started, got upon its feet, and has been going on during these fourteen years. We have had vicissitudes, we have had threatenings of tidal waves of destruction, but the Lord has delivered us out of them all, and each tidal wave that has come up has carried us a little farther on and a little up the hill; so we are a little farther advanced out of reach of such assaults in the future, and during the last year or two, we have had a rather interesting time, but we have only had to sit still and wait to see what Providence would do for us, and I am glad to tell you that today the American Medical Missionary College stands upon a little higher ~~standing~~ footing than it ever did before; and our standing as a medical school seems to be so high that from henceforth it will be absolutely unassailable, at any rate so long as we hold up our present standards.

The announcement of the American Medical Missionary College which I hold in my hand has in it a special report made by the judicial council of the

American Medical College Association, and also a report from the Michigan State Board of Registration in Medicine. Now, these are the two highest authorities on medical education in the United States. I think I might say the highest authorities in the world, because they control more colleges, have supervision over a larger number of medical educational institutions than any other boards in the world except other state boards in the United States. The American Medical College Association is the largest association of medical colleges in the world. There are some sixty odd colleges in this association. There are 160 colleges in the United States--more than that--166, if I remember rightly, of medical colleges in the United States, but only sixty of these schools are of such grade, such standing as to be considered worthy of recognition by the American Medical College Association. And the American Medical Missionary College is one of these schools which are recognized by the American Medical College Association, and it is not only one of them, but it is not the least among them, for it is rated as one of the first class, and is so announced, as you will see in the report of the judicial council of the American Medical College Association. This report was made after a searching investigation of the college, and this investigation was made after the standing of the College had been called in question--not in a legitimate manner, but by what I think we might call a clique, a political clique that had the same prejudice against Christian medical schools that the New York doctors had. Some doctors in Chicago had awakened to the fact that there was a Christian medical school in their midst, that there was a medical school that had a somewhat different complexion from some other medical colleges, students of a different character from those of some other medical schools; a school that was going on, turning out its students year after year without asking permission of making obeisance, I may say, to any of the reigning authorities in medical education--was going right on about

its business and attending to its work, and it occurred to them that it was a bad thing to have such a thing in existence, that it might be well to endeavor to erase it from the slate, if possible; and the attempt was really, seriously made, somewhat strenuously made, and persistently made; but we found that providence was certainly on our side; providential circumstances brought here the very men that ought to come here, the men of authority in medical education, the men of influence in medical education, the men of all the world that it was the most important to have become acquainted with the work of the American Medical Missionary College and what we were trying to do. These men were actually taken sick; one man had a severe attack of gout, one of the highest officials in this line had an attack of gout so bad he did not know what to do; and it reduced him so low he did not know where to turn, and he finally turned his face here; and the Lord brought him here, I think, to teach him what the American Medical Missionary College was doing. While he was here, he became acquainted with the School, and with the teachers and with the students, and with the work of the School, and became so thoroughly enlisted in the American Medical Missionary College that he did not hesitate in making his report before the great medical college association,--to say that he had been a patient here, that he came here, and he had lived here among us and had been a patient here, and had seen the work of the School, and had minutely inquired into it, and he gave it his full endorsement; and the result was that the report was accepted and approved by the Association, and not only that, but the Association by a special resolution gave the American Medical Missionary College its full and complete endorsement which was more than possibly could have been asked. They finally approved of the School and accepted the School, and passed a special resolution of endorsement, so that the whole world might know that it had the support of all the leading medical colleges of the United States and of the great American Medical College Association. And not only that, but they appointed a committee, or referred the matter of complaint that had been made

against us to a committee and asked that committee to appear before the government of the state of Illinois and make complaint to it of the behaviour of some of the officials in the state of Illinois who had been pursuing a course that was worthy of severe criticism.

And I might say still more. I might tell you very much more about it, how that Providence had wrought to bring to the notice of the very men who ought to have knowledge of our work, the work that is being done, and the manner of the work, and the character of the work, and that these men simply set themselves to work,--the Michigan State Board of Registration in Medicine, the Michigan State Board, which has taken the foremost lead of all the medical boards of the United States, has raised the standard far beyond all other boards in the United States,--this board has taken a stand which was of the very greatest advantage to this School,--they came here, investigated the School, recognized its standing, pronounced it as being absolutely first-class, and simply said, "We will stand by you through thick and thin. If it is necessary for you to go into the courts to maintain your standing, we will be with you; and we will see that you win." There is not a bit of doubt about it. This School is delivering all the instruction, and is affording all the facilities and all the advantages that could be required of any first-class medical school any where; and if this school must be rejected, then nearly all the medical schools in the country will have to be rejected also; for in some particulars, the American Medical Missionary College even stands ahead of the leading colleges of the United States in some of the advantages which it affords. So, with such an endorsement and such a backing up, we certainly feel that Providence was on our side, and that we had no longer any need to fear for the existence of the American Medical Missionary College.

I am glad to tell you that we have now, after years of uncertainty and difficulty, we have a sufficient endowment so that our School does not lack for

for funds; and if there were absolutely no income whatever from medical students, the College would be able to go on; if there were only four medical students, one for each class, the School would be able to go on; for it does not depend at all upon the tuitions from students. In fact, the tuition from students, which is only \$50 a year, is only a nominal sum. The actual cost of educating students in the American Medical Missionary College, the actual cost of educating a student is found, for the last year, for instance, to be \$250 each. That is the actual cash paid out for educating the students who attend the School--has been an average of a little more than \$250 a year per capita. So you see the School is not dependent upon its tuitions. A charge of fifty dollars per year is made, because it seems more reputable to make a charge, and it is more creditable to a student attending School to pay something if he can for his instruction, and the attempt is made to enable our students to pay what they can; and there are a few scholarships, I am glad to say. We are going to have several interesting speakers (what I am saying is not interesting, I know, but there are some who are going to speak who are going to say something very interesting.)

I want to call your attention very briefly to the fact that there are three characteristics of the American Medical Missionary College that are emphasized in the teaching of the School and in the equipment of the School, and in the whole work of the School. First, it is organized for the education exclusively of medical missionaries. Nobody is expected to attend the American Medical Missionary College who does not, who has not thoroughly resolved to devote his life to missionary work, and especially to foreign missionary work. A gentleman called upon me last night and said, "I have three or four friends coming to the American Medical Missionary College, and they are going to start right in this year." I said, "Is that so? Where are they and who are they?" "Oh, they are

friends of mine," he said. "Well, what foreign field are they going to, what mission field are they going to?" "Oh, they are not going to any foreign field." "Well, what do they intend to do?" "Oh, they are going to do good. They are going to engage in professional work, going to do good as they have opportunity." "Well, you mean they are going to be missionaries?" "Well, yes, in a certain sense they are going to be missionaries--going to do what good they can." "Well," I said, "We can not receive them; they can not be received into the American Medical Missionary College. The American Medical Missionary College is going to expend \$250 apiece for the education of its students next year, and the students are asked to pay but \$50 of that, and the \$200 more is donated by somebody. Somebody has to raise the money; somebody has to furnish that \$200, and these friends of yours have no claims that I know of upon the ~~beneficence~~ beneficence of any board or any society or anybody else, of any individual; if they are going ~~is~~ out to practice medicine anywhere they like, in any way they like, and for their own benefit as well as for the benefit of the world, we can not receive them;" and I am glad to say that that is the position which the board intends to maintain sturdily--that nobody will be received, and nobody will be retained in the American Medical Missionary College if they have been ~~by~~ accident inadvertently received, whose serious purpose is not to devote their life to medical missionary work, and especially in the foreign mission field. Now, if a person says, "I am going to give my life to medical missionary work in some home field", it will have to be made very clear that that home field is a real mission field, that it is something besides an ordinary neighborhood where people practice medicine in the ordinary way and for ordinary purposes, for the purpose of maintaining a professional life in the ordinary way. That does not fill the bill. The American Medical Missionary College is not intended for that class of students.

The American Medical Missionary College is, second, a Christian school. Nothing else could be expected of a missionary school than that it should be a Christian school. The young men and women who come to it are expected to present evidence of a good, Christian character, and a good Christian experience, and of an earnest Christian life, and of Christian ideals and purposes and standards of life, and if they do not maintain such an attitude in the School, of course they will be expected to be dropped out of it; they will be expected to show this interest in spiritual, religious and Christian things by their daily walk and conversation and conduct and deportment; and more than that, by taking part, and a readiness to take part in Christian activities and religious activities, in missionary activities; and such activities will be afforded to the School. Special pains this year particularly, more than heretofore, will be taken to give students an opportunity to engage in missionary activities of various sorts; and any one who has not time, who chronically has not time to engage in Christian activity of this sort, in missionary work, who does not seem to have any appetite or relish for it, who is always too busy with something else, will not be considered worthy to remain in the school, because, as I said before, somebody pays \$200 apiece for every student to help him in his education here; and that \$200 is an investment, not in a general medical education, but it is an investment in missionary education; and the young man or the young woman who is not ready to carry that out, to participate in it, to co-operate with that effort and that purpose, will not be considered to be a proper member of the College, and will be invited to go elsewhere. There is no ambition on the part of the faculty or of anybody else here to build up the American Medical Missionary College as regards numbers, or to make it a great school. The ambition of many medical colleges is to become great schools in numbers; but the purpose of the American Medical Missionary College is not to become great in numbers, but to be great in good works, to be great in the Christian influence that shall go out from it; and its influence will not be magnified by

multitude, nor encouraged in any way by a pseudo-Christian or a pseudo-missionary spirit. We want the real thing, and we believe that we have it. I am very glad to feel that the students we had in our School last year, and the students that are coming in, the freshman class that are coming in this year, are such as will maintain the Christian reputation of the School.

Now, one of the peculiarities of the American Medical Missionary College is that it is the only Christian medical college in the world. It is not only the only Christian medical college in the world, so far as I know, but it is the only Christian medical college that ever has existed. It may be that in some heathen lands, missionaries and medical missionaries have organized a medical school for the training of the natives; it may be that there are some such medical schools that are also Christian. I had not that thought in mind when I spoke. But so far as I know, and so far as medical history goes, there never has been undertaken in any civilized land before, the conduct of a Christian medical school; and I am very hopeful that the effort that we have made to organize this School and to establish a solid foundation for it that it may not be in vain, and that this work may go on, that it may continue, and that in the years to come, so long as medical colleges are needed, this school may continue to exist so that the standard of Christian medical education may be held up. There is need for such a school. There is need for Christian ideals to be maintained and held up in the medical profession; there is need for improvement in some particulars; there is need for that influence of a Christian medical school in the medical profession; and there certainly is a great opportunity for the American Medical Missionary College in this particular.

There is one more characteristic of the American Medical Missionary College that I wish briefly to mention, but I fear that I am talking too long; and that is that it is a school in which special emphasis is laid upon the class of

remedies that are sometimes called physical, physiologic, or natural. The effort is to find out the natural way, the natural way of life, the divine way; to find out how to cooperate; in this School that is the constant effort of our teachers--to find out how to co-operate with the divine healer, through using the agencies which He himself has especially appointed--those so-called natural agencies which from the very beginning, before artificial methods were devised and worked out, existed in the very nature of things; to find out how to make the largest possible application of these measures and to apply them; and this seems particularly appropriate for a medical missionary college, because it gives the missionary an advantage--to have at hand, to have available measures which are everywhere; to be able to make use of remedies which are always available, no matter where he may be.

I feel, as I said before, that the outlook for our College is better than it ever has been before. We have, I am glad to tell you, a better equipment. There have been very important additions made to our equipment, there have been large additions made to the facilities of the School within the last year or two; we have larger clinical advantages. In Chicago we have our dispensary in fine, capital organization, and in good running order, and with very excellent equipment, and a large attendance. I received a report a day or two ago that the attendance at the dispensary in Chicago was over 2000 since the fifteenth of June, so you see there is plenty of clinical opportunity for students, and where it stands. I am sure our students will find, when they go to Chicago that there are no students in Chicago who have anything like the wealth of medical material, or medical opportunity for medical observation or study--I don't like to call men and women material; that is a common way of speaking,--that no other school has anything like the advantages in this regard that the American Medical Missionary

College has. There is opportunity for any amount of medical work, medical work with a Christian impulse behind it which is of the greatest possible value, not only to the student, but to the patient, as well. So we are starting out this year with splendid auspices. Our students have made an excellent performance wherever they have appeared before medical examining boards. In an examination held recently, in fact, of the last class, by the Michigan State Board, there were three classes of students, students from three different schools existing in the State of Michigan that were examined. One class gave an average of 85%, another class gave an average of 86%, another class gave an average of 90%, or very nearly 90%; it was reported to me 90% by the secretary of the Michigan Board; and the 90% class was the American Medical Missionary College class. So we do not feel at all ashamed to hold up our heads among our sister medical colleges in Michigan, and our students are credited with having passed the highest examination, and one of them, at least, obtained the highest standing that was ever accorded to any student in the state of Michigan, by the Michigan State Board, and I may say that the same performance has been made before other boards; not that no student has ever failed to pass an examination before a medical board, for there are medical boards that have political influences at work, and various influences at work, that refuse to pass students when they give very excellent answers to questions and really have a high grade, but refuse to pass them for other reasons than for proper reasons for a board to have. There are some such boards, and some of our students have had the misfortune to fall into the hands of such boards, and have found the same difficulties that other students have found under the same circumstances; but where our students have appeared before creditable boards, before honorable boards, they have made as high performances as any students have made from any other schools. A student in the American Medical Missionary College has an opportunity to get all the instruction of all the kinds and of equal quality with

the instruction given in any other medical school in the world, and in addition to that, has the advantage, a special advantage, of being thoroughly familiar and acquainted with the special laboratory facilities and advantages of the Sanitarium here, and the clinical advantages of the Sanitarium, and the methods which are specially employed.

But I will not occupy more of your time. We have the pleasure tonight of hearing a few words from Dr. Dowkontt, whose name I have already mentioned, the secretary of the International Medical Missionary Society; and the Doctor will tell you about some actions which have been recently taken by that Society which are certainly very gratifying to the American Medical Missionary College.

Dr. Dowkontt: Dr. Clark is here, and I will talk after him.

Dr. Kellogg: We have with us Dr. Joseph Clark, from the Congo, and we shall have the pleasure of listening to him.

Rev. Joseph Clark: Mr. Chairman and Dear Friends: I am delighted to have the opportunity of saying a few words to you tonight. I am not a medical doctor, but I have seen something of the work of the medical man in Central Africa; and I can greatly praise what has been done there by the medical missionary. I am sure that if I had life to begin again, I should like to do what some of these young folks are about to do--study medicine, for use in the foreign mission field. That is one of the things that I have longed for. The little knowledge that I had of medicine I received in Glasgow and in Edinburgh, and we have found it of immense advantage to us, and we have only longed for more.

I have been asked, however, tonight, to speak to you a few words with regard to the Congo situation. This has reference, of course, to the story of Congo atrocities,--that is, what has appeared so often in newspapers and magazines. I will not attempt to go into details, but I would like to say to you tonight that

if this were the last word I were to utter upon this earth, that the stories you have read are true, absolutely true. I have myself seen, away up in the heart of Africa there, the men and women who have been mutilated in order that the district should be terrorized, that the people remaining should be compelled to bring in more India rubber for the enrichment of King Leopold. I have not only seen men and women who have been mutilated, but I have had in my care even children who have been mutilated; and we have known of little children, too young to walk along with their captors,--we have known of these clubbed on the head with the fist, or the butt of the rifles, or thrown into the water and drowned. We have had the chagrine of seeing and the horror of seeing scores, yea, hundreds even, of dead bodies of those poor people who have been massacred, done to a cruel death that Leopold and his friends might be enriched. So please to understand from these few words that the little that you have read in the newspapers or in the magazines has only but touched the fringe of the subject, and that there is a great deal more that might be told that unfortunately never can be told. But I would make one request of you here tonight, you ladies and gentlemen; if there is any one thing you can do to help those poor African people to throw off the burden that has been imposed upon them almost directly by the action of the United States of America,--let me plead with you that you do it, that is one thing that I urge of all,--and that is that you should write letters to Secretary Root, in Washington, and urge him to stand by those people in the Congo Independent State, and refuse in the name of the United States of America to sanction any change taking place unless it restores liberties, rights to those people out there.

One or two things now in regard to the people. Twenty-eight years ago I went out to central Africa as a missionary. Then there were about 30 millions of men and women in that Congo Independent State not one of whom knew anything of the God whom we worship and adore. They knew nothing of Jesus Christ, they knew

nothing of a home beyond the grave; they did not even know of their own sinfulness. The missionaries went out feeble men, and only one tool in their hands with which to work, and that was the Word of God itself; but they went out assured that Jesus Christ who had sent them out there would be with them, would stand by them; for he who said "Go", said also, "Lo, I am with you alway." We knew then that he would be with us. We were sure of this, that his Word, the gospel of our God, is the power of God unto salvation to every soul that believeth, even the soul residing in the black body of a poor Native African cannibal man; and we have found it true. We went on preaching the gospel; we went on telling our story, for we had learned the language of the people, and our hearts longed for the darkness to disappear and the daydawn to arise. Why, it seemed sometimes to us it never would come. Some of you who have in sickness waited for the morning know something of the anxieties of the missionary and his longing and yearning for the time to come when that which opposed us would break. There we had the fetichism of central Africa, the witch doctors and all their devilishness; there we had all the centuries of evil customs and evil thoughts that were piled up in the consciousness of these people, and of their lives. That had to break, and we had only this one seemingly feeble instrument with which to do it; but you know, there came a time when God's Holy Spirit breathed upon the hearts of these men and women; they were convinced of sin, of righteousness and of judgment, and they were swept into the kingdom of God, and they could not resist it; the power was too great. God's mighty power was put forth; he used the seed we had sown in the hearts of these people, and men and women, even in cannibal Africa, were brought into the light, and today, what are they? I tell you, friends, today I thank God that I have seen something of heathen African Christianity. I thank God we can turn to it and find in it something of the standards we have here in this old Book. Today we are Christians in this country--are we? Well, we are in name, but are we in practice? Come out

to Africa and we will show you some churches out there, and show you what Christianity we think should be. We will show you men who have accepted Jesus Christ as their Saviour; more than that--they have accepted Jesus Christ as their King; and what he says, they do. He has said to you, when you gave your hearts to him, "Ye are my witnesses", and tonight I would ask you, "Are you witnessing for Jesus? Out in Africa they are. They realize that he has laid that demand upon them, and they glory in the opportunity; they rejoice. How is it? It is the same thing that happens at Christmas time with your children when they come rushing downstairs and into the room where you had hung their stockings up, and in two or three minutes they had gathered their presents into their hands and run upstairs, rushing to Mother, or Father, or Harry, or Tom, or Mary, rushing to show them the things Father or Mother had given them. Their hearts were so full of joy of the presents they had received. But we have received God's great gift of eternal life through his Son, and we are taking this and are--what?and are hiding it. We are not showing our satisfaction at the gift of our father or mother, but of the gift of God. We would not treat our father or mother in that way, but we hide it; and we hope that we are going safely home to heaven because we have had some peculiar experience long ago. We are forgetting that the hand of God is upon us day by day, and unless we are serving him, we have no right to expect to reign with him.

Out there you will find men and women laboring hard; they gather but little, and they are giving a tenth of their income to the Lord. You will find in the churches there not a man who smokes. You will find those who have given up their drink, you will find those who have given up their gambling, and those who have given up their dancing. Why? Because they have taken hold of the rule, Whatsoever ye do, whether in word or deed, do all to the glory of God; and they realize that all of these old customs and habits can not be carried on to the glory of god, so they must lay them aside with every other weight. Again, they have given up their

polygamy, they have given up their slaves. That is, they have given up their riches, for nearly all they were possessed of was bound up in those wives and those slaves; but that they might follow Jesus Christ, they have given up all these things.

So, friends, tonight, it is with joy that I look upon the faces of some of these young men and women who are devoting themselves to this missionary cause; and I would ask some of you others, you who have sons and daughters, what are you to do with them? We speak sometimes of the money that is needed for missionary effort, for the carrying on of those missions that have been established in India, and in Africa, and in China and in Japan, and the Philippines, and South America; but there is something more than money needed. Your sons and your daughters are needed. Will you give them to the Lord Jesus? He is asking you for them, and some of you young people, I want you to think tonight, what is your relation to this great question? The time is coming when your life will be ended, and when looking back over it, it seems to me you will wish you had taken a different path. But we are anxious to do great things for ourselves. But remember, man's chief end is to glorify God; that is the purpose of his creation; and if you are only seeking to please yourself, to bring honor and riches to yourselves, you are forgetting what God wanted to do with you when he created you. I have no doubt that among the young people here, there is one who expects yet to be president of the United States, and possibly another one expects to be the president's wife. That is all very good; these are wonderful places of good; but there is something that is better, nobler still; that is to go out with Jesus, and to go wherever he would lead you, even if it were down in the slums of New York, or Chicago, seeking to save the lost. I know if you put your hand in his, he will lead many of you out to those that are lost, that they may be found.

I don't intend to take up more of your time. One thing I would like to

to show you here is one of the surgical instruments from Central Africa. ~~It is~~
 (Holding up a native axe.) It just occurred to me that some of these young people
 who are interested in medicine and surgery would like to see one of the surgical
 instruments used out there. This thing is used for a major operation, and I would
 like this College to be fully equipped; so I am going to present this little sur-
 gical instrument to Dr. Kellogg. He expects to hurt my feelings, to operate
 upon me tomorrow; so in presenting him with this, I hope he will be fully fitted
 for what he intends to do to me.

Dr. Kellogg. I am sorry that the Doctor's acquaintance with me seems
 to justify him in thinking I would decapitate him the first opportunity I have;
 still, the fact that he himself so quietly hands this into my hand, leads me to
 think he has some confidence in me after all. This is certainly a very wonderfully
 devised instrument.

Dr. Clark. These axes, that are very finely finished as a rule, are used
 and carried by the chiefs. They may be used in real warfare, but generally
 those required for real warfare and for their surgical operations--for there are
 cannibals in the interior where these are used, are plainer, and have not so much
 labor put upon them. These are from the Kassi(?) region in the great Congo
 state. These were made in the country long before the white man was there. You
 will find if you examine this carefully, there is no trace of the white man here.
 The handle is made of wood and sheathed with native copper, and it is not pure
 copper, as it is put out in this country, but there are slight traces of other
 metals, even of gold in it.

Dr. Kellogg. It certainly is a wonderful piece of workmanship and made
 by a native African who had never had any contact at all with the whites. We
 shall treasure it in our collection with a great deal of interest. I am sure this
 inspiring address must have uplifted us all a little higher than we were before,

and made us feel what a blessed thing it is to go out into these far off lands, into the firing line, out into the very frontier and labor there, and see such marvelous results. Now the Doctor has been telling how thousands have been gathered in in a short time, after years and years of seed sowing; and by and by comes the harvest, and it is coming in in a short time.

Dr. Dowkontt will now tell us a little of some matters of interest to the School.

Dr. George D. Dowkontt. Just one word has been ringing in my mind as I have been sitting here this evening. My friend, Dr. ^{Clark} ~~Malkins~~ has touched on it, seemed to just get it in one word he spoke. It was the word, rejoice. I have been doing that, though I have been sitting very quietly. I have been rejoicing in heart, but I have been seeing and hearing, and thinking what ~~is~~ it has all meant, what it may yet mean. And my mind went to that fifteenth of Luke, when the Publicans and sinners drew near the Master, and the scribes and Pharisees grumbled,--I am glad they did. We may thank God for the grumbling sometimes, especially if it brings about such results, because it was their grumbling that lead the master to tell those three stories or parables, and we would never have known them, perhaps, but for that. And the one was the lost piece of silver, and the other was a lost sheep, and the third was the wonderful story of the prodigal son. And why did he tell all three of them? What is the keynote in them all? It is this word--rejoice. Likewise, said he, "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth"--something that can happen on earth that touches heaven and increases the joy. But I think that joy must be increased tonight, and must be increasing more than over a single repentant sinner, if that can thus be brought about under circumstances under which we are met. Here are perhaps fifty young people whose hearts have been touched

and who have had more or less of the call of God to go out and minister to the needs of suffering people and take the gospel of the love of God to them. Surely the angels must rejoice at such a time and such a sight and such an occasion as this, and surely the heart of the Master himself must rejoice; and surely our hearts ought to rejoice; and if the people to whom you young people shall go in a few years, to whom you shall go forth, knew that you were here preparing to go out to help them and their suffering children and families with the knowledge you will get here of medicine and surgery, and also to tell them of the home beyond where there shall be no more pain and no more suffering, where God shall wipe away all tears,--surely they would rejoice, they would rejoice. And there is reason, young friends, for you to rejoice, that God is giving you the privilege of doing the grandest work on earth; for I hold that there is no grander work on earth than that of the medical missionary,--no grander work than to be able to minister to the suffering body, and to bring relief to it, even as our dear friend, Dr. Kellogg, has to hundreds, if not even thousands, in this place, by operations and other means; but if, in addition to that, you are able to tell them about the great Physician, and point to him as the Saviour of the soul and the physician who can cure and heal the sinsick soul and bring it at last to a haven beyond, then you have got something to rejoice about. And I rejoice tonight myself for the privilege that has been given to me these last thirty odd years, of engaging in this very work, and enabling others to engage in it and go forth, and as you have heard something from Dr. Kellogg about it tonight.

I rejoice more particularly, coming down to the present occasion, because I am here privileged to see an opening of one of the sessions. This is the first one I have attended. I have attended three graduations, but this is the first opening session of this College I have been privileged to attend; and I rejoice in it, I say, here, that I have the privilege, not only my personally being here,

but what it means. You heard Dr. Kellogg speak of the struggling that we put forth, and the effort, but in vain, in New York state, to get a charter for a college there and failed, and having failed there, the effort made here succeeded; and here I am privileged in these later years of my life to join hands with him, and together to rejoice as we do tonight in the facilities provided and the opportunities that are thus afforded to young men and women as never before, and I want to say that with emphasis,--the privileges and opportunities and facilities and so on that are provided by this institution are such as never before in any nor anywhere else now exist to enable young men and women to get a medical education for mission service. The facilities we had in New York twenty, nearly thirty years ago, when I went there, the sessions at college as required by law were only two sessions at college, and three years of study out of those sessions. The fees were \$150 a year, and they would give us in New York City half rates in those days, so that it made the total cost of bringing a man through college in New York City \$150 for fees. But today the lowest fees are \$700 and more for the entire course of four years, and at the Columbia medical department, \$1000 for fees along, to bring a young man through, and no abatement of a dollar at any college in New York City. That is what has driven us out practically of New York City, and has led me to come here; and our Society there, which still exists and will go on to exist, is joining hands through me personally and otherwise, with this institution here in the helping of intending medical missionaries to obtain there a medical education to fit them for mission service. The society there which I was the means of organizing and with which I am still connected, of course will continue its existence and its work, but will co-operate as fully as possible with this institution in the way of helping the students who may attend it; and thus together working in this way to bring about the desired result.

There are other friends here to speak, and there will be many oppor-

tunities for me to speak to the most of you again. I am glad to be back here again at Battle Creek, glad to be among you. I enjoyed my last winter's stay, and expect to enjoy this winter. During these three months that I have been away, we have been entertaining missionaries there at our place in Massachusetts, and have had some sixty of them from the different lands staying there and being benefited by a rest at what we call Mountain Rest. I think I shall not detain you ~~all~~ by any further words of mine tonight.

Dr. Kellogg. I am sure we are all delighted to hear these encouraging words from Dr. Dowkontt. He is the man who introduced medical missionary education into the United States. He brought the impulse here, and I think I must also say it certainly was a special providence which made him sick and brought him here also, so that he might get thoroughly acquainted with our work; and we are very thankful that we have the benefit of his experience and of his large grasp of the needs of medical education. More than twenty-five years ago there came to the institution here as a patient a lady whom we all recognized in a very brief time as being one of the most noble and dignified and godly characters we had ever encountered, certainly a woman I shall never forget; and you can not imagine my delight and surprise when a few months ago a gentleman just back from the Congo, a medical missionary, grasped my hand and told me his name, and I said to him, "Are you acquainted with Mrs. So-and-so?" He said, "Yes, she was my grandmother." I am very delighted to present to you tonight Dr. Dye, of the Congo, whose inspiring words I am sure will give us another uplift. The Doctor comes with his weapons here, as did Dr. Clark. Dr. Dye.

Dr. Royal J. Dye. Mine are not quite so serious or so threatening, possibly. I want to show you just a few pieces of the medical man's outfit from the Congo. This (holding it up) is a charm worn by a child to protect it from lung troubles, bought by the mother from the witch doctor, and claimed to be able

to protect the child from serious lung troubles. The mother told us that was to protect from lung troubles. We went to see the child when it was sick, and the mother told us that. We said, "But it didn't work, did it?" "No, it didn't", she said, so she took it off and gave it to us. This (indicating) is a charm worn by women to protect from the rheumatism. I have but one of them along, so don't ask me for it. It is made by the witch doctor with his secret compounds and nostrums, and is claimed to be able to protect one from rheumatism. This article (indicating) is a fetich. You have heard of fetiches, and this is one of the real things. When a man has his hair combed, all the dustings are preserved very carefully, because if his enemy or the wife of his enemy should get hold of them, she would make a charm, and it would cause misfortune or death to come to that man. So he saves those dustings, and all the shavings when he is shaved. Then they are all given to the witch doctor, on special occasions when he wants a charm made to protect him from the curse of some man, and the charm is made. This is the fetich you have heard of, the only ideal one of ~~any~~ our section of the Congo. We are just 125 miles from Brother Clark. They are our nearest neighbors. This is what the people worship; if they have anything they worship whatever, this is it. We have heard of no prayer prayed to ~~this~~ this; they sing no hymn of praise to this; they bring no offering to this; it is simply fear. Fear worship is the highest type of worship that they know in the Congo whatever, to our knowledge. This is a witch doctor's bag. In this he carries all his charms, amulets and preparations, and with them he carries on his work. This is the witch doctor's medical outfit, his pharmacy and surgical instruments, the whole things, plasters, pills and everything. Whenever a person is taken sick, the witch doctor is called in, and he rattles these things, makes a great deal of noise and din trying to drive out the evil spirits dancing around, beating on

drums, planks, logs and everything to drive out the evil spirits; and they believe if they make great enough noise, they will be able to drive out the evil spirits. That is the best they know, friends; that is all they know. So when I graduated from my medical course in New York, in which Dr. Dowkontt gave me no small assistance which I am thankful to acknowledge here tonight, we went into the Congo to work as medical missionaries; and the first thing we had to meet was the opposition of the witch doctor. And his opposition was no small factor whatever. Mark, whom many of you have seen here, the young boy from the Congo, came home here to learn English so he could help us in the further translation of the Scripture. Mark's elder brother was a witch doctor of our section; his father was witch doctor before him. All the amulets, charms, drickeries, deceits of the witch doctor had been in their hands. They would use these in every way possible to keep their people away from us. One man was taken sick with pneumonia, which is especially serious there because of the little they know about it. This witch doctor came and cursed the man because he was taking our medicines. He said, "I was going through the forest the other day, and I saw a fruit hanging there on a tree; and when that fruit drops, you will die." The man was scared almost to death; he knew he was going to die--the witch doctor had cursed him. ~~Ma man~~ I went out, tried every way to get his courage back, but it was no use. I saw we had to do something to get that man's faith again; so we went to work. We made a big plaster down here on the side where it would not possibly affect the lungs at all, and we put it on thick, and put on two or three coats of it. When we got through painting the plaster on him, we said to him, "We are going back to the house; and when the sun is down to a certain angle, we will come back again, and by that time there will be a great swelling there, a great tumor, and we are going to prick that tumor; and then the evil spirit will come out of you, and when that evil

spirit is out of you, you will get well." You see we had to become witch doctors too. It was a case of fight fire with fire. We had to get a chance with that man, or else lose the little prestige and influence we had gained in our previous work. So we came back and pricked the blister of that enormous tumor that had swelled up there, and took out about a pint of serum. Then he shouted out, "Oh, the white man has conquered, the white man has conquered." That was all that was necessary to get their confidence. Again and again the witch doctor opposed us, but finally one day he himself became very much alarmed over his ~~favorite~~ favorite wife, the one he had paid the most money for; and he came to us, and came up crying, "Oh, white man, help me quick, help me quick; my favorite wife is dying!" So we went down to help. Mrs. Dye went with me, and after a couple of hours of hard work we were able to relieve the woman, help her and save her alive. Everything we did was a marvel to them. Such things they had never seen before, and when we came back, the old man came trotting back behind us himself carrying all the instruments and medicine cases along behind as a little servant boy. He came up to the house, and after we had changed our clothes and taken the necessary bath after such an effort in such conditions, the old man still sat there waiting for us, and we went out and sat down on the steps beside him. He said, "Well, it is no use for me practicing medicine here any more; this is your town." He says, "I don't know anything about medicine any way, and I am going out into the back country. Those folks in the back country don't know you; and when they offer me money, for my practice, I can not refuse it"; so he gave up his practice there. That is just one of the victories our medical work has given us.

In the English Baptist mission there, they have no medical doctors. I might say as an incentive for these students before us that in the Congo there are two large mission societies, and both of them are searching diligently for medical missionaries, and they can not get them in England. There may be a chance there

for you to open up a practice in a large section of country having no help except with witch doctors. Two hundred miles above us is the English Baptist Mission. The chief of that section of the country was taken sick with hernia, and there was considerable trouble on the part of the natives. They could not do anything for him, and the missionaries could not do anything for him. Finally they said in despair, "You must go to Bolenge." It had been dangerous before to go to that country, because of hostile feelings between that section and their section. So they made that trip at a great deal of hazard; but they came down finally, and arrived at Bolenge. The hernia had strangulated already, and so we went to work immediately. The anesthetic was the first thing in the operation that surprised them; and as the anesthetic was administered, they saw their chief made no noise, produced no cry of pain. They were surprised. They thought he was fainting, already fainted, and they jabbed him with a pin. He did not yell, so they went out in the town,--I didn't know what they were doing; I did not know their language, and didn't have any time to inquire; we were too busy; but they went out into the town, went up and down the streets for a couple of hours crying out that the white man had killed their chief, and crying, "Our chief is dead, our chief is dead" for a couple of hours, mourning. Then they came back to get the corpse, to get the chief to take him home to bury him. In the meantime the operation was finished, and the chief was resuscitated, and they in great surprise saw him alive. Clapping their hands over their mouths, they shouted that the white man's doctor was greater than God--simple enough, friends. Their ignorance and simplicity was understandable. You can understand them well enough. They went back home to their own station. A couple of months afterwards, the wife of the English Baptist missionary was taken very sick with a peculiar fever. They tried all sorts of methods to cure her, but could not help her. They had no microscope;

they were not doctors, and they could not diagnose the fever at all; so they sent down to us for help. Dr. Wood had arrived to help us in the Congo and to take our place when we came home, had just arrived, so he went there to treat this missionary. He found the lady very sick, and immediately found that the fever was not malarial fever, but another type of fever entirely--trypanosome fever, and the missionaries were not able to help it at all. As soon as the natives found out that a doctor from Bolenge had come, they drummed on their native drums and carried the message back into the forest far and near that the great white doctor from Bolenge had come. And in two or three days had gathered together some 200 or 300 natives in the compound of the mission, and waited there for treatment, and for miracles to be performed, because some of them needed miracles, almost, for their help. The missionaries had never before been able to get more than 50 or 60 people together at a time for missionary service. They declared at that time, "Oh, if we only had a doctor here at our station?" Dr. Leighton said that if there was anything necessary to convince him of the value of medical missions, certainly he had seen it. One woman cursed her children as they came to the mission to listen to the service; she had really disclaimed them because they had come to the mission for teaching. This old woman was really the Jezebel of our village. In every way she could, she had hindered the message. Finally her granddaughter, of whom she was very fond, was taken sick, and the old woman in despair tried all her remedies, and she was groaning, and mourning, and sent to the witch doctors, but to no avail. Finally they said to her, "Why don't you call for the white doctor?" She says, "Oh, no, he would not come to me. I persecuted those who wanted to go for medicine; he would not come to me to help me." "Oh, yes," they said, "he will be sure to come." She says, "I have done everything I can to prevent my people and my children going to him, so he won't come out to me, I am sure." About midnight they came up. The old woman herself would not come up, but she gave them permis-

sion to call us. We went out at once, of course, and took the medicines necessary. It was just plain colic, and we were able in a short time to relieve the condition. Finally the granddaughter drew her limbs up, and she says, finally, "Grandmother, the pain is almost gone." I sat there beside them, visiting with the people gathered in the house talking with them as was our usual custom; and after we had waited a few moments longer the girl straightened up, sat up on her bamboo couch, and she says, "Grandmother, I am all well; the pain is all gone." The old woman got up finally, came over and sat beside me on a stick of fire wood, looked up into my face, and she says, "White man, you do love us, don't you?" I said, "Yes, we do. We came here to try to tell you about this, but you would not let us before, now we want you to know all about it. We have come to teach you. God has taught us, and we have come to tell you so you can know it; and that is all that we have been trying to tell your children--that God loves you." After while the woman came up to the meetings. She would not dare to come into the door at first, because she was afraid we would steal her spirit away. After a long time, we got her inside, and then, friends, we had the joy of baptising her--that same old grandmother, and leading her to the same Master's feet.

So, young men and women, get this into your minds--there is no greater joy possible to you for your life's service, than the joy of medical missionary service. There is nothing can compare with it so far as I know,--nothing that can give you the recompense, so far as I can find. There is nothing of regret that is possible in the missionary's life; it is nothing but joy, even as Dr. Dowkontt has told you.

Dr. J.H.Kellogg. I am sure we have all found great profit from this very inspiring address. Now, we shall have the pleasure of listening to a few words from the Rev. Mr. Martin, of India. We have many different parts of the world represented here tonight.

Rev. J. H. Martin: Mr. President; I will not detain you but for a moment. I have been in Battle Creek four or five days, and I have learned a good many things I did not know before, and unlearned some. But one of the things that has come home to me more than anything else is the evangelistic spirit of this place. Much as we marvel at the wonderful equipment of the institution, the evangelistic spirit impresses one here as something to thank God for; and I accept this institution, this college as a representative of that Spirit, as the effort of that Spirit--as an effort to carry the knowledge of salvation to men. Now, I think I stand before you as a representative, as an example of the need of India for medical work. I am not a physician myself. I have been engaged in work in India for almost twenty years. Our work was to itinerate around from village to village, and from community to community; and we were not doctors, and yet we always had to carry medicine. When we would camp at a village, we would have to spend usually the first two or three hours giving out medicine, yet we knew nothing about medicine. I suppose I ought not to confess this before these doctors, but we did it just the same. There is no law against it in India. We did a great deal of good, too. In some of those villages, we found 100 people had been buried that one season from malaria alone; and nowadays, when plague is so rife, there are some villages in which there were 200 or 300 deaths; and we poor people who had no knowledge even of medicine except the little bit of grandmother knowledge we gathered up; nevertheless we were able to do a great deal of good. So I think I am a sort of proof to you that medical work is needed. India is not the wild place, of course, that Africa is; and yet that work is needed. We look on medical work not merely as an evangelistic agency, but as an expression to man, as an expression to the people of India of the love of Christ for them. It is a thing which we as Christian people owe to others,--some way to manifest God's love to them; and there is no way I know which can so well express to man Christ's love

for him as to carry to them means of healing, of cure for their diseases. India has a population, perhaps, of about 300,000,000. One hundred million of those people have never heard yet that there is such a thing as a gospel. Young men and women, there is an opening for you in India, and there is not only room for medical work, but room--I have been impressed with it especially, room for the propagation of the ideas which we are getting here, not ~~only~~ merely the curing of the body, but the producing of that best type of manhood, physical strength and physical power which are so necessary to moral and spiritual power. So I rejoice tonight in the opportunity of praising God with you for this institution and for the opportunity you will have to express the love of Christ for man, perhaps some of you in India. I thank you for the opportunity.

Dr. H. H. Kellogg. I am very glad to hear these encouraging remarks. Now, we shall have a word from Rev. Sasamore, of Japan, a native Japanese who is with us, and who has been a minister in Japan for a number of years.

Rev. Uchiro Sasamore. I am very glad to be here. And I must congratulate the president, professors and studentson so auspicious a beginning of their College year. And especially I must congratulate the students for their privilege of preparing themselves in this well equipped institution for the work of medical missionary. In our country we haven't many medical missionaries; but what we have, they are doing wonderful work. I have no time to describe to you how they are succeeding in different lines, but I want just to give as an illustration, my personal experience, how medical missionary saved my home from heathen darkness to the light of the gospel.

I was converted twenty-five years ago. I had several influences. The first was Sunday-school. I went to Sunday-school for the first time in order to get Bible picture card. But in that picture card, I read the first verse in the Bible that came to me; and that verse was, "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but

have everlasting life." And, second, was the influence of Dr. Greene, one of the missionaries in Japan; and the third influence was the influence of my native pastor. After going to Sunday-school, I studied the gospel according to St. Mark, and the more I studied that gospel, the more I came to the conviction that ~~it was~~ I was a sinner and must be saved. One day I went to prayer meeting in our church, and in that prayer meeting, my native preacher pointed out me, and says, "Brother Sasamore, if you want to become Christian and to be saved from sin, you better make a prayer tonight." It was the greatest surprise to me, because I never made a prayer in my life; but he spoke in such a kindly way that my knees went down, and our people knelt down, and I made a prayer; and I can say to you that when I rose up from that prayer there came to my soul this blessed assurance that my sins are forgiven, and I experienced that spiritual peace that passeth all understanding. But after my conversion, I never thought of myself as becoming a preacher or a missionary; but at that time I was taken care of by my grandmother. My mother died when I was nine years old, and my grandmother was a grand old lady. She took care of us three boys, and we loved her as much as we loved our one mother; and one day after my conversion I went to this school, and while I was studying the lesson, I received very short letter from my father, and I opened it, and my father says in that letter, "Your grandmother is dead; come home." And it was a great shock to me, and then I remembered that my mother died without hearing the gospel of Christ; so my grandmother; and I never told about the saving blood of Christ, about my experience, to my grandmother. I was very sorry for it, and I ran from my school to my home, and when I went in there, I told my father, weeping, by the deathbed of my grandmother, and so my brothers; and they had no such confidence as you have for any such an occasion. There was no hope of blessed home in heaven; and if you had been with me there by the side of that death-bed, I am sure

you would have been persuaded like me to bring this blessed gospel of Christ to these perishing people. On that thing I prayed to God, and the more I prayed, I felt the burden--"Woe is me if I preach not the gospel of Christ to my heathen people." So I came to America twenty-three years ago, and after preparing myself in Depau University four years, I went back to my native country nineteen years ago; and God blessed my work. But I have not time to tell you these things; but as to my father. My brothers became a Christian, and my step-mother and my sisters became a Christian. As to my father, I prayed for him fourteen years since I became a Christian, but he was not converted; but eight years ago, through the influence of Dr. Schwartz, one of the medical missionaries to Japan, he accepted Jesus Christ as his personal Saviour; and six years ago I went back to my old home after an absence of seven years long, and when I arrived there it was very late in the night; so I met my father and my step-mother, and my brothers and sisters, and I went to my bed, and early next morning my father came to my room and woke me up and told me to come down. So I went to the parlor, and there I saw no shrine which was dedicated to Shinto; there I saw no ancestor relics to worship. My father put all these things away, but in the place of them, there were Bibles and hymn books, and we sung the hymns, and my father read the Bible and offered prayer; and you can not imagine how much I was glad that the home had been transformed into a Christian home through the influence of one of our medical missionaries. So I can say to you tonight that these missionaries who are going out into heathen homes, not only bring the people into the light of the gospel of Christ, but bring joy and happiness and blessings and comfort into these dark heathen homes. So I say there is great opportunity for you to do it in ~~my~~ our country; and I hope when you prepare yourselves you will come to our country to do this work and to save our people from the bondage of sin. And one thing I would like to tell you is this.

Through my experience we can see the greater Christ through the service; and if we serve the Master in these darkened heathen lands, we may see greater Christ than even in America, perhaps. And I remember fifteen years ago, when I went back to my native country, when our steamer approached nearer to the shore of Japan, I saw that beautiful, famous Fujiyama mountain away yonder. It was like a speck of cloud. I never much thought about that mountain, but our ship approached nearer to the shore of Japan. This mountain became bigger and brighter, and then I thought of this mountain as a famous mountain; and when our ship approached nearer still, I saw smoke on top, the mountain was still greater and more beautiful; and when our ship anchored at the harbor of Yokahama, this mountain stood before me with that sun-crowned top, shining in the golden light of the morning sun--it was still more beautiful. I took the train from Yokahama, went to the nearest station to this mountain, and when I stood on the platform, I saw this beautiful mountain approaching, and a snowy peak into a peculiar pinkish blue of the oriental sky,--it was just immense, grand, magnificent. So in my experience, I can say to you, fellow-students, before I became a Christian, I saw Jesus Christ afar off. He was like a man among men; I never thought much about him, or thought of him as being one of the greatest men in the history of the world; but when I studied the Gospel of Mark from my native pastor, this personality became bigger; I thought he must be one of the sages, like Socrates, Buddha or Confucius; but when I approached still nearer to him, and when I accepted him and his doctrines and his teachings, he became before me as my Master and Lord; and through the service of missionary work I can say to you, he is just appearing to me still grander personality, with more beautiful mind and character, and he is to me tonight the fairest of ten thousand to my soul; he is the lily of the valley, the bright and morning star. And I look at this matter, and I am thankful that through the missionary work, through the service, I am able to see this glorious beauty of the divine-

human personality of the Master. So I pray very earnestly that these students will prepare the best you can, and go with fire and earnestness to preach and to do the unsearchable riches of Christ, and to save many, many heathen people from bondage of sin. And I wish you through your effort, not only as individuals, but homes and nations be brought to accept our Master as the King of kings and Lord of lords.

Dr. J. H. Kellogg. I feel that we have made a very good beginning for this year's work. We have here the largest body of Christian medical students in the world. We have our large freshman class, I think numbering something over thirty, and I hope the missionary fervor that we feel tonight will go with us through this whole year that will come. We have heard a call tonight from these three great missionary fields of the world. Here is a representative from India that has given us a call; two from the Congo, in Africa who have given us a most earnest invitation to go to help that land, and we have heard this last touching appeal, the appeal from the native of Japan. And I hope we shall never forget these remarks, but that this missionary spirit will grow and grow in our hearts; and if we are going to be missionaries by and by, we must be missionaries every day of our lives, and each day we must be missionaries; and we will be missionaries if we really have a missionary call in our hearts.

Benediction by Eld. Tenney.

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A TALK TO THE STUDENTS OF THE AMERICAN MEDICAL MISSIONARY COLLEGE, Room 15, College
Building, Battle Creek, Mich., January 22, 1909,

At 8:00 A. M. by
Rev. Dr. R. H. Nassau.

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Ambition and all these things are secondary and should be conducive to the one grand object of the life of any Christian--God's glory. When one were dying, you would think the final remark of a dying friend would spring from the strongest and deepest feelings of his nature, and would be the highest expression of final wish; and when our Saviour was passing away, what did he say? He did not refer to his sufferings; he did not refer to his own human mother, nor to the friends of Bethany, or a hundred other things he might have spoken of. He did on the cross commit his mother to John; but when he was leaving the earth, his last direction to his friends, not simply to the eleven apostles who stood there, but to the 500 witnesses, and to you and me today,--"Go ye into all the world and preach the gospel to every creature."

Now, his church has not fully obeyed that command. After nineteen centuries, half of the world today is unevangelized. Jesus is coming. We don't know what day, but he is coming, I believe. There may be a difference of opinion, and it is entirely allowable as to the difference of opinion, as to just when or under what conditions. For myself, I don't think that that coming will be delayed until the whole world is converted. But I do think that that coming is delayed until the gospel has been presented to every human being. It has not been presented to more than half of the inhabitants of the earth. It is to be presented to every human being, at least as a witness for Him, and then when he

comes, even then he will ask, "Will the Son of Man find faith on the earth?" Faith will come then, with his presence, grandly, for a thousand years.

Now, this obedience to this command--"Go ye into all the world and preach the gospel to every creature,"--to whom does it come? There are those, and hundreds of Christians, who say, "The call does not come to me",--who consider that it is something separate and distinct, not only in degree, but in kind. I don't think that that call differs to any of the children of God in kind. It may differ in degree, and to some the call may be just as distinct to stay in some place here until ~~xxx~~ he come, and just as distinct as it is to others to go into some foreign land. But that attitude toward that entire question is that every child of God, when he and she have given their hearts to him, the question is, "Lord, what wilt thou have me to do?"; just as Paul; and I think the onus of proof is laid on every one to show that they have a right to stay at home,--not to question, "Must I go?" but, "Have I a right to stay?" That is my attitude toward the question; and if you can not see that you have a right to stay at home, that alone to me would constitute a call to go; because there is the command to go; and, as I say, half the world has not yet been evangelized, and that command of the Saviour, after 1900 years has not been obeyed by his church.

Then there is a good deal of difference of opinion as to in just what form that call would come. Some with the spirit of mysticism would expect to see almost a vision of God or the Saviour, and to have it almost as distinct as if you heard the divine voice speaking to your physical ear. You should hear it speaking to your ~~phxix~~ spiritual ear; but there are those who expect the call shall be as distinct and as physical as that. I think they are mistaken. It is possible that in some very high spiritual states some good men and women have had what they thought were visions, and I won't discount those visions, but what I do say is that they are not the usual way according to my belief in which God comes

to his children.

Then the second point in this question that I have presented to you--it is not whether you are impressed with a strong desire to go, and you go because you want to. That is what I am trying to get at--that you go just because you want to, or because you like it, or because it would fall in with what you think are your abilities, or because it will gratify a little natural ambition,--and I don't exclude ambition from the other motives if you keep it subordinate. What I want to impress today is that I think God comes to us often, very often, perhaps in the majority of cases, by laying on us as a hard duty to do what we do not want to do. And perhaps you will say, "Why, how am I going to be successful in a work which has no attraction to me, and which at present I do not like?" Then I put it back on your Christian life,--why don't you like it? Why shouldn't you like it in the presence of that final command? Perhaps early associations, perhaps the influences of friends have led your thoughts and feelings and preferences into some other line and that is interfering with what should be your sole and distinct Christian point of view. I think that that point of doing a thing just because it is a duty has rather been neglected in the Christian life of the church, and by clergymen in their presentation of the subject to the church members.

Now, if I were a pastor in this country, I would lay on the young people of my church, those who had been baptised if they happened to belong to my particular denomination in infancy, who had grown up in a moral way,--I would say, "You ought to come to the communion table." But they might say, "I don't feel any compunction about sin, and I don't feel any particular drawing to the table." Then I say, "You ought to feel compunction for sin, and if you are not conscious of any guilt in any other way, then you are guilty of not feeling com-

punction for sin, and for that one sin you ought to ask God's pardon, and you ought to come to the table, where is the blood that washes from all sin.

Pardon me if I refer to some of my own personal experiences I don't usually care to spread before others, but you are not the public today, you are very dear friends who are setting your feet in the same path that I want to say to you I have enjoyed treading.

The most prominent points in my life. When it came to a conflict between my wishes and duty, when I yielded to that duty just because of the hard sense of duty, not because I wanted, or because I liked, or because I thought it fitted, or because it would carry out some plans I had in life, but when I just yielded to that hard sense of duty, then there came to me the highest joy. I did not come to the communion table until I was sixteen years of age, and I confess to you that I didn't want to come. And you may be surprised. I had always been a good boy, always well behaved, and I didn't find in my life anything to be particularly ashamed of. I was careful about reading the Bible and prayer, and the observance of the Sabbath, etc., and honored my parents, and while I knew all about the right that the Saviour had to claim to service, I thought, "Why should I go and connect with the church and go to the table? I can be a Christian just as well outside of that membership as in it." That I confess was my attitude; I confess it still with shame--that it was a sin, and my only reason for taking you into my confidence this morning is to illustrate my point this morning. When I did come to the table and do what I tell you I didn't want to, all that fight that had been going on in my heart with my conscience there, what I knew I ought to do and I didn't want to do,--then I was glad and comfortable and happy; and then it went on; and my father was a clergyman and my uncles were clergymen, and

my eldest brother was a clergyman, and they kind of expected that I would be a clergyman and I didn't want to be. And there again I confess it with shame. I wanted to be a soldier; I wanted to go to West Point. My parents would not let me. And so I agreed to go to the theological seminary, and when I agreed to go I was glad and happy. Then it went on, and I was to graduate at the theological seminary, and there was a missionary prayer meeting attended by some thirty out of the hundred students there,--of course their minister is going to be interested in foreign missions; of course, if he is going to have a church in this country, of course he is going to present the subject of foreign missions; so I went to the missionary society, and inside of that thirty there was a selected company of those who were thinking about foreign missions, of offering themselves; and some of the brethren invited me to come in and I didn't want to. I acknowledge to you I was ambitious; I wanted to stay in this country. I stood up high in my class in the university, and I didn't see why I might not stay in this country and stay up high among my brethren in this country. Why should I go to obscure Africa? Well, it was a hard fight, and some of my friends said, "Why, if you have got to go to a foreign country, don't disgrace us by going to those negroes." Well, I finally decided, after a hard fight, and then when I decided I was glad again and happy again, but still was a question where should I go to? And that sense of duty has always followed me in my life. You lay it on me and I didn't want to do it, but when I didn't want to do it, then I did it, and I yielded; then I was glad. Now, where shall I go? And I sat down and read the books and prayed over every country; and for one reason I rejected India, and another reason I rejected China, and for another reason I rejected Persia; and so on, and by a process of exclusion, I came down to Africa for no other reason than I said, "Poor Africa is the under dog, and it is the last one to get help, and I am going to help the one that needs the most, because for India, China,--now I honored all those countries

these countries, and if any of the brethren were missionaries, ~~why~~ here from India or China, it is all right; but I saw this man wanted to go to India, but the board would say, "Now, just now the need is not great in India; it is greater in China." Or a man would want to go to Syria, and the Board would say, "Now, just now the need is not great in Syria, but vice versa. So, vice versa, the board would send you ~~is~~ around to any one of those countries. But if any man or woman was so foolish, so silly and so absurd as to want to go to Africa, the Board allowed him to go, and Africa didn't get any missionaries except those who asked to go to Africa, and that is the case today with my own board. I know of a case of a man who wanted to go to Syria and they sent him to Korea, and passed him around that way; but today, Africa only gets only those who ask to go. And looking back on all that past fifty years or sixty years since I first gave my heart to the Saviour, I am just glad and happy that the Lord under that sense of duty in what I felt at the time was a hard duty, that I did it, and he has paid me over and over again. (Loud applause).

Dr. J. H. Kellogg. I am sure these inspiring and instructive words will make a lasting impression upon our minds and hearts. One thought particularly struck me in the Doctor's remarks--the thing that attracted me to Africa, was because it has the greatest need. I think that is the greatest honor anybody can have, the greatest privilege anybody can have today--the thing that needs most to be done, and to do something that won't be done if you don't do it; and the Doctor certainly has had a great privilege in building up a great work in a great land, and can look back upon it and know that that absolutely would not have been done if he had not been there to do it. The Lord knew he had the heart and had the qualifications and the willingness to go and do it; so he was led there by sense of duty. I had a little talk with Dr. Nassau yesterday, and I

felt it would be a great privilege to us ~~xxxx~~ ~~xx~~ all to hear his views on a call to a foreign country. That it would help each one of you to decide what your work shall be.

I am glad to say to the class that it has been a great pleasure to see the interest you have taken in this medical missionary convention. We felt that it ought to be a matter of entrancing interest to you, and it was very gratifying to see the interest and the attendance was so good. We missed a few faces. I hope all of you will read very carefully the published report. The convention had been reported and the report will be published and you will have copies to send to your friends.

This has been an inspiring occasion--the first international medical missionary conference ever held on the American continent, and we are going to have some more; and the next time we expect it will be four times larger than this, and by and by we hope some of you after you have been to your foreign field and have gained an experience, will be coming back to tell us of the interesting things that have happened, here at this interesting missionary conference. Things that are started here, we intend to stay. We put the Sanitarium up in such a way that it can not burn down, and the geologists tell us the earthquakes are over here in this particular section of the world; and we are building the medical missionary college with the expectation that it is going to stay. We are endeavoring to build all our work on a foundation principles that will not be shaken, and we hope to have your support in our endeavor to make this work stable, and sound, and enduring. I am sure you all feel very grateful to Dr. Nassau for his remarks this morning, coming in especially at the last moment when he was tired, and I think he skipped his breakfast too, to be here, so I think we ought to give him a vote of thanks for his very inspiring remarks here this morning. All in favor please say aye. CARRIED UNANIMOUSLY.

A TALK TO THE STUDENTS OF THE AMERICAN MEDICAL MISSIONARY COLLEGE

Room 15, College Building, Battle Creek, Mich., Friday, January 22, 1909, 10:30 A.M.

By Dr. J. H. McCartney.

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Over at the Chapel the other day we were not able to say anything about particularly medical subjects on account of the mixed audience, and I am sure you will be interested in it. I want to speak especially about obstetrical work, as I see an examination on obstetrics on the board here. Among the Chinese they have absolutely no trained people, I mean no trained maternity people, that is, women who are able to care for the women of China; they know nothing, as I said before, about the anatomy of the human body. They have women, old women mostly who are supposed to attend cases of labor, but very frequently they meet with difficulties that they are not able to get out of very readily and we are called in in such cases as that; and in an obstetrical way we are not called to any cases except those that are out of the ordinary; so it is well for students going into a foreign country like that to prepare themselves thoroughly and to get some practical experience in an obstetrical way, because you will hardly ever be called to a natural labor at all; it will always be an unnatural labor, instrumental, and I might say right here that I suppose we have had a more extensive experience in operative obstetrical work in ~~Shanghai~~ Chung-King in the last eight or nine years, perhaps, than falls to the lot of most men here at home. For instance, we have had some eighteen Caesarian sections. The Chinese have been brought to see that by opening the abdomen most frequently we are able to save the child even if not the mother; but out of these eighteen cases, we have succeeded in saving fifteen mothers and every child but one, and that child was alive when born. Now this is remarkable from the very fact that these cases are not seen in their

early stages. If I remember rightly, there was only one case seen a few hours after labor had begun. They are mostly seen six or seven or eight days after labor has begun, and the woman has reached a stage where she is nearly on the verge of collapse, exhaustion from her prolonged labor pains. These Caesarian sections have nearly all been done within the last eight or nine years. Previous to that we were never able to convince the Chinese it was possible to open the abdomen and remove the live child; but our first case was a success, and it was published far and wide; and after that every time we approached them on the subject of opening the abdomen, they always ~~xxx~~ consented, and we have had a remarkable run of cases.

As I said in the beginning, the Chinese have absolutely no scientific knowledge as to how to care for an abnormal case. We have these maternity women who make it their business, old women mostly, and they are absolutely devoid of any knowledge of antisepsis. They go there with their unwashed hands, have no preparation at all before labor. They are called after the woman, perhaps, has been in labor for hours at a time, and if there should happen to be an arm or shoulder presentation, or breech presentation, they are absolutely helpless. I have been called to cases where an arm had been pulled off in the frantic effort of the midwife to extract the child. I have been called in cases where there has been feet presentation, where they have pulled the child out and left the head in the uterus, and the uterus having no contractile power, it was with great difficulty we were able to extract the head in such cases as that; it would take hours sometimes to do it, and perhaps the woman might die from hemorrhage before it is finished. I have often been very much irritated with these midwives. You find them up on the bed sitting by the patient with an instrument jabbing away at the child, and having no knowledge at all of what they are doing, they frequently injure the mother very seriously, and she recovers perhaps with a

fistula or something of that kind; but, as I said, if they do recover, that is, if they do succeed in extracting the child, the mother very frequently dies from sepsis on account of the uncleanly way in which they go about it.

Now there is another thing. You heard the other day, perhaps, that a philanthropic spirit is another expression for Christianity or a Christian spirit; but we see nothing of that in a heathen land like China. The Chinese have made absolutely no provision for cases like this. Very frequently, women from the country in the city on a market day,--labor comes on when they are there, and and being a normal case, very frequently, within a very few minutes, the child is born; and if it is born on the street, no Chinaman would think of lending a hand, they would not even call a woman there to assist; but they take a piece of matting, put it around the woman, leave her there until she is able to attend to the child herself, wrap it up and take it back home. I have frequently sent the stretcher from the hospital to ~~xxxxx~~ ask the street officials if they would allow me to take the woman into the hospital and they have always declined--would not allow any one to touch her even. In this way frequently riots have been brought down upon the heads of the missionaries because of their having taken the patients into the hospitals and the patient afterward dying, and they said "You caused the death." And they would come and tear down the place over your head. I dare say they have finished with riots there now to a large extent. In cases like that I mentioned, I would think the Chinese themselves would see the necessity of caring for them although they would not do it themselves. The Chinese look upon a woman at that time as being unclean, and they would not touch her. If a woman should die in labor she is consigned to hell at once. That is the only place for a woman passing through a stage of labor and dying at the time;

so you see depicted in the Buddhist temples these women where they are in hell ^{all} suffering the tortures ~~of~~ hell can give them. That only shows the idea that men in China have of women and how they appreciate them.

I suppose the most frequent abnormality which we find in labor there is breech presentation. The causes of the Caesarian sections mostly are what we call osteomalacia, as you know,--a bony formation in the pelvis that interferes. Most frequently these cases are those where instrumental delivery from outside is absolutely impossible, where you are not able to insert two fingers, even, the space is so narrow, and it is the only possible chance to save the woman or the child either.

Now, a word as to the skin diseases we find there in China. I suppose all the skindiseases that are known to the human race, we have in China, on account of their extreme filthiness and their objection to bathing, especially in cold weather. I have often thought the Chinaman looked upon water as being almost fatal to him, either outside or inside. He never drinks water, or if he does, it is always boiled in the shape of tea, but as for bathing in winter-time, he would not think of doing that. When it gets colder any time, in place of removing his summer garments, he puts on another garment on top of his summer garments, and as ~~it~~ gets colder, he keeps adding layer after layer until it is several inches thick. They look like stuffed toads, as though they were about as wide as they are tall. When spring comes and it gets warmer he pulls off layer after layer. You see Chinese gentlemen or ladies either one and they ~~are~~ may be dressed in silks and satins, and their face and hands are apparently clean, but if you turn down their collar or roll up their sleeves it might not be so clean.

They have a skin condition there which they call snake skin. It is

absolutely nothing but dirt on the skin, and the skin cracks and it looks something like snake skin, and that is what they call it. The only remedy for it is to take scrubbing brushes, soap and hot water and go at them, and after a few applications like that you are able to show them that it is not so much a disease as it was a question of filth on their part.

The most common skin disease we have is itch or scabies. That is a thing I never saw before I went out to China. I suppose you see it more frequently now than I did twenty years ago when I studied medicine. There in China you see it in such outlandish places that if you are not familiar with it you would diagnose it as something else. You see it on the back of the neck, or on other parts of the body than the hand. We were taught the place to look for it was between the fingers, but you may find it on any place on the body and not between the fingers at all. I have seen patients covered with itch from the top of the head to the soles of the feet. Through their incessant scratching it with dirty fingernails, they have produced a condition of eczema, and they are in great agony. We have all sorts of scalp diseases, that is the diseases which affect the hair bulb. All that you could possibly find in your dermatologies, you will find there in China, due to the fact of the filthy habits of the Chinese. Now, you might wonder how they get the itch on the back of their neck. The cause for this is the way they carry loads there in China. They have a pole which they use over their shoulders, and sometimes they turn it around over their necks. On each end of this pole they have a load. These men when they are carrying through the country very often get tired and call another man to help them along for a few miles, and this man may have itch on his hands, and he has his hands on the pole; then when the other man puts the pole on his shoulders afterwards, he gets

infection from the pole. The remedy we use is sulphur ointment, as you know. I know dispensaries where they sell hundreds of dollars worth of sulphur ointment every year. Although the Chinese have sulphur, they haven't it purified sufficiently with which to make ointment, and we always use sulphur from home. Years ago we used lard. Now we use vaseline because it is cheaper and will keep better.

Another skin disease which is very common is tinea circinata--ringworm. The whole body is covered and the rings run together so you are sometimes puzzled to know whether it is ringworm or something else. You find all the different forms of tinea. Psoriasis is a very frequent disease. Leprosy is not common as most people in this land would suppose. In our part of China, we have met perhaps on an average a dozen or so cases a year, but they are not frequent, and the peculiar thing about it all is that although the Chinese look upon it as being contagious, they have never taken any precaution to isolate these people from those who are healthy. Every Chinaman can diagnose leprosy when he sees it; he knows it. He won't eat at the same table with a man who has leprosy; he won't stay in the hospital if there happens to be a leper staying there, and he won't talk with him; but on the other hand, they have never made any effort to isolate this class of patients from the others. I have known of lepers, men, the fathers of large families living with their families and no other members of the family have leprosy at all, which seems to argue that leprosy is not so contagious as we formerly had supposed.

The first symptom of leprosy, and the symptom which the Chinese always regard as almost certain, is the falling out of the eyebrows. I am not sure whether the textbooks on dermatology mention that at all or not. But that is absolutely positive. That is the first symptom you will see in *ka sa* a case of leprosy--is the falling out of the eyebrows; then puffiness of the skin of the face.

The form we see usually is the tubercular form of leprosy. Sometimes we find the ulcerated form where toes drop off and the fingers and other portions of the body, but it is very rare. As I said, we have found that there are no cases that are residents of the city from which I come. Almost all of them come from one particular district, and we are not able to find out whether those people have any different way of living from others or not. We have eczema there more common than you see it here, mostly on account of the fact of their filthiness; and these different itch diseases where the Chinese scratch themselves, they produce ~~xxxx~~ eczema in that way.

The disease perhaps which is more fatal than any other there is dysentery. You heard one lady say yesterday it was with difficulty you could convince the natives that eating unripe fruit was injurious. It is so in China. They pick nearly all their fruit green, and they seem to have a special liking for green fruit, especially green plums; and dysentery always begins when the green plums commence to come on the market. We can always bank on that. We can always be sure we are going to have a big run of dysentery patients when green plums are coming on the market. They seem to like green plums better than ripe ones. The treatment which we have found most effective in dysentery cases is ~~xxx~~ still ipecac in preference to all other remedies. Certainly epsom salts frequently given is a good remedy if you can have the patient where you can look after him all the time and see that he takes his medicine.

In the fever line, the most common fever is remittent. We have no typhoid. We have had arguments time and again with men who have just come into the country as to whether typhoid was common in China or not. I have always held that typhoid fever is not a disease found among the Chinese purely,--that

it is a disease that has been brought into China by Europeans from the outside; and since I have been home I have heard they have diagnosed a case of typhoid fever there, but I have my doubts about it. I know our German brethren are great on investigation of new diseases in foreign climes, and we have German doctors up there, and they have been insisting that typhoid is there; and I remember a sailor being brought into the hospital, and they said he had typhoid fever. I said I didn't think it was typhoid; but it was their patient, and they had a right to diagnose it whatever they liked; but I asked them as a favor if they would let me take a slide and prove whether it was typhoid or not, and they did; and in order to prove to them that I was doing the proper thing by them, I said, "We will send this down to Shanghai, a thousand miles away, and have the city health officer examine it, and if he says it is typhoid it is typhoid, and if it is not it is not. It went down, and the word came back it was remittent fever,--not typhoid. So I felt considerable gratification at that. But since I came back, they claim they have seen the Widal reaction and there is typhoid there. If there is, I am positively sure it has been brought in by Europeans; the Chinaman does not have it because he boils all his water, as I said; he drinks water that would produce typhoid, there is no doubt about that; but in the shape of tea after having been boiled, so there is absolutely no danger at all.

The most common disease in the fever line is remittent fever. Remittent fever in many of its symptoms is common with typhoid, and it is through this very reason that missionaries who are not medical men have diagnosed typhoid occasionally. Remittent fever, as you know, is one form of malarial. Now here is a thing that is peculiar and would seem to carry out Dr. Kellogg's theory about a meat diet, etc. I have seen Chinese patients brought into the hospital with a temperature of 105° and 106° who have been ill perhaps a week or ten days, and

their fever
 and within three or four days ~~khaxaxx~~ ~~akka~~, under proper dosing of quinin is
 broken.~~down~~ ~~With~~ With European patients living on a meat diet three times a
 day it will take at least two weeks to break the fever. Whether it is the meat
 diet or what it is I don't know, but it has been ~~my~~ my idea that it is the
 unusual amount of meat that we eat out there. Our society is all English and our
 way of doing things out there is English, and the Englishman must have his beef-
 steak and his roast beef three times a day, either hot or cold, and we all get
 into the habit of it, and we can not eat a meal unless we have meat as a part
 of it. The Chinese would eat meat if they could afford it, but on account of
 the expense of the meat and the people being poor, they do not get meat more than
 twice a month, and consequently I think it is in their favor. At least we have
 seen in fever cases at least that they yield more readily to treatment; and we
 always give our quinin in small doses, say five grains about every hour or half
 hour before the fever commences to rise; then we do not give any more until the
 next forenoon; and under this treatment, as I say, the Chinese yield readily,
 and these high fevers are soon broken.

Years ago we thought that the extreme anemic cases we found there were
 post-malarial, or coming on after malaria. That is, we attributed it to malaria,
 and called it malarial anemia, or pernicious anemia; but we have found out of
 late years by using the microscope, that it was not malaria at all; it ~~is~~ is what
 we call the hook worm, or the anglicostoma(?). That is common in all West China,
 especially in farmers--men who are wading around in the rice fields in water up
 to their knees. It is almost entirely confined to this class of people.

Now, if there is anything any one would like to ask me, I have about
 five minutes left,--if there is any question you would like to ask about other
 phases.

Q. Are you able to help lepers at all?

A. No, I have given up trying to do anything for them. Years ago I used to use Gergon(?) oil, but nothing I have ever seen tried has done any good at all. And we are not allowed to take them into the hospital on account of the fact that if other patients should see them they would leave. I suppose here at home if the average person should meet a leper they would not know it, but out there they do know it. Most of our lay missionaries out there when they meet a lupus case they put it down as leprosy when it is not leprosy; but the Chinese are always able to diagnose leprosy, and I have at times taken cases into the hospital, but just as soon as the patients knew they were there, they would all rebel and say if I didn't discharge the case they would leave themselves.

Q. What area do you cover?

A. As I said yesterday, we have had patients from nearly a thousand miles away. But we will cover an area at least 500 miles north and south and east and west. Hospitals are becoming more numerous, and we do not get patients from as great a distance away as we used to, but even yet the oldest hospitals get patients from territory where there are other hospitals.

Q. Is syphilis common?

A. It is not. That is another thing I have had trouble with in these gunboat doctors. They threatened to sue me for libel because I reported in one of my medical reports, being the customs doctor, that syphilis had been introduced by the European gunboats. I didn't say what European gunboat or what country, but they got on their ear, reported the matter to our different consuls, and said I had libeled His Majesty's sailors. These sailors come in there, and if they haven't syphilis they have got gonorrhoea, every one of them. Years ago when we first started, gonorrhoea in our department was extremely rare, and syphilis was even more rare. But within the last six or seven years, since the gunboats

have come there, 60% of our clinic nearly, is venereal trouble of some kind. If it is not due to the gunboats, I would like to know what it is. Nearly all of them have gonorrhoeal difficulty in some stage or other. We have a druggist there. These fellows come over there on the sly and buy things from the druggist rather than allow the doctors to know anything about it, because if it is known, it goes down on the record against them. I feel sure as far as the natives themselves go that venereal disease is very rare among them. I think it is due to the fact that prostitution is not as common in China as it is here,--not as common although married life is extremely more loose than it is here. I think more than likely that would account for it,--the looseness of married life, in the absence of prostitution.

Q. How about pulmonary tuberculosis?

A. It is very common. I suppose it carries off as many cases in West China as all other diseases put together. It is really the white plague of West China--tuberculosis, not only of the lungs, but of all parts of the body--of the skin, and of the eye, and of the bones. You find it everywhere,--and of the different organs of the body, and ~~not~~ not only the lungs. Pulmonary is the most common.

Carcinoma and sarcoma are rare. You find sarcoma of the breast in women fairly common. I havenever yet seen an epithelioma of the lip of a man although they smoke. They don't smoke like our people do here. They will take a few puffs then lay it down. It is not on a constant irritation. Epithelioma of the lips I have never seen, although epithelioma of the penis seems to be very common.

Q. Are there many cases of cataract?

A. Cataract is very common. Eye diseases of all kinds are common, especially opacity of the cornea. I suppose most of the operating we do on the eye is done for iridectomy due to irritation of the eye. The Chinaman would rather have his child have the small-pox than to vaccinate them to keep them from having it. A wealthy Chinaman there came to me and said he would pay for all the people who came to me to be vaccinated, and he would pay for the vaccine and for the labor of vaccinating, and posted the whole city over with bills, and we expected there would be several thousand come, and there were only 200 and some took advantage of this philanthropic offer. If a child didn't get the small-pox, they always took the pus out of the pustule and snuffed it up the child's nose. The Chinese name for small-pox means heavenly flower. I want to say right here before I close--the time is up now and I will have to catch my train,--when you had your cholera scare here in 1892, I think it was, I was in China and I remember reading articles in medical journals about the symptoms of cholera, and I remember some of my classmates in Cleveland were appointed to get on every train that came into the city to inspect the patients, and if they had seen a case of cholera they would not have known it. I am sure they would not. There is one symptom which is always present in cholera from which it gets its name in China, and that is numbness of the feet. That is what the Chinese call it,-- "Ma jo wun." That is the name of that disease. That symptom is always present. You frequently get a cholera infantum in adults. We call it infantum, but adults get it too as well as infants, and I remember one case out there. An English consul got what he thought was measles, but a layman diagnosed it as cholera, and ever afterwards he swore it was cholera. There wasn't a case in the whole city. You can have cholera and never vomit; you can have cholera and the

bowels never move; you can have cholera and never have pain, and you can have profuse watery evacuations, and that is what kills the patient,--they bleed to death by draining out all the serum out of the blood, and it is done so quick that unless you take very drastic measures the patient is dead before you know it. I passed through the experience for myself and I can speak from experience. The most successful treatment is morphia in large doses,--a grain of morphia to every dram of Squibbs compound cholera mixture. I took two grain doses within an hour's time. It stopped the excretions and saved my life. Three foreigners had it at the time, and two got well and one died, and I think he died because he got around too soon after he had checked the bowel movements.

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LECTURE TO THE MEDICAL STUDENTS OF THE
AMERICAN MEDICAL MISSIONARY COLLEGE,

Medical College Chapel, College Building, Battle Creek, Mich., Tuesday, March 30, 1909,
at 8 A.M.

by

Dr. Wilfred T. Grenfell.

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Dr. Grenfell: I am a medical missionary, and I have been so for a good many years. In these days it seems to me to be almost as necessary to defend your medicine as it is to defend your Christianity, because it seems there are such large numbers of people now going about,--I have been perfectly surprised, from Boston to Los Angeles, going in for this Christian Science work, and doing it seems to me an infinite amount of harm. They seem to think that God would have his work ~~done~~ done in a slovenly sort of way, that he gives us a work to do and he has given men all the acumen to discover so many things, then we have got to throw it all aside and tell people in suffering they have got no suffering, and so on. The whole thing seems so selfish and unlike the master. There is another thing always strikes me about the medical missionary work, and that is that some people say, "Oh, you give such a lot of time to medicine and such a ~~lot~~ lot to building up hospitals, and thousands of dollars you have got to have, and all sorts of collaterals like pathology with a laboratory, and you have got to do ten thousand things, and your preaching is such a small part of it." That is another side I often here. And people form their own ideas of how to win men for Christ's kingdom, and think they are looking at the Master's way. But the Master spent such a very short while, really, preaching. His actual words that are recorded are so few, and he laid such little stress on books

and such little stress on writings that he never wrote anything at all and never signed anything as authentic. Books that were written about him were written long after he was gone, and one sometimes comes back to the point, "How did Christ do his work if it was not by much preaching, and if it was not by writing books? Then again I look sometimes at the other apostles, and I think of Paul, if there was ever any time when preachers and evangelists without any other thing to do but spend their time and their intellect at those things, was necessary, it was in Paul's day, because of course there were no other preachers, and Paul was being called from Palestine to Asia, Asia to Greece, and ~~across~~ across to Italy,--one man to preach the gospel everywhere throughout the world, he would want every minute of it for talking; but we know he earned his living as he went along at a very slow and laborious trade. He could not have made enough ^{travels} to eat, then, without spending a great many hours at it, with his ~~travels~~, and so on. He could not have had so very much time to devote to devotional life and to preaching life. What I mean is that I think the position of the medical missionary is ten thousand times justified by the study of Christ's long life. I always think that it was that Word made flesh,--I don't know whether you think of that,--but it often makes me think it is absolutely impossible for any human being ever to have written that gospel. Nobody else, so far as we know, ever thought of the Son of God in that way, and the very fact that he is called the Word there, the Word of God, he himself was the Word of God, makes me always think that the position of the medical missionary is so dignified because we have got to be the word of God again, we have got to be this very epistle written and read of all men. We have got to embody the Christ in our lives, and that is one immense comfort, it seems to me, in ~~going out to people~~ going out to people who do not want you, going out to ~~heathen nations~~ heathen nations and to places where the gospel message is not only not wanted or not conventionally sought after.

after but it is actually repellant to the people, and the preaching of it brings in its trail prejudice and hostility, and we have got to remember that.

And then another thing always strikes me. "Why do you go to the ends of the earth? Why don't you get back and preach the gospel in the churches?" They have been saying that to me recently,--"Why don't you give it up and come and have people listen to you who come to the churches?" We have got to remember that far greater preachers, far greater men than I can ever hope to be, have gone to out of the way places, where He had nothing but to walk along the lake, or be rowed in a boat, to get to those places. We have got to remember those things. It is our light that shines that must convince the world. We must be like our Master, we must choose places where we are needed and wanted, and not where there will be crowds of men. Now, the actual walking in Christ's footsteps of course does call for very high ideals. There have been I think very justly sometimes, thrown on the missionary and on the ~~missionary~~ minister and the church too the aspersion that men that were no good for anything else went out to the mission field, and men that were no good for anything else went into the church. That is perfectly true to a certain extent, and men have lost that ideal, sometimes, that it is a very, very lofty ideal,--we have got to excel in everything we do; we have got to be the very best. Men have said to me lots of times in Newfoundland or Labrador, "How much did your hospital cost you?" "Well, a certain hospital cost me twenty thousand dollars and a good deal of work." They said, "Would it not have been better to have spent there ten thousand dollars on that, and let the other ten thousand go for work further south in the big cities or somewhere? It takes such a lot of money to do it, and couldn't you do it cheaper?" Then again they come down to the Samaritan Hospital, where the mail boat never comes without bringing us twenty to thirty patients, and the people suggest the same thing,--"I see you are putting up a pathological laboratory;

That is not right in a mission. You ought to be doing without pathology; you don't need that, do you?" The idea in that, it seems to me, is that what you do for Christ you can do in a cheap, slovenly way. Men forget that when you are representing the Master you have got to do the thing the best you can and it has got to be good. The man who goes out with a half knowledge of surgery, or a half knowledge of pathology, or a half knowledge of medicine, he has no right to go at all. He had far better stay at home than not do it properly, because he is going to bring discredit not only upon himself and upon his school, but upon the Master. Men go around to the missions, and they are generally pretty fair minded people and they may be prejudiced more or less against our gospel, and they must be if they don't know Christ themselves, but they are pretty fair about our other work, and it is by this work they will stand up for us. They want to see how we work. Christ worked,--there is no question,--up early, up late, up all night--hard work. It is no easy berth. I have often said, and you have too, that missionaries have a good job, and so they have-- a very good job, and they don't want to ~~take any~~ change to anybody else's job, but it is a good job because it is also a delight. The missionary can not get slack in his work. But a man is apt to get slack in his work; it is hard work keeping up to it. I know a number who I am afraid do not get the reprints of the later medical work, and when they do go home, they are not keen about clinics. We have got to practice, at least I think so, but as a medical man out in the field one is apt to get behind pretty quickly. Now you come back and go around,-- I have been speaking to pretty nearly every medical society right through, beginning in Boston to the Massachusetts Medical Society, in New York at the Academy of Medicine, and ending up yesterday at Minneapolis at the Ramsay County Medical Society. They expect you to be up to date, and if you are not, they would judge you by that. They would say, "You are just about fit for missionary

work because you do not know anything else." There is one thing I want to say, to make us feel that we are going to be judged by the world around us by what we are, what we do, by the people we go to preach to, not by what we say. We think so often it is going to be entirely our orthodoxy, but it is not going to be that; it is going to be ourselves; it is going to be God made manifest in our flesh and our lives. We have got to live near him in order to be able to take our position if we choose, as medical men; we have got to be able to take our position with the best medical men there are. We don't want to be cranks, and fads, and so on, but we want to be hard working men. I know there is any amount more to do than most men have to do. I don't think preaching comes very hard to the medical missionary, because if he draws his text out of his every day life, his experiences, he gets so many that he need not worry about Greek manuscripts and so on. Personally, in our work there, I don't know any theology, and I don't know any philosophy, and I would not bother with either of them for this reason: for myself I never had time, and as far as that goes, I have to accept what I think is Christ's philosophy, and that was a philosophy of faith. I have to take these things on faith, and if I don't know, I say I don't know; but I say I will know some day; at least I hope I shall. There are lots of things I don't know, and I hear men spending a long time on books that talk sometimes about pre-millennialism and about all those things that are not immediately pressing. Sometime we will know, I suppose, but supposing we don't know whether the kingdom comes first or does not, we know that Jesus Christ is our Saviour, and we know we have got to preach that, and we know what he can do in our hearts, and we know what he can do for the heathen or anybody; we know what he did in Galilee; we know he can do better than a doctor can do; and it is a great thing now to have thyroid extract, and it is a perfectly lovely thing to be able to take a lot of

these cases that we get and stand between suffering and sickness and pain, and so on--and death, which you do lots of times. It is a perfectly splendid thing that Rockefeller and these men are doing, and the medical profession at home,-- it is a thing to be commended, because they are so awfully generous. They show you everything they have got. Flexner will take the trouble to take the medical missionary around and show him his serum; and the next one will take you around to show you all his ~~his~~ latest work on tuberculosis and give you the very best teaching he can in a short while, and that is a perfectly lovely thing to come back to this country and recognize any one of these things; but of course we are after a bigger thing than that, because we believe those are simply temporary, passing things, but we have got to know those things and do those things as a means to the other end. As for the rest, I say, well, it is always faith. Men say to me sometimes, "I don't know about that Gadarene pig story--how those pigs had devils in them." I say, "Neither do I; I don't know anything about it; perhaps they did; perhaps they didn't, but if they didn't it does not make any difference to me, because that, too, is one of those problems and puzzles that don't worry me very much. There are a lot of things we do know are perfectly true there and really are a lot more important. This has been very helpful to me. I always use a copy of the Bible I understand, that I have always used for a couple of years,--the Twentieth Century New Testament, in newspaper English. In reading it to the fishermen they understand it, and it is very, very easy to understand; and to me, the way I read my own Bible, is just as I would read the ordinary newspaper. To tell you the truth, I have given up the morning newspaper, and I think it generally fills your brains up with a lot of slush; and if you keep filtering slush through any part of your human anatomy, you are going to suffer from it. So I take my news of the world from the fortnightlies like the Outlook and so on; and I give the other time to reading my Bible like

a newspaper, and I puzzle, puzzle and puzzle over some of those things and it takes me a whole week sometimes to read half a chapter; but I want to know what Christ has got to say in that piece with regard to what I am doing at the present time, and it is perfectly wonderful how the Bible seems to suit. And I was saying the other day what I think to be true--that after a time, if you really do not read your Bible as a child--I think there is a great danger in that; I was talking to Alexander the other day about it. Alexander thinks you have got to make people promise to read so many verses every day, and habits I know are very good things, and it is a good habit to read the Bible, but it is a bad habit to read the Bible as if it was a charm or anything else. The Bible is a thing that calls for reasonable treatment and expects us to give reasonable treatment, and if we are to understand it, we have got to read it like we can read anything else. ~~The Bible is~~ Of course we can ask for wisdom which God will give us liberally, but I do think the Bible is to be taken just as information with regard to action; and the wisdom of the whole thing--that is what always strikes me. Of course, we can now take medicine and surgery, in a few years they change. I must have ~~xxx~~ a ton of medical books, perhaps more; there are shelves and shelves, and I might take half of them and shovel them into the sea without any loss; for they are of no use. The wisdom of any one is such a passing thing. I don't like to put them in the sea, and you have got reports, and books, and that is the worst of buying Ozler's new book,-- you know quite well that in a few years it will be behind, and some of it is behind already. All those things pass away, but this wisdom is so infinite, that if I didn't believe in Christ for anything else I should believe him because of his infinite wisdom; it has always got the right answer. If any man had written

but that book, inspired man, it would have been full of things that would not appeal to our reasons; but it always seems to me to appeal to it. I admit there are one or two things--the story here, Christ did that thing to the pigs,--I say, "I don't know." Somebody said the other day, "How about the piece of money in the fishes mouth?" I replied that not very long ago, a few years ago, when I was away fishing in the North Sea, we caught a haddock with a gold ring in it. I said of course it might have been something like that; I don't know. I don't think we are called on to worry about things we don't understand. There are such a lot of things we do, that are going to help us, and it is going to be just as practical as diagnosis or anything else.

There is another thing that it seems to me is practical for missionaries. They will take a spiritual case of trouble, and they won't try to diagnose it at all; they will think that every case needs the same treatment exactly. They will perhaps go to meeting and pray for them and pray with them, whereas, as you know, God treated all those cases differently, and you have noticed that even in treating two men with the same disease, we would treat them differently. What I wanted to say there is that I have had the experience sometimes, that you can not make any impression; you may have one or two cases in a house near you, and you can not make any impression on them; you can not get them to come to the meetings, you can not get them to listen to your message, and you are praying and thinking; you have got to find some new way; that is all. So this opportunity you and I have of medical work, of course if we bide our time, and there is no one else to do the medical work, we may get an innings that way; but there are a thousand other ways; and as I tried to show last night, it is sometimes a very tiny way, sometimes spending a few of your extra cents giving a doll to a baby--something like that. If we go about our work with those ideas, and lift our ideas up, so that every one is ~~not~~ stereotyped in habit, in a conven-

tional way, that the following of Christ is a narrow thing, we shall lose a growth and an expansion and a usefulness which Christ came to give us, because I always refer to them; and that thing which Christ said,--"I came to give them life, and to give them more abundantly". All round life is round and full, and the problems are infinite. I know we have a lot of problems. It is hard to sail ships and to build them, and to navigate a bad shore, how to make the people well, how to down the saloons when you can not get a sentiment, and so on; those are the problems; and the more we have of them the merrier. We love to have problems, because life becomes larger and more abundant. I say if you go there with a determination to spend and be spent and to work and take responsibility, you will find life is so absolutely enjoyable that though people may say in a stereotyped way from the platform, "Oh, Doctor, wouldn't you come back for twenty thousand dollars a year?" of course you would not come back, because you have got a far better time where you are.

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PORTION OF TALK TO MEDICAL STUDENTS OF THE AMERICAN MEDICAL MISSIONARY COLLEGE,

At West Hall Parlor, Sanitarium, Battle Creek, Mich., Sunday, May 30, 1909,

at 5:00 P. M.

by

Dr. Levi B. Salmans.

. When we entered upon work in the city of Guanajuato some thirty ~~sixteen~~ years ago and more, we had at the front some of the very ablest men we ever had in Mexico. (Names given). They worked for sixteen years, and they worked well, with zeal and with consecration. At the beginning, those people who had been most immune against Rome and in the political movements, gathered around it, and at the end of one year there was a church organized with 140 names. No place in all the Republic started off with such promise. But as these people who were gathered together in the first seven years, amounting to 450 people, began to understand more of the spiritual nature of our work, they withdrew, dropped out in one form and another, and at the end of sixteen years, when I went there, there were 18 people of those 450 still there known as protestants. There had been others gathered in during the following nine years, about 200 more, and others who followed, but they also dropped out in large numbers, so that but thirty-five people could be got out to our best attended meetings. Forty-five was the very most we could get out on special days such as holidays and on days of festivals. But from the beginning up to that hour, every public meeting we had was ~~crowded with a~~ guarded with a company of soldiers, ~~crowded with a~~ on every festive day when people were gathered in the streets, and were idle or on a jollification of any sort; they were actually guarded by guns for these thirty-two years. When I went there the hatred of Protestants was such that my wife could hardly ever go out in the street without she would be yelled off the sidewalk with ugly epithets; and a very little thing among those very polite people, means as much as something

very rude indeed would mean in a country of Anglo-Saxons. So there we were, living right on a caldron and right over a volcano which had never been conquered. Public opinion had not been brought to a favorable conception of us, and there were very few individuals indeed that ~~were~~ really cared, in those days. Such was the persecution that Protestants who were faithful were driven out. Pressure had been made so great that some who were worth thousands of dollars had to come down to the very verge of day's labor to make a living for their family, if they did not leave the town. It was the capital of the state, a place of great importance commercially and politically, and in production of minerals, and in other respects. So the case became so serious that one of our wise and good bishops, dear Bishop Nine(?), saw me in Indianapolis and said, "I want you to go back to Mexico; I want to have you go back to Mexico!" I had been there four years, as you have just heard. I said, "That is just exactly what I want to do. He said, "I want to send you into that fanatical region and have you try medicine." So he named me to that city, and we began our work. We began very quietly. There was opposition for some reason or other, not perfectly known to me to this day. A voice was raised against my being allowed to practice medicine, and who do you suppose did it? The Catholics didn't have anything to say to the missionary society. You would perhaps never guess who did. But the missionary society, to my mind wisely, said, "Let him try it"; so the work was begun, but with timidity. I didn't even put up a sign until Bishop Fowler came along and said, "Put up a sign." Notwithstanding, I had a large following, and soon it was noised abroad what kind of doctor there was in that house. I don't suppose he was much of a doctor, but it was noised abroad what they thought of him at least. So, after one independence day passed and before another came, the dispensary was opened, and public preaching in connection with the works which Christ showed, often referred to in the New Testament, and as he said, "I have shown you many good works; for which one

of them do ye stone me?"--these works of application to the body, and mercy in sickness were carried on in connection with preaching; and at the next annual conference the Cartrights were appointed there, and Mrs. Cartright was a physician. Then there came in another governor, for our governor died. He was one of the old generals of the revolution, a regular old warhorse, a man that almost learned to read after he was in the army; was president of the Republic, then was sent there for the last years of his life as a governor, and ruled with an iron hand as in the army, and when he died the people were kind of tired of militarism, and they appealed to President Diaz to let them have a lawyer of their own town for governor; and he had him made governor. This man was a very fanatical Catholic, had that reputation, and yet, with Diaz, he had the reputation of being kind of a liberal; so the next independence day he said we didn't need any more of these soldiers around the Protestants. He said, "We are not savages any more; we have become liberal, have gotten all over the hardness." So he withdrew the soldiers. Independence day began at eleven o'clock at night; and before twelve o'clock at night, the policemen at our side of the town were thoroughly ~~alarmed~~ alarmed, for every Protestant house had been attacked. We had 200 soldiers in front of our house, and they had taken 200 prisoners and sent them off to prison; so the soldiers were our stone wall. The Protestants were inside with the doors shut because they knew the stones were coming. The soldiers came out of the barracks and walked around the houses.

In fourteen months, we reached thousands of people by the dispensary. It was a town of only 43,000 population; so we had reached a very ~~considerable~~ large fraction of the people who had carried the stones and thrown them. Mrs. Cartright said, "I don't see how these people can throw stones. I don't believe they will throw stones. I am going to take my little girl, my child and sit out here in this garden about five or six feet above the street,--I am going to sit right out here next to the retaining wall on the outside." She knew there would be 10,000 people there within a

stone's throw. And the people came down, and evidently with their stones, for everything was as serious, and quiet and solemn, as the people went marching by there on that day, and she sitting out there believing no stones would be thrown. The soldiers were there standing between them and the people; they were down, and they could very easily have stoned the Cartright family; but instead of that just what Mrs. Cartright foresaw happened,--the people's hearts were largely changed; a large number of them had entirely the opposite view; and on the other side of the street somebody jumped up on a low wall and shouted, "Vive la dispensario",--"Long live the dispensary." There was a great, big dispensary sign out, right where they had been coming in there by the thousands for fourteen months, besides the more private ear being reached; and after that people everywhere were yelling, "Vive la dispensario." On the other side was a school that had been built up from this dispensary work. Schools that had been run for many years in an expensive way by the government could not get the people to come until the dispensary came. So somebody else called out, "Long live the evangelical schools." I was off, fifteen miles away, where I had then gone to live, coming every other day to the dispensary ~~xxxxx~~ work on the train. Somebody else called out, "Vive la Doctor Salmans", and a man with a waggish tendency got up somewhere else and said, "Long live the Protestants." That was too much for the people. They dropped their stones, laughed, and showed their complete conviction; and we didn't need any more soldiers. The soldiers went back to their barracks, and they have never been sent out since. That is now about fifteen or sixteen years ago. I will give you some more illustrations along the same line in a smaller way.

Oftentimes scenes like this have passed upon me. Sitting in the dispensary, we will imagine a scene that has been repeated many, many a time, in this or slightly different form. Father, mother and two children, the children seven and nine years of age; and I asked them about the ills of the one I had been prescribing for, asked

them ~~at~~ how they liked the gospel that had been read; asked them some more about their ills, and some more in a humble, careful way about religion. Then I said, "Where is this little boy at school?" "He does not go to any school." "Why don't you send him to school? You don't want him to grow up ignorant and be a peon?" "Oh, but the government schools are so bad." Everybody is down on the government, and everything goes wrong because the government is wrong. "Why don't you send him to our schools?" "Have you a school, Doctor?" "Yes, I have a school for boys, and a school for girls." "Oh, Doctor, if you have a school we will send him, and he will go." This is simply a demonstration of the growth of influence and power over souls, just like the apostles said,--"the very devils obey us." Those who threw stones, who hated and would believe nothing good, now believe nothing ill, and are ready to be led and directed in a proper, gentle way into those very things which we most approve and feel are the most for their interest.

What effect have these things had on the church and on the spiritual and teaching work? The schools were filled up so that the women's foreign missionary society had to rent four houses to put their girls to school in, and finally they went to work and bought a piece of property that was almost given to me,--a \$100,000 property that cost me \$5,400. It had been left her by her husband, and as she was a liberal Catholic, the priests said they would not give her extreme unction, and she was seventy years of age and had to get rid of the property. She offered it to me for what I could pay for it, and I succeeded in raising \$5,400 dollars to pay for it, and she let me have it for that. They bought some of this property and spent thirty thousand dollars Mexican in building a building which is rapidly filling up, and it will ~~be~~ have to be added to soon though it has been built only six years, possibly sooner, because the laws of the land do not allow us to go ahead without any more teachers. Only a certain number of pupils are allowed for the number of teachers in the school.

For sixteen years the churches had only two or three corporals' guards there, at the time I was sent there. And now that church has grown up to be the first church that is self-supporting in the land; the first church that the missionary society, six years ago, allowed to pass from the condition of mission to the condition of a church. In these six years it has grown and developed into two churches which are both self-supporting. Year before last we lacked only about \$200 of being \$30,000 of self-support in that town. We have two Spanish-speaking churches, four schools, two of them professional, you might say, and two primary or academic, a hospital, a dispensary; and if you count an English-speaking church there that didn't grow out of that particularly, there are nine institutions of Methodists in that town. In referring to self-support, I didn't include anything of English speaking work; so that the work has grown.

What about some other features? Has it been rather worldly and secular in its character? The church has had more revivals in these years that medicine has been in there than were every known in all that country in all denominations before that medical work was begun there; and I might say more than that,--it has had more than any other church or two or three churches have had since. It has had from one to three revivals a year every year except one for about sixteen years. In its spirituality, it is about the only one of the Spanish-speaking churches of the Republic that have Methodism of the old form, with class meeting, revival, and all of the proficient means known to Methodism for deep spirituality. I might enumerate a number of things to show whether our group of men and women are spiritual minded or not.

What is the effect of the school ~~and~~ etc., on those that are beyond us? I mentioned the fact of the soldiers being retired after so short a time after the introduction of this element, of doing the works, working the works of God, as Christ set them forth for the bodies of men. We came into the crisis two years ago depending

so much on such large funds, and those funds coming largely from people not altogether in the spirit of the loss; and the direction of that particular work fell on us pretty heavily; so I was led to go out and canvass the first fourteen towns in a rapid way to see if I could do something to help our work,—the cities around within 100 to 150 miles. I went to one place particularly where I went with some trepidation, and I did not fail to go into that city, feeling driven by my necessity, or the necessity imposed by my fears, to say, "Now, Lord, do please let me come out of this town alive." I knew lots of the deeds of that town. It was the most fanatical town there was in that region, and people who were Masons considered themselves to be particularly lucky to get out of the town alive, even when armed with letters from President Diaz. I had been hurt in that town and run out with myself and my wife once before, when we were the only two persons in the town allowed to go. Now, we were Protestants, and we were glad to get out of town alive that time. So when I went into that town this time, with a more open mission, I should say, I didn't know what would happen. When I got off the streetcar at seven o'clock in the morning before the hotel at which I was to stop, two people came to me and wanted me to put down my hand bags and shake hands with them, and I did; and they wanted me to embrace them, and I did, after the fashion of the country, and I said, "Who are you." One said, "It is only five months since I came out of your hospital, and you did this, that and the other thing for me." I said, "Well, the Lord did it for you; I am awfully sorry I didn't remember you. Excuse me. He said, "I want you to come right over here now and see my sister." "What is the matter with your sister?" He says, "She is sick." I said, "Look here; I have brought papers along saying I was not coming for prescribing, or treating, or doing anything to make competition with the doctors; I am coming to see the doctors, and I am coming as a friend of the doctors. I couldn't do anything in a medical line in this town; but I must go." And the other one, a woman, had the same sort of errand elsewhere in the town. Well, finally they let me go into

the hotel. Well, I went out to begin on the young doctors, and that young man followed me until twelve o'clock noon, and then I was talking with the last doctor in the town. It was a county seat, a town of 20,000 inhabitants. I said to this doctor, "I venture when I go out of this house I will find sitting on the curb stone a young man who has followed me for five or six hours, and he wants me to see his sister, and I tell him I can not go for I am not here to prescribe or to heal; I can not go; and I see it is your patient; and I tell you to see what you can do about it, because this man is going to follow me up until I go to the train." He says, "Come along with me and see her." I said, "I am tired, and want a siesta", so he said he would come to the hotel for me at four o'clock. He came there, took me over to the patient, and I found a very serious matter for which all the doctors in the town said nothing could be done. It was a very serious matter. The woman was breathing fifty times a minute, and the pulse going 140 times a minute. I said to him, "Here, let us make the woman die easy anyhow; let us make this heart come down; we can do it in five minutes." So I put an instrument into his hand, took hold of his hand, guided it, and we did the operation, and she was breathing about 20~~xx~~ times a minute instead of 50 times; and the pulse came down to about 80 inside of five minutes, and she was blessing the Lord, and the people in the house were blessing the Lord, and before I got out of town, the whole town knew. They would have killed me if I had been in the town several years before, but here they were, ready to send me off with every sign of their love and esteem. As I went all over the country, everywhere I found the Good Samaritan Hospital was known everywhere. I was presented to a priest who treated me with splendid admiration, with words that were put on, I suppose, but there must have been some fire beneath so much smoke. We have gone into the most resistant fields, doing these works and teaching Christ,

at least it is so of Guanajuato,--the city and the state, and the surrounding states. We have twenty-five or twenty-six towns, and are visiting more; everywhere we go we find that the leaven has gone out in the way that has surprised me beyond even my own sanguine way of understanding the power that God puts into our preaching when we do it in the order in which Christ himself used it and taught it to the 82 preachers that he instructed how they should work, go about and do works of helpfulness in physical things, understood by the people themselves. They understand the need of physical things; they do not always understand the need of particularly spiritual things; but commence with the spiritual things they understand, and you get their confidence and their love, and they will take anything, following through till they are where you want them to be; and they will follow you in almost anything in such numbers that you will be almost destroyed in trying to see far enough to serve them as they will be served in the truth of the things you wish to serve them, of a spiritual character. Year before last we had fifty-seven people working in that town, a little more than fifty, all of whom were supported by the town, by the church. The crisis brought us down a little but not very much--only about a dozen. Forty-five people were working at the beginning of this year,--a few more now; we are beginning to grow again and supporting them ourselves,--works of God, when we are broad enough to try to follow up the Lord Jesus and to do the things he did, certainly ought to be better prospered than when we go to ~~stagnating~~ doing a part of it, and spending all the money on that part, and all the labors on that part, and not be broad minded in obedience to the Master who is our teacher and example; and begin to do the things just as we should, and continue to do just as he showed us how.

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BACCALAUREATE SERMON

to the

GRADUATING CLASS of the AMERICAN MEDICAL MISSIONARY COLLEGE

at the

Sanitarium Chapel, Battle Creek, Mich., Sabbath, June 12, 1909, at 11:00 A. M. by

Rev. E. G. Lancaster.

THE HEROISM OF GENTLENESS .

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You will find my text this morning in 2 Samuel the 22d chapter at the 36th verse. The words to which I call your attention are these: "Thy gentleness hath made me great." The theme is, The Heroism of Gentleness. Christianity is a growth. Christianity is a progressive religion. As we know it today, Christianity holds and contains all the best religious thought, the spirituality and virtues of 2000 years. Directly a new grace or new virtue or new ethical custom is discovered, it is embodied in our Christian faith and practice. Even Jesus, the author of our Christianity, was the climax of centuries of spiritual culture, of religious aspiration and prayer. Many of his doctrines were taken directly from the Old Testament, and given a fresh statement and charged with his spiritual life.

After his death, the followers of Jesus, at first scattered and dismayed, soon rallied and charged his accusers with having put to death the Son of God. The calm and peaceful way with which he met scourging, torture, and death, made such an impression upon even those who put him to death that they were convinced that there was something extraordinary about that man. They were cowed to silence before the disciples, who had now become bold defenders of their Lord and Master. Multitudes took their side, and the embryonic church of Christ began to take form.

Those who had been with Jesus, who knew him personally, had been uncon-

sciously transformed by his sweet, gentle, strong, heroic life. They were not aware of the change which had taken place within themselves. When asked, they were unable to state definitely the essential elements of this new religion as distinguished from Judaism, or other religions. Those who had not known Jesus personally, who had only heard remarkable things about him, who now believed that he was, if not the Son of God, at least a remarkable spiritual leader, who wanted to become his followers and were invited to do so, were constantly asking, "What shall we do? What is it that constitutes this new religion? What are its forms of worship? When and where do we meet for religious exercises? What is its ceremonial and what its ritual?" It must be evident to all of us that the disciples had no answer to give to these questions. Jesus established no ceremonial. Aside from the Lord's Supper, there was nothing definite. Jesus had frequently spent the Sabbath in the fields and by the sea-side with them. They had not thought of the service of the sanctuary particularly as a Christian service. They had no ritual. It was necessary for their best thinkers to build up a body of truth which should be characteristic of this new religion. Paul was one of the first to give it definite form. He said, "The righteous by faith shall live." But faith in what? Faith in Jesus? Yes; but they all knew the facts of Jesus' life and the manner of his death. Faith in what then? Faith in the current belief that he was the Son of God, and from that on, the body of doctrine grew into long creeds and fixed forms to which the followers must subscribe. We know the history of the struggle of the first few centuries of the Christian church. The best Greek fathers spent two or three centuries in defending the doctrines as developed by Paul and his followers. The great struggle at the Council of Nicea in 324 A. D., which gave us the Nicene creed, or our apostles' creed in about the form in which we repeat it today, was followed by other violent struggles, each resulting in the development of some form or doctrine, until in the fifth

and sixth centuries, the great creeds of Christendom were practically fixed. For the next thousand years, the different parties, each of which was following some different form or idea of Christianity, spent their time in wickedly destroying each other until, in the time of the Inquisition, the most ingenious thought of Europe was given over to the device and manufacture of machines which would add some new pang of torture to those whom they were tearing to pieces because they would not accept the creeds which they had decided were essential to salvation. Awful as was the agony of Jesus on the cross, his agony must have been far greater as he knew of the awful massacre of St. Bartholemew, the terrible tortures in the prisons and dungeons of Europe, and the blood-shed and destruction of life and property that followed the attempt to make people believe something which he himself never regarded as important.

It might have been necessary, in order to establish the Christian religion, but it is awful to contemplate that the world has had to go through this phase of religious development. Jesus came to inaugurate a reign of peace and good will. He asked for honest lives. He asked men to love God and their neighbor, to be kind, to be sympathetic, to be helpful, to believe in God, and to allow God's will to be supreme in their lives. But he always spoke scathingly of their doctrines and ceremonies. He preached a life, not a belief. Christianity is not a belief; it is a life. It is a life of love that finds itself in kind action, in sympathetic treatment of one's fellow-men, in communion with God. The world was probably not ready for the application of his teachings. The religions of his day were mostly philosophical or theoretical. We have waited nearly 2000 years for this commercial, for this materialistic age, so-called, to bring forward for the first time since the days of Jesus in Galilee, something which resembles the real Christianity that he preached.

"Back to the old days", is a frequent cry. Our best church-members today are ~~sigh~~ frequently sighing for the times that were. We can not go back to the old days!--Impossible. The wheels of time never turn backward, much as we may desire

it. As soon expect the oak of a hundred years to return to the embryo in the acorn. There may be a beauty and a charm about this nestling embryo in the acorn. But the oak can never return to it; it has outgrown it. A philosophy, religion, school, college, or family custom moves on with time, and can not go back to the old days.

Time moves straight on. We swing into its stream, play our part, drop out; others take our place, and only our contribution becomes a part of the next generation. But our lives change the next generation. It can not be the same as this. The brain once thrilled with a sensation can not receive another like it. The lungs once filled with air will never again sink in water. A race once illumined with an idea like that of the wireless telegraph, the wireless telephone, wireless typesetting, by which one centrally located machine sets the type in all the cities of the nation, can not go back to beacon signals or the swift-footed messenger who ran one hundred miles between sun and sun. Man is that which he has experienced--different from age to age--ever progressive--ever better, though the present may seem inferior to the past. "Today is always the best day of your lives."

The thought of the text is an illustration of this truth. Gentleness as a virtue is a modern and recent thought. The word gentleness is used only twice in the Old Testament, really but once, for the whole chapter in which it occurs is repeated. Both times it means condescension. It is used only twice in the New Testament, once meaning reasonableness, and once integrity. The adjective gentle is used five times in the New Testament only,--not at all in the Old Testament. Three times it means infantile or childlike, and twice reasonable or ethical. The adverb gently is used but twice in the Bible. In neither of these cases is it a mark of greatness. Even in the text which I have used, it means that God has condescended to give David victory in war. "Thy gentleness, thy condescension has given me opportunity to win a great battle" is the thought of the text. I wish to draw quite another meaning from the

words. I wish to interpret them in the light of modern thought.

There are two ideas of greatness, whether applied to God or man. One idea of God is that of Jehovah, the God of hosts, the Battle-God, "before whom as he approached the earth shook and trembled; the foundations of the hills moved and were shaken. There went up smoke out of his nostrils and fire out of his mouth devoured; coals were kindled by it. He bowed the heavens and came down. Darkness was under his feet. He touches the mountains and they smoke." (Ps. 18:7-9). Such was the old idea of God. But the Jews before and after the time of Jesus also thought of God as a kind, loving spirit, although this idea aside from the teaching of Jesus is rare. We have the same idea of heroism in men. We are all hero-worshippers, but some see a hero only in a conquering general who kills his thousands, and rides in pomp at the head of his army. A Rough Rider, after being trapped in a swamp and saved only by a flanking movement of a superior officer, dashes up a hill against a few bare-footed natives with a single round of ammunition, instructed to fire high and surrender, and people fall over each other to vote for the hero for the greatest office in the gift of our people. No statesman like John Hay, than whom the world has produced few greater, or John D. Long, whose scholarly administration of office as governor of Massachusetts or as Secretary of the Navy deserves immortal praise, is worthy of consideration for a moment as compared with this military hero, who made that great charge up San Juan hill. That is not Christianity. Jesus walked out alone and met the enemy who had come to lead him away to the worst death of torture that they could inflict upon him. Some of his followers had not outgrown the childish spirit of fighting, and therefore wanted to draw their swords. But Jesus was teaching them the "heroism of gentleness".

It was a thousand years after this remarkable exhibition of the 'heroism of gentleness' that gentleness became a noble quality, as may be seen in the use of language, not only English, but in French and German. For the first time, the idea of gentleness as a virtue was expressed in the French language. For ten centuries

now, the idea that gentleness is a noble, heroic quality has been growing with advanced and educated people, until today our most cultured people see in the peace-maker the real hero, and in the war-hero, only a degenerate. Some years ago I spent a few weeks in Denver, Colo. In those summer evenings following the sinking of the ships in Manila Bay, moving pictures were exhibited in the city park. Ten thousand people or more witnessed them every evening. Whenever a picture of Admiral Dewey, or even the picture of a battle ship was thrown upon the screen, people yelled themselves hoarse. It is a sad commentary on the way the gentle spirit of Jesus has failed to permeate the life of the masses, even in this non-military nation of ours. Those who shout thus at the picture of a battleship or a war hero, have not outgrown that period which comes in every boy's life when he wants a gun that he may play the hero and kill pretty much everything alive. Such people are all cases of arrested development, and the sad thing about it is that our nation as a nation, our nation, America, the United States, is contributing in round numbers \$200,000,000 annually to keep our people down in this stage of arrested development.

It is easy to fight; it is easy to die in battle. It is hard to be patient under slander and accusation, to die gently on the cross, to speak no unkind word in the face of abuse. That is heroism. Applying the words of the text, as we may, from this point of view, to Jesus, we may say, "Thy gentleness hath made me great." Under the touch of Jesus, the bully becomes a gentleman; the loud, dashing woman, a sweet wife and mother, and the careless, swearing, swaggering boy a faithful, patient, earnest man.

There is arising all over the world today a great peace movement. It is not only worthy of our consideration, but our Christianity demands that we give it consideration. "War", said one of our great generals, "is hell." That is a mild way of putting it. But accepting his statement as truth, dare any Christian man devote his thought, his energy, and his wealth, to the maintenance of hell, to the design-

ing and manufacture of the most expensive and destructive implements of hell? Oh, my Christian hearers, how long, oh, how long, must people maintain this unchristian attitude toward our fellow-man? From the time Cain killed his brother, Abel, God has been trying to teach us that we are our brother's keeper. From the standpoint of an educated man in this twentieth century, what an awfully absurd, wicked and outrageous idea it is to go to war about a boundary line. There ought to be no boundary lines in Christianity. This earth is too small to allow some helmeted emperor to wave his sword and tell his fellow-men to keep off from his domain. This is God's earth, and he has given it to his children, and we are all one in the bonds of Christian love, sympathy, and fellowship. Boundary lines, except as a convenience in government and tariff taxes would soon become unknown, if this great movement for peace in the world would so take possession of all nations that would forever lay down their arms and cease to destroy each other's lives and property. It becomes the duty then of every Christian man and woman to read, to study, to think on this higher, broader, more advanced stage of human existence, the stage in which men shall live at peace with one another, and when the desire to fight, kill, and destroy shall be stamped out and discouraged, even in our children. Those of us who have reached middle age can look back in our own individual histories ~~and~~ when as boys we wanted a gun in order that we might smash and kill and destroy; how interested we were in the possession of that first gun, and many of us probably now have guns standing in the corners of our studies, relics, thank God, of a previous stage of development but now outgrown; useless, simply marking a stage of development through which we have passed. We no longer have the desire to kill or even to hunt except for the sport of being out in the woods. We have no desire to kill anything. The camera is taking the place of the rifle in the hands of many of the best hunters. It is a sign of that time when the "nations shall beat their swords into plowshares, and their spears into pruning-hooks." "All classes in society, rulers, lawmakers, judges, educators, business men and wage earners, are earnestly at work on the problem of how

to abolish war." Our great hero today ought to be the man who is leading in this peace movement. Mr. Carnegie has done many noble things, in establishing libraries, founding great universities, in giving pensions to our beloved college professors who have borne the heat and burden of the day, and no longer have the strength to continue the work to which they have devoted their lives so unselfishly and with so little reward; but the greatest thing that Mr. Carnegie has ever done and probably ever will do is the promotion of this idea of peace and good will to men. He is becoming the highest type of the Christian man of today. Allow me to quote a few facts from recent publications.

"Had England submitted the African trouble to arbitration, she would have saved three years of bitterness, a set back to all local progress and reform, and the hatred of a people who lost 20,000 women and children in concentration camps; she would have saved \$1,100,000,000 which might have given that third of England's population who are living in dire poverty the following things:--

100 old people's homes, at \$100,000 each.
 1000 public play grounds at \$50,000 each.
 1000 public libraries at \$50,000 each.
 1000 trade schools at \$200,000 each.
 500 hospitals at \$200,000 each.
 3000 public schools at \$100,000 each.
 150,000 workingmen's houses at \$2,000 each."

"Two years after the war England paid \$400,000 a week to keep her army in S. Africa while one quarter of her own people at home were hungry."

"One person in every four in London dies on public charity, according to the records,"--one in every four; while statistics show that "939 out of every 1000 in the United Kingdom die in poverty"; where poverty is defined as a family of five persons living on \$5.25 a week, which allows two cents' worth of bread and vegetables per meal three times a day, after paying very high rent.

"Every Russian is a millionaire."

"Our rich country, lying safe between two oceans, and with no enemies on earth, spends about \$10,000,000 a month on its navy;" and ~~the same money~~,

says the same authority

the life of a battle ship is fifteen years. One ship costs as much as all the present plant and equipment of Harvard University, and lasts fifteen years. "Our true national defense", says the same authority, "is not short-lived battleships, but what teachers can achieve."

We are at the dawning of a new day. The struggle over creeds, over technicalities in manuscript, over disputed readings in the Bible, has gone. There wells up out of the past two thousand years the power of a great life, a life full, rich and tremendous in its message to men. That divine life was an illustration of the possibility of every day life. It set new bounds, new goals, new ambitions, new ideals, for human nature. We have not outgrown it; we can never outgrow it, for Jesus, the master-mind, taught only fundamental principles, which were so simple and yet so comprehensive that everything that is good and true and pure and holy may be done within the limits which he laid down for the life boundaries of his followers. To love God and one's fellow-man, he said, was all that was required. That is the spirit of Christianity. It has nothing in it of the idea of the maintenance of implements of destruction; it has nothing of the spirit of war or antagonism; it has nothing of the spirit of selfishness; it would draw no line between man and man or nation and nation, but it would make one all the nations of the earth.

MEMBERS OF THE GRADUATING CLASS: You stand here today consecrated to this gospel of "peace on earth, good will to men." You have trained yourselves in a peculiarly fitting way to carry the gospel of Jesus to those in need. Suffering humanity needs physical relief before it can understand the higher message of love and salvation. As never before, you will find in the world today an opportunity to express your faith by your works. Faith you must have, but it is not the faith that simply believes anything in particular about the psychology of Jesus; but rather a faith in God and a faith in man, and a belief that it is possible to become God-like

by living for your neighbor, loving your neighbor, and working ever in a spirit of obedience and harmony with the will of God. That spirit is the true Christian spirit. You can not love that way and forget your brother's interests. You will realize more and more that the race is saved by Jesus and Christianity just in proportion to the uplifting influences of his life on the physical, mental and moral conditions of men and races. You can not save a man's soul and leave his body in Gehenna. Heal the sick, give sight to those mentally and physically blind, preach a more abundant life. The noble men and women who have gone as medical missionaries to foreign lands have placed the emphasis of Christianity just where Jesus laid it. He healed the sick, but there are few records that indicate that he talked theology to them. Forget your theological doctrines. Keep those doctrines sacredly filed away for future reference. Do not think to help the world much with them. Live the life, the life of the Master, and let them draw their own conclusions.

You are to be congratulated on your opportunity. The fields are white for the harvest. Your skill will prove the sincerity of your life. Give and it shall be given to you--good measure, pressed down and shaken together and running over. Preach the Gospel of Peace, practice the love of God and your neighbor. To this you are called. It is your mission. Go! Let no man take your crown!

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v-6-14-9.

ALCOHOL AND TOBACCO.

A Lecture to Senior Students of the American Medical Missionary College,
At Room 15, College Building, Battle Creek, Mich., Thursday, June 9, 1910,

At 9:00 A. M.

By

J. H. Kellogg, M. D.

Q. In the use of tobacco, which is worse--chewing or smoking?

A. Now, that is a good deal like saying, in stealing, which is the worst, safe breaking, highway robbery, or picking pockets? It is practically the same question. Now, I think probably cigarette smoking, when the smoke is swallowed, inhaled, is unquestionably the worst. In chewing it is chiefly the mucous membrane of the mouth which is exposed, and it is a comparatively small surface; but the lungs may have a surface of 600 to 2000 square feet, according to different estimates; and when the smoke is swallowed or inhaled, that whole surface is exposed.

Q. Is the headache that comes from sitting in a room filled with tobacco smoke caused by nicotin?

A. It may be pyridin which is a very powerful poison, and probably one of the chief factors in nicotin poisoning.

Q. It seems to me the whole question rests upon the absorption of the nicotin or the other poisons through the mucous membrane. Did you give us the idea yesterday that better than one half of the nicotin was absorbed?

At least a certain amount of it was known to be absorbed.

A. Oh, no. I stated that some experiments had shown that about one seventh of the nicotin found in the tobacco escapes in the smoke, and about

half of that is absorbed. Of course, that would be distinctly variable. That is in smoking a cigar. But quite a portion of the nicotine is deposited in the stump of the cigar that is held in the mouth. It is cooled and condensed. It requires a very high temperature to vaporize nicotine as it is a very heavy oil, so a large part of it is cooled off and condensed in the cold end of the cigar, and does not get into the mouth at all. In smoking cigarettes, I should think the proportion would be very much larger. Wouldn't you think so? The cigarette is smaller and the material is very loose in the cigarette; there is not so much chance for condensation; and then it is nearly all smoked out. Cigarettes are smoked right up close to the end, aren't they?

Q. They used to make smoking tobacco out of cigar stubs, and you would get plenty of it there, I should think.

A. Yes, they do that very thing.

Q. Is there any difference between chewing and smoking?

A. I should think in chewing there is a smaller surface exposed to the absorption of the material, and the nicotine is not so very soluble in water as it is in alcohol. It is the vaporizing of nicotine that makes it so easily distributed.

ALCOHOL.

I want to talk to you a little while this morning about alcohol. We will get over the ground quite rapidly. My purpose in these talks is to get into your hands and minds in concrete form a summary of the facts in relation to some of these great evils which are so destructive to human life. The opinions about alcohol have greatly changed within a century. My father told me that when he was a boy it was the custom always to keep brandy on the sideboard in his father's house, and in all the houses, and when the preacher came, they

always opened a trap door in the floor, went down into the cellar and brought up some special brandy for him. When they saw the preacher coming, they always got out the brandy for him.

The first temperance society ever organized in this country was organized by Captain Joseph Bates, an old sea captain with whom I was very well acquainted. He organized the first temperance society in the United States in 1826, almost 100 years ago, in New Bedford, Mass., and this was the first teetotal temperance society. There had been temperance societies before that time, but these temperance societies only required men to pledge themselves that they would not get drunk. They could drink as much as they were able to drink without getting drunk, but they pledged themselves that they would not get drunk on any occasions except weddings, raisings and funerals. I don't know as you know what a raising is. In those days the houses were constructed differently than they are now. In those days they made a frame, and the different timbers were all framed together; so, after making the foundation of the house and laying the timbers around, these timbers were mortised together, and fastened together with pins. Then they made the frame for the next floor, had the corners all fastened together, and then, being made of very heavy timbers, perhaps a foot in diameter hewed out of trees, hewn timbers, these heavy timbers had to be raised, and a large number of men would come in to the raising, and they would raise this frame up and hold it up until the props could be fastened beneath and secured the frame in its place. So whenever they built a barn or a house they had a raising. When they built a barn, it was a great raising, because it was very much larger than the house, and required a great number of men. So these men in those days made a pledge they would not get drunk on any occasions except weddings, raisings and funerals. Of course every-

body was excusable for getting drunk on these occasions.

Some thirty years ago I went as a delegate to a meeting of the American Public Health Association, which was held at Savannah, Ga., and after the forenoon meeting, we took a trip down the Savannah river to its mouth. When we came aboard the steamer, the first thing was a speech from the mayor of the city, but he was so intoxicated it was impossible for him to speak coherently; it was just simply gibberish, and the mayor tried to make a speech but it was simply incoherent. I said to myself, "These people must be terribly ashamed of this mayor." But there didn't seem to be anybody particularly ashamed. They seemed to take it as a matter of course. They went on down the river, and before we got back, the whole excursion was intoxicated. Dr. H. B. Baker, the secretary of the State Board of Health of Michigan, myself and one or two others, besides a few ladies that were present, were the only persons on that boat that were not either tipsy or hilariously drunk, or stupidly drunk. There wasn't anything but spirituous liquors on that ship to drink. Even the lemonade had whiskey in it. There was not a drop of beverage of any sort on that boat, of any kind, that did not have alcohol in it. I would have taken a drink of the Savannah River, as dirty as it was, if I could have gotten at it. When we came up to the landing in the afternoon, the tide was out, and there was a long walk leading to the landing, which was about ten feet wide. When we came to the landing, it was about twenty or thirty feet above the water, and when we came up to the landing, it was amusing enough to see that crowd going ashore. They could not walk alone. They did not dare take that trip across that ten foot walk alone; so they would lock arms, four and six together, and they went ashore in that way. Of course, that was an ingenious device, you see, because they did not stagger in unison. One man staggered in one way, and his staggers were neutralized by the staggers of the other men; so four or five or six of

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they were together with their arms twined around one another's body, and they moved ashore in that way, and that is the only way they could get ashore. I thought some of them would go overboard as it was, and rather hoped they would; And a leading member of the society, a member of the national board of health, a prominent man, a man of sixty years, sat up on the front deck in a chair maudlin drunk, singing Yankee Doodle. He was one of the leading citizens of New Orleans, a gray haired man, a portly man, and he sat or stood up there singing "Yankee Doodle", as happy as a lark. Now, just think of that state of things. That was all over the South. In the sleeping car going to Savannah, a couple of hundred miles before we got there, three or four doctors got aboard and they were intoxicated, and they got more intoxicated, and they were making Virginia cocktails all along the road, and finally became so hilarious and boisterous, and talked so obscenely in the presence of several women on the car, and so perfectly rotten that they had to be suppressed. The conductor had to threaten them with arrest. When I got to Savannah and stepped up to the desk and paid my annual fees to get my badge, I met those three men coming back with their badges on. You can imagine I did not feel very proud to be with that company; but that was the state of society at that time.

Well, there has been a marvelous change in thirty years. And the same change has been coming over the medical profession. I am not going to go into the matter in an elaborate way, but I will read you a few brief notes here which are just facts, without elaborating upon them.

"Alcohol is a deadly poison. All scientists agree in this. Rxxxxx Darwin showed, nearly a generation ago, in his studies of insectivorous plants, that alcohol is a protoplasmic poison." He took the drosera and some other insectivorous plants, covered them with a bell glass in a jar, and put some alcohol in the jar so the alcohol was allowed to evaporate, and the vapor filled the jar

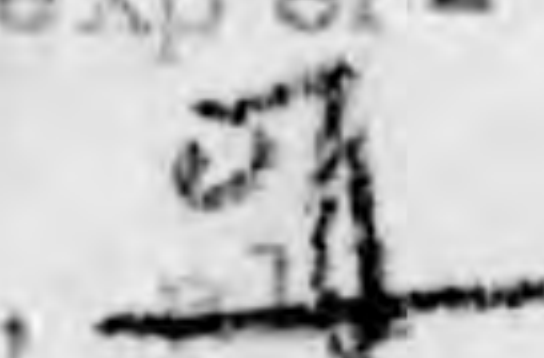
the jar. These plants became intoxicated. The drosera, you know, is a fly-catching plant, and it became intoxicated so it would not pay any attention to flies or any sort of insects. It is generally very quick in its action, but it became intoxicated under the influence of alcohol so it could not act, and did not act. This shows that alcohol is a protoplasmic poison. Its toxic effects are the same whether the protoplasm is of animal origin or vegetable origin. Protoplasm is protoplasm, living substance. Alcohol impairs the life of all living cells.

I made an experiment some years ago by taking a plant and watering it with a very dilute solution of alcohol. I watered it with beer, with water containing alcohol in the same percentage as beer, and within a very short time the leaves of the plant turned yellow and it began to droop and die. And you can kill any plant with a solution of alcohol of two or three or four or five per cent--it will kill any plant; it is destructive to the plant.

I made an experiment some years ago with minnows. I took a glass of water, and put into the water, containing two or three very small minnows, a teaspoonful of alcohol; and in less than half a minute these fish were all lying on their backs and floating on top of the water. They were dead. I then made another experiment. I put the fish into pure alcohol, and to my astonishment they swam a long time in pure alcohol, while they died at once in dilute alcohol. They lived several times as long in pure alcohol as in dilute alcohol. Can you give me an explanation of that? You see the alcohol did not enter their bodies at all. It coagulated the mucous membrane of their mouth, and it was exposed to the alcohol and coagulated, so the alcohol did not enter the system at all; they were simply in the same condition as though they had been taken out into the air. They lived as long in pure alcohol as they would live in ~~wat~~ the air if they were taken out of the water. I found that to

be true. So you see this powerful drug is deadly to all living things.

Now, it is natural that alcohol should be a toxic substance to all living things. Why? Because it is an excretory substance; it is an excrement. Now, waste substances of all sorts are toxic. Whether a drug is a waste substance of a plant or a waste substance of an animal, an excretory product is always poison. It will destroy the protoplasm quickly--the substance which produces it. Alcohol is a waste product of protoplasmic activity and, like all waste products of protoplasmic activity, it is a protoplasmic poison. Now you see that point. That is a law, you see, which you can not get away from. My attention was first called to that by the editor of the British Medical Journal. In an address he gave at Milwaukee some time ago, some fifteen or sixteen years ago, at the time the cholera was raging in Egypt, he read a paper,--Dr. Hart, the very able editor of the British Medical Journal,--read a paper on the treatment of cholera, and he commented on the common use of alcohol in cholera. In those days in the collapse of cholera alcohol was considered to be the only thing. If a patient needed a stimulant, he was to have alcohol; so alcohol was universally given in cholera. In commenting upon it, he said, "Why should we give alcohol to combat the toxic effects of a poisonous bacillus when alcohol itself is a poison produced by a fungus?" You see? Alcohol is a poison produced by a microbe, a micro-organism,--the yeast plant. Why should we expect benefit to be derived from applying this to a man who is already suffering from a toxic condition through the influence of a pathogenic microbe? Well, I saw at once there was a very great argument there, and as you have followed that out, you see it is a universal law. All protoplasmic poisons are toxic to protoplasm. Protoplasm is protoplasm, and all protoplasm is influenced by the excretory substances of other protoplasm.

Now, Sims Woodhead, who has been making some very interesting experiments on this subject, shows that the effects of alcohol upon protoplasm, 

living cells are essentially the same as those produced by the poisons of diphtheria and typhoid fever. Diphtheria and typhoid toxins produce upon muscles and nerves effects, as Sims Woodhead has shown, which are practically identical with those produced by alcohol. These effects produced upon living cells, especially upon nerves and muscles of the body by alcohol, are also essentially the same as those produced by lead and by arsenic, and other poisons; and especially are almost identical with the effects produced by gout; the poisons of gout have the same effect.

Kleefeld made some experiments some eight or ten years ago on this subject--an eminent European authority, and he showed that in monkeys, in experiments upon monkeys that one part of alcohol to 2500 parts of body weight,--which would be one ounce for a man weighing 150 lbs., produces immediate change in the brain cells. He made a study upon the brains of monkeys, and his studies were made by killing the monkey at once. He trephined the monkey's skull on both sides, and he made an examination of the brain on the healthy side, then he introduced alcohol, and then at once made an examination again on the other side. And he found its effect was manifested within a very, very short time, within a few minutes,--as soon as the alcohol had gotten into the circulation. Now, these effects consisted in a drawing, in a contraction of the tactile buds, the contact buds of the nerve dendrids and dendrons. These little contact points by which the nerves make contact with one another are withdrawn and separated. In fact, he found the effects of alcohol were identical, and the effects were essentially the same as those produced by sleep. Now, sleep is the result of the withdrawal of contact of the nerve filaments of different cells. When contact occurs, the nerve centers start again, and consciousness is produced. As they are withdrawn, the loss of contact interrupts consciousness.

We do not need to go very much farther with this subject with reference to the effects of alcohol upon digestion. It is generally supposed that alcohol aids digestion, and that idea is based upon the fact that a small amount of alcohol taken into the stomach will excite the stomach to secrete an acid liquid; but exhaustive experiments have shown that this acid liquid which is produced by alcohol has very little digestive power. It is a protective action rather than a normal action, and this fluid contains very little pepsin. This fact has also been shown: that when alcohol is used in this way to stimulate the gastric glands, the amount of secretion diminishes and deteriorates, and after while the glands are unable to secrete more gastric juice. I asked Prof. Pawlow's assistant, in St. Petersburg,--I asked him why he did not give alcohol to these dogs to stimulate their production of gastric juice. He said, "Oh, no, oh, no, because in the end it would destroy the production of gastric juice and wear out the glands." Now, it has been shown that while alcohol does stimulate the stomach to produce a flow of gastric juice, it at the same time lessens the digestive activity of the alcohol. The alcohol has less digestive power--the digestive fluid has less digestive power when alcohol is present with it; and if it is already a little bit inferior to normal gastric juice, the effect of the alcohol is to destroy its digestive activity altogether. In other words, if a man has a weak stomach, slow digestion, and alcohol is given to him, the effect of that alcohol is to lessen his digestive power, instead of to increase it. If a man has hypacidity, he can ~~xxx~~ take alcohol to better effect with more impunity than the man who has slow digestion, because when the digestive power of the gastric juice is already somewhat impaired, and alcohol is added to it, the effect is to still further diminish its digestive activity, and it acts in a very marked degree.

Now, we have made a large number of experiments here in our laboratory,

some years ago, which very definitely proved that. Chittenden first pointed out this fact, but I reviewed the matter in our laboratory with some scores of cases; in fact, I think with two or three hundred cases. The gastric juice, what was left after a test had been made, was taken, and after its digestive activity had been determined, alcohol in very small proportions, five per cent, two per cent, one per cent of alcohol was added to the gastric juice in such a way as to test the different portions, and it was found ~~xxxx~~ in all save the very smallest proportions, the digestive activity of the gastric juice was greatly depreciated, very very greatly diminished. One per cent of alcohol would produce a very pronounced effect in lessening the digestive activity of the gastric juice by using Metz test, which is an accurate test as you know. So the effect was such that it was proven very clearly that if a man who is eating his dinner takes a glass of wine, a small glass of wine ~~in~~ addition to his dinner, it greatly impairs all forms of digestive activity.

A curious fact was shown--that wines and beer have more effect upon disturbing digestion than brandy itself--more effect. Alcohol taken in the form of wine and beer have a very decided effect, because of certain substances present in wine and beer which act even more powerfully in deterring the digestive processes and hindering them than does alcohol itself. Dr. Sir William Roberts was one of the first to begin experiments upon this subject; and something like 17 or 18 years ago he made some experiments, and he believed alcohol aided digestion; that it was a very important aid to digestion. In fact, he believed essentially as Sir. Crichton Browne, who claims that beer has made England great. He thinks Bovril is next to beer, and he manufactures Bovril, you know, which is an extract of meat that they use over there. It is just the same thing as bovinin. They have a great company over there that make it from

blood and scraps of meat--this extract they call Bovril, and Sir. Crichton Brown, a doctor and scientist of some repute, is the chief owner of this Bovril company, and he also is a very large shareholder in breweries. He is interested in beer.

Well, Sirx William Roberts advocated the use of alcohol as an aid to digestion, and he undertook some experiments to prove that alcohol does aid digestion, or to get the scientific facts in relation to it, and he found ~~ixxx~~ to his surprise, that alcohol hindered digestion, but he was not the least bit discouraged in his friendship, in his advocacy of alcohol. He said he had made a great discovery. He found that what the modern man needed was not an aid to digestion, but a hindrance. He found that modern cookery had rendered food so digestible that the greatest danger to which the civilized race was exposed at the present time was an undue acceleration of nutrition, and consequently we needed something to act as a backsetting medicine; we needed alcohol to hinder digestion, so as to prevent this dangerous acceleration of nutrition. So, while finding alcohol hindered digestion, he still continued to prescribe it.

Now, I have gathered together some facts into a little booklet entitled, "The Truth about Alcohol as a Medicine." This was prepared for popular use by the W. C. T. U. They asked me to prepare a paper for them, and I prepared this paper for them. And there are some facts in it that even a medical student or a medical man might profitably consider. Here is a very interesting thing,--interesting to me,--a statement made by Sir Thomas Barlow, one of the leading physicians of England--that fifty years ago when a temperance life insurance society was formed in England--some men who constituted the first board of trustees had actually been refused life insurance by other companies because they were total abstainers. Fifty years ago the use of alcohol was con-

sidered so important, so necessary and such a rational measure that men in good health were refused insurance by life insurance societies because they were total abstainers. These men with others got together and organized the temperance life insurance society of England, and they insure people at a lower rate than other insurance companies,--they insure abstainers; and this has led the life insurance societies of Great Britain to make two classes of risks--the moderate drinkers, and total abstainers; and a total abstainer can buy insurance in England for a very considerably smaller price than the man who uses alcohol in any form or in any quantity. Now that is a fact of great commercial value, you see. It is a fact that shows that the commerce of the world, the financiers of these great life insurance companies, who are working all the while to make more dollars,--that they have found it pays to be temperate; that the man who does not drink alcohol lives longer than the man who does; so they can afford to insure him for a smaller sum.

Now, some thirty years ago the London Hospital for the treatment of the sick without alcohol was organized. I visited this hospital twenty-seven years ago, a few years after it was started, and I found the doctors there were in a state of great perplexity over something. They did not know anything about hydrotherapy, and they were anxious to find some substitute for alcohol which would be useful for treating pneumonia. They were determined to get along without alcohol, and they told me they had not used it in a single case, except in one or two cases of pneumonia; they thought they must use it in pneumonia; and they wanted me to give them some idea how they could treat pneumonia successfully without alcohol; so I was very glad to give them the hydriatic method. I do not know whether they used it or not, but I told them about it at any rate. They had no one there who knew anything about hydrotherapy, and there was great prejudice against hydrotherapy at that time, and I am very

doubtful whether they made any particular use of it, but they got along without alcohol any way. But the fact I wanted to call your attention to was that ~~xxxxxxx~~ threats were made when they started that hospital that if patients died without having had the benefit of alcohol there would be a legal investigation of the matter. A coroner's inquest would be demanded, and they would be called upon to show the reason why they did not give alcohol. When I began to practice some thirty-four or thirty-five years ago, I had an epidemic of typhoid fever, ~~myxi~~ very first year of practice, in which I had some 67 cases of typhoid fever in this community, and some very severe cases, and not a single one of them died, not one died. I had a great deal of anxiety about the matter, because the medical profession were looking on and watching the cases with great interest, for it was the first time they had ever heard of typhoid fever being treated by hydrotherapy. It was the first time there had ever been an epidemic in the city in which hyriatic measures were used. So they were watching with a great deal of interest, I assure you, and I had a very great amount of anxiety. In those days I expected,--I didn't use alcohol, I didn't believe in it, and I would not use it, but I had great apprehension all the while--if this case died, and I had not used alcohol, what would I say? What could I say for myself? I knew that the medical profession was against me, and the case would go very hard with me before a coroner's jury if I should have a patient die without having used alcohol in an extreme condition. It was believed to be a stimulant. Dr. Todd, of England, had taught the profession that alcohol as a stimulant, and that it was necessary to use alcohol in fevers; that milk and alcohol, milk and whiskey, or milk and brandy was the regular diet of a patient suffering from typhoid fever. Dr. Austin Flint, my teacher of internal medicine at Bellevue Hospital, impressed his classes very forcibly with the

idea that alcohol must be given in all cases of typhoid fever, and in cases of fever in which the pulse was flagging, when the patient was apparently going into a collapse, that then the alcohol must be pushed, must be given in large doses, must be given in doses of sixteen ounces; that brandy, as I should say, or whiskey should be given in doses of 16, 18 and 20 ounces a day, or even more.

The same was true of tuberculosis. Why, in Bellevue Hospital, every patient that had tuberculosis got his pint of whiskey every day. We had a man there who kept the bookstand, in the hospital, in the college building, and he was coughing, coughing, coughing, and I asked him one day what the trouble was, and he said he had consumption. I said, "What are they doing for you?" "Oh," he said, "they give me a pint of whiskey every day." I said, "Do you think it helps you?" He says, "I don't take it; I don't take it; I give it to the attendants and they take it, and I get two quarts of milk extra instead." He said, "I have got to die, I know I have got to die, but I propose to die sober." Now, that was very interesting to me. The use of alcohol in cases of tuberculosis was the universal rule. I remember one of the early meetings I attended of the County Medical Society in this town, an old doctor, a Dr. Cox was there, and testified to the use of alcohol, and of course, I spoke against it, but Dr. Cox said, "His face was flushed and his nose was red, and everybody in town knew he believed in it and practiced what he believed; he was tipsy all the time. He said, "I believe in the use of alcohol; I know it will cure consumption. Of course, sometimes, he said, men get to be drunkards. I remember a young man about eighteen or twenty years ago that I prescribed alcohol for; I told him to take an ounce of whiskey three times a day to treat him for consumption, and he got well of the consumption, but I see him every day reeling down the street here, and sometimes lying in the gut-

ter. He has been a drunkard around this town for a good many years, and I have sometimes thought it might have been just as well if I had let him die as to make a drunkard of him." Now, as I say, it was the universal custom. Now, at the present time, we have a great number of sanatoria where tuberculosis is treated, a great number of them throughout the country--several hundred in this country alone, and I do not know of a single one in which alcohol is used at all. I do not know of any reputable physician in the world that recommends the use of alcohol in tuberculosis. They all know that it lessens vital resistance; all of them know that it prevents the establishment of immunity; all of them know and admit that alcohol lessens oxidation in the blood--that it lessens the power of the patient to digest and assimilate, that it is an extra tax to his liver and kidneys which are already overtaxed, so alcohol is no longer used at all in these cases.

Now, the profession is coming to see the same thing in relation to typhoid fever. Yet, in the Spanish-American war, in which there were five times as many people, or four times as many persons died of typhoid fever as died from Spanish bullets--four times as many people; whereas in the Russo-Japanese war, among the Japanese, the number of deaths from disease were only half as many as the deaths from bullets; so you see there has been a great change. In one case there was good hygiene; in the other case there was not. In one case alcohol was freely used, in the other case it was not. Now, in the treatment of disease in the army it is routing. The surgeon-general sends out an order as to what should be done, and that is done. The assistant surgeon and the nurses all obey the orders of the surgeon-general in the army, and if a patient is treated in a certain way by one doctor, he will be almost certain to be treated in exactly the same way by another doctor; and the practice of the army during the Spanish-American war, only a dozen years ago, was to treat typhoid

fever in the same old way--by means of alcohol; water was not used. Alcohol or brandy and milk was the treatment for typhoid fever; and the result was the mortality was 30% or 40%, and it was simply terrible--simply terrible. And the same thing is true with reference to alcohol wherever it is relied upon. At the present time, among the teachers of internal medicine, you could not find a single man who would maintain that alcohol should be used as it was used and recommended by Todd and his followers, thirty-five or forty years ago.

The same thing is true of diphtheria. Thirty years ago alcohol was recommended in diphtheria in every case; it was the great remedy for diphtheria. The practice was to give alcohol in all cases of depression.

Now, here are some reasons why alcohol should not be used in any of these acute diseases. Here is one very good reason: Upon what do you depend for recovery in cases of diphtheria? When I was a boy and had the measles and mumps at the same time, I thought I had more than my share of trouble. And I asked my mother about it, why I should have these troubles, and she told me I caught the mumps from such a boy and I caught the measles from such another boy. And I said to my mother, "How am I ever going to get over it then? Because I was not very close to those boys, but now I have got the mumps and the measles myself, and I am nearer to myself than I could be to any one else, and I am exposed to myself all the time,--how in the world am I ever going to get over it?" And it was quite a problem to me to see how I could possibly recover. It puzzled me. I thought of that thing I suppose 50 0 times--how it was possible for me to get well when I caught these things from other boys, and now why shouldn't I go on catching it from myself all the while? How could I ever get well? My mother didn't explain it to me, and it has been only in very recent years that I have found out how it is--that a person recovers from diphtheria or any other infectious disease--immunity. It is because the

body itself establishes immunity; certain antibodies are produced within the body, and a condition of immunity is produced. Now, then, that is the only thing that can save a man, then, isn't it?--is the establishment of natural immunity. If you can keep a man with pneumonia alive until the body has had time to establish immunity, he recovers doesn't he? So, with diphtheria, if you can keep the patient alive until immunity is established, the patient gets well. That is why we give antitoxin--it is to hasten the development of immunity.

Now, Sims Woodhead has clearly shown that alcohol prevents the establishment of immunity. Experiments made with various animals which demonstrate that immunity can not be established in an animal which is under the influence of alcohol. Sims Woodhead shows that--that you can not establish immunity in an animal that is profoundly under the influence of alcohol, and that alcohol in every case hinders the development of immunity.

Thomas Barlow, of London, England, declared, in a paper which he read on the subject some time ago, that the conditions of the patient produced by the pernicious administration of alcohol, in a fever patient, are precisely the same as those produced by the nipping of an inebriate tippler. The old practice was to give every two hours an ounce of brandy to the fever patient. That was the old time treatment of the patient, so the patient was made drunk, and actually kept in a state of intoxication. Now, under that treatment, the mortality from typhoid fever was 20% to 30%. What is the mortality under the hyriatic method, the modern method, with good nursing and plenty of water? Two or three or four per cent; and one German authority gives a list of one thousand cases of typhoid fever in which the patient was treated hyriatically from the beginning, in which not a single patient died. One thousand concecutive cases ~~wxxx~~ not one of which died. Just think of the

difference. In this country 91,000 people died last year of typhoid fever. Suppose that three per cent, under hydratic treatment--that the mortality would have been three per cent--and under the present method it is doubtless fully twenty-one per cent,--seven times as great. Divide 91 by 7 and what would it be? It would be 13,000 wouldn't it? The proper mortality, that is, we may say the necessary mortality, the inevitable mortality was possibly 13,000. How many lives might have been saved, then? If they had had proper treatment how many would have been saved of those who died last year? It would be 78,000. Then we would have saved 78,000 lives last year if the doctors had known how to treat their patients with typhoid fever, and to treat them intelligently and rationally. Now, it is important that the information should be gotten out as rapidly as possible. A great many doctors do not know the way. We have a nurse here whom I met in our hall a day or two ago, and she said a certain doctor in Texas was a very good friend of mine. I said I had never heard of him. She said, "Well, he got acquainted with you through me." "How did that happen?" "Why, I was down there with a patient last spring," and one of them got typhoid fever down there, and I think she went down to take care of a patient with typhoid fever and contracted the disease; that is the way of it,--from the patient. They wanted us to send down a nurse, and Dr. Johnson went down and took a nurse with her to see the patient, and instructed the nurse what to do for her, and placed the nurse under the care of a local doctor. She said that doctor was just tickled to death to see the way I got along under Battle Creek Treatment. And he used to go out and have the doctors come in, and would bring in three or four doctors a day there to see how the nurse wrung out fomentations, and how she folded cloths and cold compresses, and he said he thought that was the greatest thing he ever heard of; and when I got well without any medicine,

just under hydriatic treatment, and the way my symptoms were relieved, he was perfectly amazed."

Now, see what an opportunity there is. You don't appreciate it because you are not in contact with it; but get out into the world and see the ignorance prevailing among the physicians, the average practitioners, and see how seldom really rational measures are brought into actual use--measures that you know about perfectly well, and that the profession know about perfectly well; but the practice has not yet changed; the old practice is still going on.

Well, the thing that drove alcohol out was the coal tar products. Antipyrin was discovered, and it was found that a small dose of antipyrin would bring the temperature right down. Well, that is beautiful. I visited Bellevue hospital, made a visit there some twenty-five years ago, soon after antipyrin was discovered, and I entered into the fever ward, and the nurse said, "Oh, do come in here and see my patients; I have some of the most beautiful cases to show you; antipyrin is such a wonderful remedy. Why, there is a man just come here and see him. This man's temperature last night was 104°, and just look at it now; look at his chart", and she showed me his chart, and the temperature was 97° and I looked at the man and I thought the man was dead. He certainly looked as though he were dead. His face was gray, ashen gray, his lips were blue, his eyes were closed, and he looked like a corpse. I thought certainly he must be dead. I said, "Is he alive?" "Oh, yes, oh, yes; antipyrin is helping him very much"; and she shook him up to let me see that he was alive. Now, I went through the ward, and those patients were all of them just like that--those that were taking antipyrin. They looked like a man that has been knocked down with a club. Antipyrin is simply a powerful toxin, and they had been crushed with it. The wonder was that they lived through it.

Then it was discovered that antipyrin, while it lessened the temperature, while it immediately relieved the fever, relieved that symptom at once almost immediately relieved the fever, controlled the symptom of fever, that it did not diminish the mortality; that the mortality increased, and that after the patients died the post mortem examination showed that they had fatty degeneration of the liver, and degeneration of the kidney, degeneration of the heart and other evidences of poisoning, of acute poisoning; and then came along antifibrin. "That is all right; that does not produce these bad effects." But not very long afterward it was discovered that antifibrin produces the same effect. Then came along phenacetin, antiphlogistin, and all those,--and phlogistin, a drug by that name which has been out of fashion now quite a long time, and has not been used. It was gradually discovered that all these drugs produced most powerful untoward effects; so the profession has been giving them up one by one.

The thing that is accomplishing marvelous results for us in the medical profession is the scientific laboratory, the physiological laboratory, the bacteriological laboratory, and the pathological laboratory, the modern pathology, because they are bringing all these old remedies to scientific tests; they are brought under scientific criticism, and their effects can be studied accurately.

And then another thing that has been of vast help has been the development of the specialists in medicine. The pathologists do not care a fig for the reputation of alcohol or any other old remedy. It is the professor of materia medica that is holding up the old drug practice. What the pathologist wants to know is the truth--what produces this condition. So with the physiologist. He does not care anything about the hoary headed traditions of internal

medicine. What he wants to know is the truth; he is a scientist, and the studies in physiologic medicine, and the physiologic laboratory, and the pathologic laboratory,--these have brought us to the appreciation of the fact--the scientific members of the profession have come to an appreciation of the fact that toxic substances of all sorts, no matter what they are,--all toxins of every kind ~~and~~ are a burden and an injury, and that they are not any help to the body, and that they are obnoxious to the vital economy and ~~xxxxxxx~~ if they are to be of any service at any time, in any way, it is only as a temporary palliative of pain, or as means of ~~xxxx~~ affording some temporary relief.

Now, just a word more. I have got a picture here that shows the contact globules of a normal nerve; and here are some nerve-cells that show the effects of alcohol. There is a shriveling up of the dendrids and dendrons, and that is the reason why the man becomes stupid under the influence of alcohol. Now, you can readily see when alcohol is used, by a man under diphtheria or typhoid fever or in any other condition, whatever effect it has affects every cell of the body. It is a protoplasmic poison, and poisons protoplasm wherever it is. Now, the old idea that alcohol is a stimulant has been a source of an enormous amount of wrong practice. Millions of people probably have lost their lives because of their belief in alcohol as a stimulant. Now, it has been clearly proven that it is not a stimulant. As one English physician said, "Alcohol gets strength out of a man instead of putting strength into him." Osler says, "Alcohol is strong only to do damage." The only strength it has is to do damage.

Now, when you come to test the blood pressure, you find alcohol does not stimulate the heart as was formerly supposed. The old custom was always, when a man was in a state of collapse, or fainted away,--why we must have

brandy, must have a stimulus, of some kind; but we now know perfectly well that alcohol is not a stimulant. Alcohol inhibits control; it inhibits, lessens the consciousness; it paralyzes the inhibitory centers; that is the reason why the face is flushed; it lessens will power, and it lessens the sensibility, and so gives a man a feeling, a sense of wellbeing when he has not wellbeing. A man has indigestion, takes a glass of alcohol in some form, alcoholic drink of some sort, wine or something, after a meal, and the discomfort he had in his stomach disappears; he thinks it has helped his digestion; but it has done nothing but lessen the sensibility of his stomach. If he took a dose of opium it would do the same thing. Morphine relieves his discomfort the same as alcohol does; it acts simply as a narcotic.

Crile made some experiments upon the conditions present in collapse, and in fainting, in shock, and he has found that in these conditions there is a paralysis of the vessels. That is the reason why the patient's heart fails--because the blood has accumulated in the great splanchnic area; the vasomotor centers are paralyzed so that the vessel walls are allowed to relax completely, and the blood runs away into the portal veins. Crile has shown this. Now, what does alcohol do? It does exactly the same thing--causes vasomotor paralysis. Why, then, should you give alcohol to a man who is already in a state of vasomotor paralysis? The old custom was when a patient was in a state of collapse, under anesthetic, and you were afraid he would die, was to inject alcohol under his skin. In fact, it was the practice at one time to inject ether. When a patient under ether anesthesia went into a state of collapse under ether, alcohol was injected, or ether was injected under his skin. I would not do these things, because I said alcohol is a poison, and it is impossible that such a patient can be helped by injecting a poison under his skin;

of the same sort--by putting more into him. I made up my mind the apparent benefit that the ~~these~~ patients derived from the injection of alcohol under the skin--and they did get up arent benefit,--was due to the local irritation produced. The patient who ~~was~~ collapsed under ether,--inject ether under his skin if he is too far gone, and he seems to be irritated by it. Alcohol does the same thing. I said this was simply the irritation that comes from the contact of these irritating substances with a great number of bared nerves, and the tissues are hampered, and I said the patient would be just **exactly** as well off or better if we did not put any more of these toxins into his body; and I adopted the hot and cold application--heat over the heart followed by cold--hot and cold to the spine, heat applied to the whole surface of the body followed by a short application of cold to the body, and vigorous percussion over the heart, or over the skin anywhere, and I found it produced very much greater effects, because you can keep right on doing it continuously as long as you want to, and the patient would continue to receive beneficial results. Of course, you could not continue to inject alcohol, or you could not continue to inject ether; you could only do it once. It was simply a form of irritation. This is the thing I did twenty-five years ago or more; and at the present time it has come to be generally recognized as a remedy for the so-called stimulant effects of alcohol which was formerly injected under the skin,--simply the result of irritation produced by contact of the alcohol with the tissues; and as soon as the alcohol is gotten into the circulation, it comes in contact with the nerve-centers, and its effect is that of a narcotic; that is, its so-called stimulant effect is simply the slight irritation produced by the first contact of the alcohol with the tissue cells. It is a very important thing to remember that, because there does seem to be some stimulating effect from alcohol.

Now, there are two points: One is that the exhilaration that comes from the use of alcohol is due to inhibition and the inhibitory effect upon the nerves, or the centers of consciousness; while the really stimulating effects are due to the irritation produced by contact of alcohol with the nerves.

Now, some years ago I made an experiment upon a man, of this sort. I gave him two ounces of brandy in water, tested him with the dynamometer, tested his strength and found he was able to lift a certain amount. Then I gave him the brandy, then afterwards I tested him again. He felt that he could lift more than he ever did before in his life, and he made a lift immediately, and he seemed to be able to lift a lot more; but when he made the test immediately afterwards he thought he could do more than he had before; but half an hour afterwards, when the alcohol had been absorbed, and he was fully under its effect, his ability to lift had depreciated nearly half; so there is no question any longer, I believe,--no chance for question on this point,--that alcohol acts as a stimulant only while its irritant effects last.

Then, any other irritant ought to produce the same results, and it will. Anything which will stimulate the circulation and excite the nerve-centers, will produce the same result. So alcohol is the last thing one should give in shock. It will itself produce shock. And what is true of alcohol in this regard is also true of strychnia. It produces shock instead of curing it. Crile showed that. If you have not studied that up, I hope you will. It is a very important thing. Alcohol has really come to be a discredited drug, and the men standing the highest in the medical profession are at the present time using it less and less and less; and if there are a few who still use it, they are using it more because they are not quite ready to break away from old usage,

and old custom; and because they hesitate to take that step; but they are not able to give any reason for their faith or their practice when they make use of it.

Now, is there any question you want to ask? I sincerely hope that none of you will find yourselves drifting into the habit of using alcohol because it is a handy thing to do, and a thing people like to have you prescribe for them. Alcohol generally makes a person feel better. It is like opium; but it does not make the patient really better. What we want is to make the patient better rather than to make him feel better.

Q. Is the external use of alcohol for the purpose of reducing fever?

A. I am glad that question is asked. Why do we use alcohol rubs? Why do we use alcohol externally? I wish we could get rid of it; I do not like to use it, because it gives a wrong impression. Alcohol applied to the skin is merely for the purpose of cooling the skin, and about the only use I know of that I make of it under any conditions is when you have a patient whose nervous state is such that you do not want to cool him off by a cool application. For example, in the case of a patient suffering from great pain, and you want to make a hot application to relieve that pain and do not want to make a cold application, for it would revive the pain. In such cases you want to cool the skin in some way. The skin is hot, and if you do not cool the skin in some quick way, it will cool slowly by evaporation of the water on the surface of the skin and which is in the skin, and this will chill the patient. His blood-vessels will contract, and the effect which you produce, the derivative effect, by getting the blood into the skin and withdrawing it from the internal parts where the congestion exists, which gives rise to the pain,--if you do not do it in that way--cool the skin by some means,--this slow cooling will destroy the effect of the hot application.

Now, by the application of alcohol ~~xxxx~~ we get a rapid cooling off and avoid a severe shock; but we get a rapid cooling from evaporation of the alcohol. If we could get some other thing I would like it very much better. I think it is almost as good, just as good, in fact, if you can cool the skin by a fan, provided you continue to rub the skin; so we have in the bathrooms a fan, you know; and after taking a hot bath, the patient goes into that fan, and if he is rubbed vigorously while the skin is being blown upon by the fan, he can get just as good results exactly as by the use of alcohol. I hope we can find something which we can use in place of alcohol, which will obviate the necessity for the use of alcohol entirely. I do not think there is any systemic effect produced by it when used in this way. It might be used in fever without any untoward effects.

Well, I may not see you again before you get through; and I want to express ~~xxx~~ to you now the hope that every one of you will go out from this place thoroughly rooted and grounded in the principles you have learned here. The world does not need doctors very bad; there are plenty of doctors. What the world needs is better doctors. The world needs progressive doctors, doctors that are up-to-date; and not only that, but the world needs brave doctors--men who have got the courage of their opinions; men who can stand alone. I wish you would read Emerson's essay on Self-Reliance, every one of you. Don't live a month before you have done that. You will find some things in it very heretical that I advise you not to follow; he was a heretic of the first water; but, nevertheless, he inculcates the great principle of self-reliance, being yourself, being an individual, standing for something; and if you do that you will command respect; you will accomplish something; but live your own life; do not follow in the drift of conformity, as he says, for conformity is death.

To simply conform to the usages about y u means stagnation. Now, it is only the men who refuse to conform with common usage that have been the instruments of progress. We would never have had any progress in the world if men had been conformists. We would have never had any progress in politics, religion or anything else; we would have been away back in the dark ages, away back in heathendom if it had not been that there were here and there in every time, in every age, and in every community men who have had the courage to stand up for something that is right, something new; to stand up against existing conditions, and against the current, and to stem the tide; and that is what every one of you ought to be when you go out. That is what Providence has brought you here for and that is why you have had these opportunities.

The principles of this institution were not discovered here; they were not discovered by me or by the institution; but the principles that have been advocated here and represented here,--there was a time when these principles were scorned, were hooted at, ridiculed; but that time has been rapidly passing away. When I took charge of this institution, it was a little two-story wooden building with twelve patients, and I expected to be the butt of scorn all my life. I never expected that the thing would ever come into repute in the world. A friend of mine said that sometime the day would come when this institution would be known all about the world and all over the world; and when it would be spread all over this hilltop; and I could not see it, could not believe such a thing possible. But that time has really come, when these principles have come into respect, and are regarded and followed and valued, and the institution here has no credit or standing at all in the world except for the fact that it stands for certain principles; and I haven't any standing in the world except that which grows out of the fact that I am standing for certain principles; so you see principle is the thing that can help a man to

such success as this, and can attain to success,--it is to attach himself to a truth, to a principle, and work for it. And in any of the communities where you go, I sincerely hope every one of you--I am having this few minutes' talk now because I may not have another opportunity to say what I am saying now,--I hope ~~xxxx~~ each one of you will go determined to stand for principles which you know are true. Don't juggle with truth; don't say, "Now, it won't be popular; I won't get on so fast; I will lose patronage, and it would not be good policy for me to declare myself." You must use sense and tact, of course, but stand by what you know is right; stand by what you know is true, and work for truth, and if you work for truth, truth will work for you. That is the thing of it. If you work for truth to make truth great and hold it up and give it a chance to work in your life, and to work upon the people about you, it will be making a way for you, and will make you great, every one of you. You can be wonderfully great; the knowledge you have gotten here makes it possible for every one of you to get into some community where these principles are not known, and make yourselves just a wonder all the time there. The going of this nurse into that community down in Texas has awakened that whole community. Those doctors have all been converted, and they only had just a little taste. Now, when you go into a community, if you just set yourself out to educate that community--do what Dr. Baruch did.

Dr. Baruch got hold of these principles all alone away down in West Virginia. Our Judge Arthur here was well acquainted with Dr. Baruch; they were boys in the same community, and went to school together, and they were good friends, and ~~xxxxxxx~~ the Judge knew him well. He told me about his being a poor boy, but he got hold of this hygienic idea. I didn't know anything about him until after his book was published. My book was written and just going to press when I first saw his book, when it came out. So he had

had no influence upon my life, and I had no influence upon his; but he was standing all alone, so far as he knew, for that principle; and when he began his country practice down in West Virginia, he used to carry a bathtub around in a wagon. He had a wooden bathtub made, and had a lumber wagon get that bathtub and carry it down and put it into the patient's house, and then he would go and give the patient a bath and show the patient how to do it. He had several of these wooden tubs that he used to cart around in that way, to treat his patients. You see, the value of that truth impressed him, and he laid hold of it and determined to work for it. Dr. Baruch has left a monument behind. He has written a book on hydrotherapy. It was the first book printed in English, in the English language, on hydrotherapy. I thought I was going to have the first book, but he got ahead of me. He had been doing it all these years, and I didn't know anything about it. As soon as I saw what he had been doing, and he saw what I had been doing, we became very good friends. He immediately wrote me a letter, and he said he guessed the old adage was true of him, that the prophet was not without honor save in his own country. I hear from him often, and he has never shown the slightest bit of jealousy because I was doing something. He has shown that he loves truth, that he is interested in hydrotherapy, working for it, just giving his life to it; and he has succeeded in New York, notwithstanding that he adopted these principles. He went at it in a scientific way, you see, and he worked on a high level. He joined the academy of medicine in New York, and for the last twenty-five or thirty years he has been hammering away at those New York doctors to convert them to hydrotherapy. He was telling me at one time of his experience with Dr. Osler out in a certain medical society when he was advocating the use of water in fevers. Dr. Osler got up and opposed very vigorously and ridiculed his use of water in typhoid fever. That was less than twenty years ago. Now, you ~~xxx~~ read Osler's

books written twenty years ago and you will see he didn't recommend water. But you read his later books, and he says, try this, and try that, and if you don't succeed, then try hydrotherapy. That is his prescription. You know that; but he does not know how to use hydrotherapy; he does not know it practically, because he got to be a consulting doctor before he knew the value of hydrotherapy; so he has had actually no practical experience with it, and he makes some ridiculous prescriptions. Down at Johns Hopkins when I visited the place some time ago, Dr. Hurd, an old friend of mine, who was superintendent there, showed me around, and I said, "Doctor, where is your hydriatic department?" "Oh, we haven't any hydriatic department. We believe that is just a fad that is going out after a little; so we haven't thought it worth while to put it in." Just think of it. He is another doctor that has occupied an administrative position and has not been in active practice. He used to be superintendent of an insane asylum; and if he visited around the insane asylums of this country at the present time, he would find they are all putting in hydrotherapy. There is no insane asylum in the United States at the present time of any account that has not a hydriatic department. Go down to Kalamazoo, and go up into the disturbed ward, and you will find there six bathtubs, and you will probably find a patient in every tub, and they will tell you, this patient has been here three hours, or two hours, or an hour; and you will see the patient in the tub with eyes shut, lying just as quiet, and composed, and they just simply take turns in those tubs; there is somebody in the tub all the time; and instead of using alcohol, instead of using opium and chloral and those other drugs that they used to use to keep these patients still, they are now having a chance for their lives; and as men come to see the value of it, they appreciate it and they adopt it.

Now, the trouble was, twenty-five, 30, 50 and 100 years ago, the peo-

ple recognized the value of hydropathic methods before the profession did. The people were satisfied with the results. The profession wanted to see the scientific reason. They had not seen the scientific reason. Winternitz and other pioneers showed them the scientific reason. In this country, perhaps this little book of mine has helped to show some of them the scientific reason. Fifteen thousand of them, at any rate, have got the book in their offices, and some of them will probably look into it once in a while. I see by the literature now and then that the doctors are getting hold of the facts and the principles that we are trying to make plain to them, and the battle is won so far as physiologic medicine is concerned. Now, it is simply a question of the doctors getting themselves equipped with the necessary knowledge and the necessary appliances to make use of the hydropathic and the other physiologic methods which have been so clearly vindicated in these recent times. And when you go out, don't disgrace yourselves by going back to the old, barbarous methods, even though you saw things practiced in Chicago, and even though your teachers there recommended some things that they would not recommend if they knew something better. Bear that in mind. They would not recommend them if they knew something better. I remember one of our nurses some time ago--there was a doctor recommended in pneumonia strychnia as very necessary in pneumonia to sustain the heart--the patient must have strychnia to sustain the heart. And one of our students had a case of pneumonia, a little child, and the doctor saw the case and recommended strychnia as the only thing that would save the child's life. The student said, "Now, Doctor, let us see what we can do with hydrotherapy." "All right, you can try it if you want to; but the child will die." So the hot packs and cold compresses were given to the child, and the little thing came out so bright and happy the next day the doctor said, "That is doing good; go right along." And having that opportunity, that observation, he doubtless

took note of it, and has unquestionably modified his practice somewhat by that observation.

Now, you have got light that others haven't had, and you have a chance to know and to see things they have not had a chance to know and to see; so, as I said, you have a responsibility on your shoulders, and when you go out remember you are all going to make an effort to expand these principles, to sow the seed of reform wherever you go, and to demonstrate it in your practice. You may be sure the principles will stand by you and back you up, and won't go back on you, if you do your duty; but you must be sure to be thorough. You haven't studied hydrotherapy half as much as you ought to. I advise you to take Hydrotherapy and begin at the beginning of it, and study every single page of it right straight through, and you will find it one of the most profitable things you ever did in your life. I find it does me good every now and then to read over a few pages, and to rub up on it myself. Hydrotherapy is a big thing, a tremendous big thing; it is the biggest thing in medicine, outside of pathology. Of course, I mean in therapeutice; and there is not a thing that compares with hydrotherapy, not only in the utility of the thing, but I mean in the scientific points that one needs to have in mind, to know, in the real depth and profundity of scientific character--there is not a thing that compares with hydrotherapy. Water is the most versatile remedy that exists, and it touches every single phase of bodily function and of vital activity; it touches every one, and one needs to be thoroughly posted in physiology and hydrotherapy in order to practice medicine. If you are well equipped in those two things, in physiology and hydrotherapy, you can meet almost anything in the way of internal medicine with hope of success. (Applause).

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QUALIFICATIONS OF THE CHRISTIAN PHYSICIAN

(Abstract of a talk given by Dr. Kellogg before the students of the American Medical Missionary College)

Your programme committee has asked me to say a few words concerning the qualifications of a Christian physician. I do not know of anything of more interest to me than that, and I trust there is nothing more of interest to you, who are entering upon medical study, than what are the things essential to the successful career of a Christian physician.

This is a Christian medical school. None are admitted to this school who are not supposed to be Christians in heart, and ready to join themselves to every movement and every activity which promotes the Christian movement in the world.

In the first place, it seems to me that the thing that is first essential for the Christian physician is an unshakeable faith in God. We hear a great deal now days about the disquietude, the rest, and the growth of doubt among many Christians, and the fear of terrible things that are coming into the world through the development of many modern theories.

I very well remember when I started out in the study of medicine, many people thought that it was a very dangerous thing. In fact, when I started out in the study of medicine and went to the State Normal School, I had not been there more than two weeks when I was sent for by the officers of the church to return home, being instructed that the brethren desired me to return home immediately. I returned home and was labored with by a very august committee of venerable men, who endeavored to show me I was doing a very dangerous thing to study science. The next day one of them informed me that I was going straight to perdition because in spite of good advice I still persisted in going on with scientific study.

This situation prevailed not only in the denomination with which I was connected but with many denominations of young age. There was an appre-

hension that by looking into the science of the world, especially into medical science, one was likely to lose his faith. But as I have studied medicine and have come into contact with scientific men and medical ~~women~~, I have been watching myself to see if I was losing faith by looking into the science of physiology, chemistry, and other branches of medical science. I confess that when I found there was opposition to my studying science, it gave me a greater appetite for it. My faith began to waver. I began to feel that if there was anything in science likely to upset my faith I ought to know it, and so long as I had not tried it I did not know whether my faith was on a sound basis or not.

I am glad to tell you to-night, my friends, that after thirty-five years of the study of medicine and the collateral sciences, I find my faith stronger than ever before. I have found nothing which weakened or disturbed the foundations of my faith. I think I can say that I stand here to-night with a stronger faith in God than I ever had before. If I had the slightest apprehension that there was any science on earth which I could study that was dangerous for me to study, lest my faith should be weakened, I should feel that I was not sure of my faith until I had investigated it and found that there was nothing there to weaken my faith.

A short time ago a man of prominence in a certain denomination said he could reason himself into infidelity in two weeks. I cannot imagine that such a man has any faith worth anything. A man who could reason himself out of his faith in two weeks or any time absolutely has no solid faith in which he himself trusts, because if he did trust in it he would be able to do lay hold of it that ~~another man~~ neither himself nor any body else could possibly reason him out of his faith, because he had a reasonable faith. The faith that a man can be reasoned out of has no foundation in reason or good sense, and hence is not on a solid foundation. He must have an unshakeable faith, and he must know he has an unshakeable faith.

The Christian physician needs to have an active faith. He has use for his faith every day. In all the world there is no man who is brought into positions where he needs faith in ~~some~~ God, and needs help from the divine source, so absolutely, so certainly, so immediately, as does the Christian physician. No one has so great a responsibility upon his shoulders. No one has to make such quick, such serious decisions, as does the physician. I go to a lawyer for an opinion and he tells me that he will write it out and send it to me next week. He must go to his office and sit down for hours over his books and then finally he will give me his opinion. When the physician is brought face to face by the bedside with death--has been hustled perhaps in the middle of the night--and he finds the situation one that requires immediate attention, he must decide immediately what is to be done.

An examiner once was examining a medical student for graduation. He asked, What would you do if you found a subject suffering so and so? The student thought a few moments, and the examiner said, Very well, there is no use in answering the question; the patient is already dead. While the doctor is waiting and replying the patient may be dying, so that the doctor needs to have at his hand every moment everything he needs. The conclusions at which he has arrived ^{from} in all his experience, the skill and momentary judgment that ^{have} been developed by his experience, he needs at his command all the time. No man, no matter what may be his skill or his experience, can possibly do this without divine help. He must realize always that Providence is ready always to use him if he is only ready and willing to be used. He must make his preparation the best he can and then depend upon God to help him to the best thing at the right moment. If any man needs to believe in God as a present help, as a power ready at hand, to give him present help, such a man is the Christian physician, and it is every physician. It seems to me really improper that there should be a man charged with the grave responsibilities and obligations of the physician, who is not a Christian man.

Now, to have an active faith, one must believe in God; believe that He

is, and believe in his omnipresence and in His omnipotence; believing that when we are looking upon a man we are looking upon a mechanism which God has made. We must realize that God did not make it and then go off and leave it, but stays right at hand to take care of it. This life, then, is an evidence of an intelligent and divine power within the man, and whatever we do for a man we are simply cooperating with the power that made him. It takes the same power to maintain a man as created him in the first place, and we have this great power to appeal to when we deal with these difficult cases.

This divine force is willing to help us if we put ourselves in touch with it. This should lead us to study God's will as expressed in the man; it should lead us to employ in our practice those agencies which are natural, which are divinely given to us as healing means, and to avoid those things which are purely artificial and which are not in harmony with ~~these~~ these divine principles.

A need which is more essential is that a physician should have a divine call to his work. I do not think it is possible for even every Christian to become a physician. It requires a peculiar aptitude to become a physician. If you see a body of lawyers, a body of preachers and a body of medical men, you will be able to pick out at once the doctors. I am not saying they are any better, but they are a different type of men. I was reading the other day a story. A governor who was investigating a number of towns in Nebraska took an inspector with him. He saw on a tombstone in a cemetery, "Here liest Thomas Brown, a lawyer and an honest man." The governor said, "We have winked at a good many things in Nebraska, but here is something we cannot stand, putting two men in one grave. That is too much."

About one-third of all the men who graduate from medical colleges in the course of a few years find themselves out of the profession and find the medical work distasteful, and are otherwise occupied. At the end of five years perhaps half of them have drifted into other employments. They give it up and go back into something to which they are better adapted than to the medical

profession.

The physician must have a definite call. When you see a man fitting himself for the medical profession who is disqualified for such work, you may be sure he has not had a definite call to it. God will not call a man to a work for which he is not fitted.

What is a definite call to the Christian medical profession? I asked a man who came here to enter the medical school some time ago, How do you know you ought to study medicine? Well, he said, I have always wanted to be a doctor. I was suspicious of him at once. Why? I asked. Well, he said, I think it would be rather a nice profession. What has been your business? I asked. Well, he had worked on a farm. Do you like the farm? I asked. No, I cannot say that I do, he replied. Don't you like the care of stock, the planting of crops? No, he replied; I cannot say that I do. Don't you like the training of the colts? No, I cannot say that I do. Is there anything at all about the farm that you like? Yes, I like cultivating grain pretty well. You have a sulky cultivator, haven't you? I asked. Yes, he said. Well, I was sure this man had not been called to study medicine. He wanted to go into the medical profession because he had the impression that it was an easy profession, one in which he could receive a great deal of attention, and it would be rather a nice thing to be a doctor and have a handle on his name.

I confess I have sometimes been inclined to feel almost suspicious of every man and woman who says he has always wanted to be a physician. However, I am sure that it is quite right. There are some, doubtless, who have had the impression from childhood that God wanted them to be missionary physicians. I think if a man is on the right road he can see many providences which lead him that way. He can see where obstacles which he thought could not possibly be got over moved out of his way. You can many of you see where you have passed through just such an experience as this, and I suppose this may be one of the things which encourages a man to know

that God has called him to his work.

One of the most essential things in the missionary physician is that he have a keen sense of honor. If there is any man who should have the sense of honor hyperesthetic it is the physician. More trusts, greater trusts, more sacred trusts, are reposed in the physician than in any other professional man. The law requires the lawyer to respect his trusts. The minister has sacred trusts, and the law requires him to respect them. It is impossible for a clergyman's testimony to be received in court against a man, since his testimony cannot be received ~~if he received that testimony~~ if he received that testimony in confidence. And so with the doctor. The doctor receives the confidences which men of other professions receive, and in addition confidences which are so sacred, so strictly personal, confidences that have perhaps not been made known to any other living soul on earth. Husbands will tell things they have never told their wives. Not a thing need to know necessarily, yet a thing which would destroy family peace and wreck happiness for years perhaps if it were known. I know a physician who had to pay a damage suit of ten thousand dollars because he betrayed a confidence.

The physician needs to have dignity of character. That is not simply dignity of bearing, or dignity of bearing. Sometimes I have met physicians who did not have much else, and they managed to practice medicine upon their knowing looks and their reserved manner. The dignity of character which the physician needs is that quality which makes it impossible for him to stoop to anything that is not truly manly or womanly, which is not in the highest degree consistent with the highest code of ethics.

The physician needs to have sympathy. I think a man or woman is utterly disqualified for this noble profession who is not really and genuinely sympathetic. There is no one who has such great opportunities for manifesting his sympathy as the doctor. I think many people have the impression that the surgeon, the man who has to see blood flowing, must be a stony-

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hearted man. I have happened to be acquainted with some of the great surgeons who have lived in the last century, such as Lawson Tate, of Birmingham, and Dr. Sayre, of New York, and I was surprised when I got acquainted with these men, often spoken of as butchers because they went to their work with such determination expressed in their faces, such earnestness, that they were thought to be very stony-hearted men. Now as I personally knew these men they were wonderful tender-hearted men. I have often seen Dr. Sayre with tears in his eyes as he had some delicate little boy or girl to deal with. I have often seen his eyes brimming over with tears; yet when he was about his work no one would dream that he had such sentiments in his heart. I knew that this kind of men could not do unnecessary things.

And so with Dr. Tate. As I have worked with him, watching him cutting, often putting his knife between his teeth with a look on his face which terrified me, I said, this man is surely a butcher. I did not know what he really looked like until one day I was riding with him in a railway coach, and he fell ~~like~~ asleep and lay there peacefully sleeping. I could not believe that it was the same man. I made a snap-shot of him with my camera and compared it with one I took on another day just as he was beginning an operation. I named these pictures, "Dr. Tate Asleep" and "Dr. Tate awake."

I got better acquainted with him and he introduced me to his cats and birds. It seemed that he had a great many pets. Soon after this he took me to the old church while we were waiting for an operation and showed me some beautiful antique furniture. While on this visit a little ragged boy passed us by. As he passed the Doctor turned clear around and watched that little one a whole block down the street, and as I looked into his face and saw the soft look that came there I saw the tears come into his eyes (he had no children of his own), and I realized what a soft heart he really had. Yet his enemies did not realize this. When he was defending a position in the Medical Society it was quite a fearful spectacle. But he had a soft heart, and I don't believe a man can be a great surgeon ~~but~~ unless he has a tender heart. The same is true of a physician.

The Christian physician must be generous. Any physician who goes into the medical profession with the idea of making money is not worthy the name of a Christian physician. I confess I have sometimes been surprized at the anxiety felt by so-called Christian physicians ~~to~~ to receive large incomes. The Christian physician should worry most about where he can do the most good; where is the greatest human need should be the question asked by the physician. It does not make much difference what the color of the skin is, or the nationality. It does not make much difference where the person lives. Inside, humanity is much the same--nerves, muscles, and bones are all the same color. The inside part of humanity is practically the same. The native of Chica suffers from pain just as much as the native of Europe or America. Pain is just the same to me as to any other human being, and the treatment required is practically the same.

I began to feel this thought as I had never felt it before once when down in Mexico. A man came clear from Yucatan on purpose to see me. He came across mountains on burro back, sometimes on fott, bringing his wife and a sick son and a well son and his whole family, for he was a man of wealth and his family would not be separated. They came this long distance, many hundreds of miles, by land and sea, and found me in Guadalajara. The son died some three or four days later, but the father had brought him there hoping I could do something. When I stateted to see him he walked out to meet me and as he came up, a large fine looking, noble man, he spread out his arms and placed them around me and embraced me, and afterwards as he stood with one arm about me he said, "I am your Brother. You are my Brother." It thrilled me when he said that to me, and I said, "How do you know me?" He said, "I have been reading tracts and papers which have been translated from your pen." I believe what you say. You take no tobacco, and I take none. You don't believe in tea or coffee or whiskey, neither do I. You believe in a natural life, so do I. " I said to him, "You must have had a good mother." "I have no mother," he replied, "but when a boy the thought came to me that I must never take anything into my body to hurt it, and so I have not taken anything of this sort in my

life. I have seen great evil come from the use of these beverages here in Mexico.

You have no idea how this tool hold of me. This man considered me his brother and came all that long way to see me because he thought I believed as he did, and was standing for the truth as he was standing for it. This was the bond which made us brothers. Here was a man, a native of Mexico, who had got right hold of this truty without any teaching, without anybody to teach him at all, except the great Teacher.

And so I have come to feel that humanity is one. We have a great brotherhood. The physician ought to be anxious to go anywhere where there is the greatest human need.

The Christian physician needs patience. The thing that tries my patients most is to see a man who is very sick going straight to the grave. Tell that man what his needs are, that he must ~~return~~ about and go in the opposite direction. Lay it all before him and then have that man turn deliberately around and walk straight away down to death. I feel sometimes I want to go right up to a man and give him a good Scotch blessing for his insanity; lay hold of him and shake him loose of the infatuation that is dragging him down. Only a small percentage of people follow your advice. We must be patient, nevertheless, in dealing with the, and do what we can for them.

We must be parsevering as well as patient, asking God to help us to say something to these patients, to help them to see what they must see. The Christian physician has more opportunities in this regard ~~sk~~ than any other man. The patient often needs moral as well as physical remedies.

The Christian physician needs a great fund of common sense. Every doctor needs this. I think common sense is more essential than a medical education. I have seen cases where an ignorant old nurse or an old woman had more sense than the attending doctor had. Some time ago I was asked to ~~xxxxxx~~ settle a question. A patient had a very high fever and was perspiring very

freely. The temperature was 106. A doctor was called and prescribed for the patient a cold sponge bath. And old colored nurse was present and she said "No. This patient shall not have that cold sponge bath," and she would not permit it to be given. I was called to settle the question, and of course I took my stand with the old nurse. She was right because she knew by experience that a sweating was the best thing possible for the patient, and she could not do anything better than simple to wipe off the perspiration a little to permit of evaporation, because that was the natural healing process which was going on.

Common sense is very essential in dealing with people. ~~Some~~ So many doctors show lack of common sense by taking a stand or making an issue when it is unnecessary to make an issue; requiring things of patients when it is not necessary to require them.

A patient was dying of tuberculosis. The doctor insisted that the friends should take the patient and drag ~~him~~ her way off to Colorado. They started but the patient died on the road. This showed a lack of common sense on the part of the doctor.

The Christian physician needs above all men to have a thorough knowledge of his profession. Some physicians seem to think that because they are Christian doctors they do not need to make a very elaborate preparation, that there is always the Lord to call upon for help, and so they do not need to know much anatomy or physiology or up to date methods of treatment, because the Lord would help them out of their trouble. The Lord has not set a premium on laziness. Then Lord does not make an ignorant man wise.

The Christian physician ought of all people to give to his patient everything which his profession makes it possible for a man to give. I do not think there is any profession in the world in which there is so much fraud practiced as in the medical profession. I am not speaking now of the everyday physician. Such physicians practise not for the benefit of their patients but of their purses. I believe it is quite a common practice in the profession to make as many visits as the patient is willing to receive. It is quite a

common thing to give medicines for no other purpose than to make the patient think something is being done. Of course there is a certain psychic element which must be regarded in the practice of medicine; but it is certainly wrong for a physician to work upon this element, as it is possible to do, to the advantage of his own pocket. The Christian physician should think only of the interest of his patient.

The Christian physician needs good health, so that he can be a good example to his patients. I feel this is true. I ought ~~reiterate~~ to impress it upon every student and every doctor, and I ought to take it home to myself. The doctor ought to be the model man in the community--a model of health, and of good cheer, and set a good example of one who obeys the laws of health.

There is one thing more I must mention as important. The Christian physician should know for himself the real foundations. He should know for himself the reasons for things. He should know where he stands, and why he stands there. These new medical students I hope, every one of you will pursue your instructors until you know the reasons for everything taught you. Take nothing on faith. Know the reason for things. Then you will be able to say for yourselves.

Baccalaureate Sermon Preached before the Graduating Class of the American Medical Missionary College, Sabbath, June 23, by Eld. E. J. Hibbard.

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"Now, then, we are ambassadors for Christ." In a sense, every Christian is an ambassador for Christ, but in a fuller and wider sense, is ^{an} the ambassador who has given his life wholly to the work of the Master in the field at large. That every Christian is an ambassador for Christ, may be readily seen by reading the connecting verse between the one I have read and the 17th verse of **Second Corinthians 5**. The 17th verse says, "There fore if any man be in Christ, he is a new creature; old things have passed away; behold, all things have become new." This is as wide as any man in Christ. If any man be in Christ, and the 18th verse goes on to say that all things are of God, who hath reconciled us--the any man who is in Christ --by Jesus Christ, and has given to us-- the any man who is in Christ--the word of reconciliation; namely, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath imputed unto us--the any man who is in Christ--the word of reconciliation. Now, the any man in Christ are ambassadors for Christ, and it might be added with emphasis that any man who is not in Christ and in whom Christ is not, cannot be an ambassador for Christ, no matter what his qualifications may be, no matter what his other attainments are, whether large or small, we are all well acquainted with the fact that apart from this one thing; namely, that any man be in Christ, he cannot be an ambassador for Him. Webster gives this definition of the word, ambassador,- "One who is authorized to represent, or act for another in the fullest manner possible." There are ~~an~~ ambassadors of this earth who represent one government at the court of another; they represent the home government in the fullest manner possible; all the powers of the home government, so far as they are instructed, are

vested in the ambassador, and the importance of the ambassadorship is estimated by this world in proportion as the government may be great or small, powerful or weak, influential or otherwise, and when we come to comprehend the fact that an ambassador of some civil government of this world, representing it in the courts of another, is reckoned as great, and that he represents his government in the fullest manner possible, incomparision, or in contrast rather, what shall we say of an individual upon whom the fearful responsibility is placed of representing the King of Heaven, he who rules not only the governments of one world, but through whom the great God governs the universe. What shall we say then? It seems to me we can only say, with him who eighteen hundred years ago, bore this responsibility, "Who is sufficient for these things?" In his prayer the night he was betrayed, found in the 17th chapter of John and the 18th verse, the Lord Jesus Christ said of his disciple, "As the Father hath sent me into the world, so send I you into the world," and on the resurrection day when he had met with the twelve in the upper chamber, he said again, "As my Father hath sent me, even so send I you." Then if the ambassadors of Christ would learn the way in which he is to work, if he would learn the authority that is his, let him study the pattern, let him study the ambassadorship of the Lord Jesus Christ. What made it necessary for the Almighty to send his son to this earth as an ambassador? You are acquainted with the fact that a rebellion occurred in heaven; that Lucifer, one of the highest order of angels, rebelled; that he carried with him about a third of the host of heaven; that he came to this earth; that he beguiled our first parents; that he deceived them; that he misrepresented things to them, so that they sinned against God, and from that day to this, men have had a wrong conception of God, and therefore, the necessity that an ambassador might come to this earth, that he might represent the court of heaven, that he might represent that court in truth, that he might seek to win souls back to

loyalty to God. Said Jesus, in referring to his commission to this world in the 6th of John, 19th verse, "I came down from heaven, not to do mine own will, but the will of Him that sent me. " I have been commissioned, I have been sent by the King of the Universe, and I have come to this world to do the will, not of myself, but of Him that hath sent me, and this is the will of Him that hath sent me that every one who seeth the Son and believeth on Him, might have everlasting life, and I will raise him up at the last day."

Said Jesus, in reference to his commission to this world: "I came down from Heaven, not to do mine own will, but the will of him that sent me." (John 6 : 38.) That is, "I have been commissioned, and sent by the King of the Universe; and I have come to this world to do the will, not of myself, but of him that sent me." "And this is the will of him that sent me: That every one that seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day ." (Vs. 40.) When one is an ambassador , in this world, it is necessary that he should keep in closest touch with the home government. We can imagine how hard this was before the discovery of telegraphy during the latter half of the last century. The ambassador might have been instructed never so much by the home government, and yet , unforeseen emergencies might arise in a foreign country, concerning which he had received no instruction. But the ambassador must not act independantly of the government which sent him; he has the authority of his government only so far as he has been instructed. And Oh, how glad must have been the envoys at foreign courts to know that home governments might be telegraphed , and a reply be had in a very few hours in regard to the matter in hand .

And now I want to ask you a question concerning an ambassador from Heaven: Is there any direct communication possible between the home authority and the ambassador? Or has the ambassador simply a written program? Has he simply something written in books? Is there no communication between the ambassador and the court which sent him? If an emergency arises, concerning which he has no specific instruction, is there any way of communication open between him and the one which sent him? Jesus says, "He that sent me is with me." (John 8 : 29.) As he said to them, "He that sent me is with me," so he sw says to you, "Lo, I am with you always, even unto the end of the world."

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(Matt. 28 : 20.)

Sometimes I think that ambassadors for Christ forget who sent them: We have heard of the trouble in Turkey and in Armenia,--we have heard how missionaries sent there by different churches in the United States, England, Germany, France, and other nations,--we have heard how these missionaries, when in trouble, sent home complaints, in order that they might get protection against their enemies. Oh, that the missionary always know who sent him! If he does, and if any trouble arises, he will immediately appeal to the one who sent him. I tell you, my fellow workers, we can get a message to Jesus Christ and returns from him, much sooner than you can get a message to the United States government and returns from it when you are in some foreign country; and then, if the one who sent us desires to protect us by a military force, he will send that. If he desires to protect us by an angel, he will send the angel. If he desires to blind our adversaries as he did the Assyrians who surrounded Elisha, he will do that,--and in that instance, the ambassador captured the whole army of the enemy. What then need we to fear? What then need we, save the authority and the power of him that sent us. What would we have done in the days of Paul when priests, artisans, governors and kings hated him and the hosts of earth were arrayed against him? What would we have done in those days, if we had depended, as many of those who are sent out in these days do, upon the home government for help? The one who sent us would ^{have been} left out of the question, wouldn't he? Then how soon need we to learn, if we have not already learned it, the privilege that we have of calling upon him who sent us into the field, allowing him to deliver us and to direct us in whatever way he chooses. Jesus says, "All power is given unto me in heaven and in earth; go ye, therefore and teach." (Matt. 28 : 18.). My heart rejoices in the promise "I give you Power over all the power of the enemy, and nothing shall

by any means harm you." Was that the experience of Jesus in this world? And did he appeal to the one who sent him, as he advises us to do? That is exactly what he did. Had he the power that he claims to have, and that he promises us? Yes.

Now let us take a few moments' survey of the way in which Jesus worked, for he is our example: Luke, in writing the book of the Acts, commenced in this way: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." We will therefore notice the way in which he worked, according to this expression, "Of all that Jesus began both to do and teach." There are many persons in the mission-field to-day, who seem to have the thought that teaching comes first and doing last, if at all. But in the Scriptures we find this idea reversed, -- "Of all that Jesus began both to do and to teach." He taught first by what he did; and secondly, what he did furnished him an opportunity to elaborate upon that by verbal teaching.

Well, what did Jesus do? In the 10th chapter of the Acts, we are told that Jesus "went about doing good and healing all that were oppressed of the devil." (Vs. 38.) I need not state the incidents of his life-work, -- we are all familiar with them; but a large amount of his time was spent in healing physical diseases. That he combined physical healing with moral and spiritual healing, we can see most beautifully illustrated in the case of the paralytic who was brought before him by being let down through the top of a house. Jesus said to him, "Son, be of good cheer, thy sins be forgiven thee." Some of the Pharisees were standing by, and they said in their hearts, "This man speaketh blasphemy; who can forgive sins but God only?" But Jesus knew the thought of their hearts, and replied to it by saying, "Why do you think these things in your hearts, for which is the easier, to say 'Thy sins be forgiven thee,' or to say, 'Arise, take up thy bed and walk?' But that ye may know that the Son of man hath power on earth

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to forgive sins," he turned to the sick of the palsy, and said "Arise, take up thy bed and go unto thine house." And he rose up and took up ~~HIS MATRAN~~ that whereon he lay, "and the crowd which had stood in front of the door and would not let him in, gave glad right of way for him to go on his way rejoicing. (See Luke 5 : 18-26.)

A medical missionary was Christ. The group before us are medical missionaries. The name of their college is "The American Medical Missionary College," but it is American only from the fact that it happens to be in America. It is not American with the idea that those who graduate from it will confine their labors to America: It is universal; it is world-wide in its operations. Now, as we have seen, God sent his Son out into this world as an ambassador; that his work consisted of doing good; that a large proportion of his work consisted in healing the sick, and that he combined healing with the teaching of spiritual truth,--he combined the forgiveness of sins and the healing of the body--that he put these two things together, as we have seen in the incident just referred to. Now we go out from the Sanitarium to heal and to present the Gospel to the World. And, by the way, healing is a part of the Gospel, but when we speak of presenting the Gospel, we mean the teaching of the spiritual man, in addition to the treatment of the physical man. Many have not fully considered their place and privilege in connection with God's work. I believe that Jesus worked according to the principle laid down by Paul in the 3d chapter of 1st Corinthians, where he says "We are laborers together with God." (Vs. 9.) Was Jesus a laborer together with God? Yes. As we have already seen, he says, "He that sent me is with me." And again, In 2nd Corinthians, 5: 19, we read, "God was in Christ, reconciling the world unto himself." "Therefore," said Jesus, "the words which I speak are not mine, but the Father which dwelleth within me, he doeth the works." So the medical missionary, the ambassador of Christ, whoever he may be, can say, "The words which I

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speak are not mine, but Christ's which dwelleth in me; he doeth the works!"

Now, as to this matter of coöperation: How far does the Lord grant us the privilege of coöperating with him in the work of healing, in the work of teaching the Gospel, and in the matter of our life altogether in the world? If I were to answer that in one sentence, I would say, from what I have read, ~~I would say~~ just so far as we have knowledge and ability to coöperate with him.. This may be illustrated in a very simple way by the beasts and the birds about us. Says the Psalmist, "He giveth to the beasts ^{his} their food, and to the young ravens which cry." (Pa. 147, : 9.) Some might get the idea from the fact that the Lord gives the beasts their food, and to the young ravens which cry, that he prepares food for the beasts and the ravens and carries it to them "No," says the Psalmist, "that which thou givest them they gather." There is where the coöperation comes in: The beast has the power of walking and running; he has the sense of smell, taste, etc., and he can go about and select the things which God has prepared, and made to grow for him; and thus in the work of getting his livelihood, the beast coöperates with God.

I now recall an incident ~~which was~~ related by one who had been an infidel, -- he didn't even believe in the existence of a Supreme Being. He at one time chanced to be in a Southern forest. He saw a serpent winding his way up a tree, and he wondered where he was going, and what he was going to do. Presently he saw a little bird fly from her nest in the tree, and then he knew that the serpent was after the bird or her young. Quickly the bird flew away, and as quickly returned, and placed a little twig over the nest, she also covered it with some leaves; the infidel noticed that, and wondered.. The snake kept creeping upward; he came to the very place where the nest was, and raised his head and poised himself and was about to make a spring upon the

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the nest, when he saw the branch that was over the nest; he then recoiled quickly and down the tree he went. Said the infidel, "There is a God. Where did the bird get this wisdom? How did she know what was poisonous to the snake? How did she know what would drive him away? Ah, (said he) there must be a wisdom above that of the creature,--the wisdom even of a creator." Now the point that we want to get out of this incident is this: That little bird had no power to protect itself. The Almighty might have then worked from his throne,--he might have sent the usurper away and protected that little creature of his; but no: The wisdom of God had been placed in ~~that~~ the bird to a sufficient extent that she knew what would protect her under those circumstances, and, as in the case of the beasts, ^{in gathering their food,} he permitted the bird to cooperate with him in defending itself against the encroachments of that usurper; he granted her the privilege of doing that just to the extent of her knowledge, and of her ability. God put a quality into that twig that was poisonous to the serpent, and he gave the bird the knowledge of that fact.

Now how far may we cooperate with God in resisting the encroachments of our enemy? Take the farmer: First he cooperates with God in sowing seed, in fitting the soil by cultivating it,--and if he lives out West, he can irrigate the soil; there they have artificial modes of watering their grains, vegetables, and fruits. Then comes in the usurper. Almost everything that grows has something that preys upon it: The potato has the potato-beetle, and fruit has all sorts of pests; the vines have little bugs that eat them. But does not the Lord say, "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3 : 10.) And

doesn't he say, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground?" (Vs.11.) Yes,--and right now comes ^{to my mind} an incident in point : I am acquainted with a dear sister who lives in the State of New York; she loves the Lord, she observes the commandments and has paid her tithes. One year she said to the Lord, "Keep the bugs off my potatoes." She paid her tithes, but the bugs came on her potatoes. She prayed that the Lord would take away the bugs, but he didn't; the bugs stayed, and they ate the potatoes up; and the good woman lost her patience and declared that she would never pay another cent of tithes, for the Lord didn't do what he agreed to do. Another incident comes to my mind; I will relate that, and draw a lesson from the two,--this case occurred in Iowa, I think: At the time of the great grasshopper plague, when they came in clouds, and could not be resisted, a good brother out there, who knew the Lord, had taken the promise of the Lord in reference to returning to the Lord his tenth, and that the Lord would rebuke the devourer, etc. Well the grasshoppers swept away everything like green grass, ~~wheat~~ and corn. They came right up to this brother's wheatfield, and just touched a little corner of it,--enough to let people know that they had been there--and then rose in a body and swept over that field and settled down on the other side, and ate everything clean beyond it, as before. The people of the neighborhood asked what that meant, and the brother read the promise to them which I have quoted concerning the tithes and rebuking the devourer. Now the Lord rebuked the devourer for the sake of the man out West, but not for the sister in New York. Now why? The woman knew what would kill bugs; she knew that by the use of five or ten cents' worth of Paris Green, a sprinkler and some water, she could cooperate with the Lord, but she wouldn't do that, and lost her potatoes. But in the case of the man out West, there was nothing that he could pro-

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cure by which he could cooperate with God and save his wheat, and so God drove away the devourer.

Now God has pledged himself to rebuke the devourer, but he has given us the privilege of cooperating with him just as far as we can. Now from this, can you get a lesson in the matter of healing the sick? I need not mention it. Sometimes God has seen fit to heal the sick as with a divine touch in a moment; at other times he has given us the privilege of cooperating with him. I was glad when I learned that lesson. At one time I thought somewhat as did the sister in New York, and asked the Lord to keep the bugs off my potatoes, and he didn't. But before the bugs ate the potatoes up, I got some Paris green, and the Lord and I got after them, and we fixed them. ^{I have} ~~There is~~ a garden down here, and some boys and girls attend to it, and I have to look after them. The other day, just after a rain, I saw the devourers coming onto the vines, and on other things, and I said, How much this is like the experience of the Christian man or woman: As soon as there has been a shower of blessing from God, immediately the devourer comes. Jesus, when he was baptized, was led by the Spirit into the wilderness to be tempted of the devil. So, after every shower of physical blessing upon the earth, look out for the devourer. And after every shower of spiritual blessing upon your heart, look out for the devourer. But God has provided a remedy for the spiritual devourer, and that remedy is the Word and Spirit of God.

Now we would be glad to carry this out further, and we will say one more thing: I believe that Hydrotherapy is taught all through the Bible, and I will bring in one incident to show that: In Hebrews 9 : 13, 14, we read, -- "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifyeth ^{(the unclean person),} to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit offered himself without spot to God, purge your conscien-

ces from dead works to serve the living God?" Now the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh : " But you say, "How much would the blood of bulls and of goats purify the flesh of an unclean person?" Not any. "How much would the ashes of an heifer sprinkled on an unclean person,--a person contaminated by the touch of some dead body, or who had been in some sick room of a person who had some contagious or infectious disease,--how would the sprinkling of blood and ashes on that person purify him?" It wouldn't purify him at all. "Then what does the Lord mean ~~then~~, by saying that it does?" He does not say that it does: He says, " If the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth (sets apart) TO the purifying of the flesh." Now if you will turn to the 19th chapter of the Book of Numbers ,you will find the incident from which this verse comes: A red heifer was killed without the camp, and the priest sprinkled some of her blood directly before the tabernacle of the congregation, and a certain man burned the body of the heifer. After sprinkling the blood of the heifer, the priest had to be purified by washing his clothes and his flesh in water and remain out of the camp and be "unclean until evening." The person who burned the heifer had to do the same thing, and a man who was clean came and took the ashes and gathered them up and kept them against the time of need . Now the Lord tells us what that time of need was: In case a person should die in a tent or room, that tent or room and all that was in it should be unclean for seven days. At the end of seven days, the sunlight and air would have cleansed it. If there was any dish in the room that was not covered, that was unclean,--the doctors know the meaning of this. Every person that was in the room when the person died, was unclean for seven days. On the third day these ashes were sprinkled upon them;

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those were the ashes of separation; they indicated that the person was unclean and had to be separated from the camp for seven days. On the seventh day they washed all their clothes and bathed their persons thoroughly, after which they returned to camp. So those ashes referred to in Hebrews, sanctified TO the purifying of the flesh; then there was the sunlight, and the air and the water which they used as disinfectants,--and I don't know as they could have had anything better. They had been down in Egypt, and I suppose they had disinfectants there, but when they came out of the wilderness they didn't have them, and the Lord had them use these means or measures of disinfection.

It is very interesting and instructive to notice what precautions the Lord took with his people, all the way through, that they should not become infected and transmit disease to one another. It seems to me, as I read these things in the Bible, that the Lord was more particular in this respect than are many physicians and Boards of Health. It seems very hard sometimes, to have a whole house isolated, and a member of the family, or even the wife or the father of the family separated from his home that he may not infect others with his disease, but the Lord was as careful in those days as are our best physicians in these days. In this case the cleansing was connected with the use of water; and that seems to me, as I have said, to be the basis: Take this case, with the general tenor of Scripture, in reference to the many washings and purgings and purifyings by water, and it seems to me that God would have them see in that, the principle that there is healing, cleansing, vivifying power in water, and God has put it there; and I am so glad that in these days he is teaching us some of the ways in which we may use it for the benefit of humanity, both in protecting ourselves against and preventing disease, and also in cooperating with God in throwing off disease. And it seems to me that, in the conclusion which we have drawn in regard to the matter of protecting our vegetables etc. from those things that

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prey upon them and destroy them, is the correct one;—I think we may draw the conclusion from these premises, and make the application, each one for himself, that God in his mercy and his goodness is glad to see each one of us cooperate with him in keeping away from disease, in preserving health, in increasing our vital force both physical and spiritual. And I believe that the Holy Ghost is a very good disinfectant, otherwise that snake-bite that Paul got on the Island must have hurt him, when the reptile fastened on his hand and he shook it off. It seems to me, too, that Paul's vital force must have been good, and that there must have been a special pouring out of the Spirit of God upon him in that instance, and that the Holy Spirit there proved a very good antidote for that poison. This does not warrant people in fooling with snakes, or carelessly or recklessly exposing themselves to peril, because that would be presumption, --like the temptation which Satan presented to the Lord when he asked him to throw himself down from the pinnacle of the Temple; but, when emergencies arise, then with the means which God has provided in connection with that help which the Holy Spirit has promised--with these combined, man can cooperate with God. These agencies, these powers, these privileges are ours,^o both for ourselves and for the people for whom we labor:
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And now, in conclusion, let me say: Our ambassadorship will close, some time. When do civil governments withdraw their envoys from other nations? Every one in this room remembers that about two years ago this government had some trouble with Spain, and when open war was declared, the ambassador from that country was withdrawn from this, and the ambassador from this country to Spain was withdrawn from that country, and then the forces of the two nations met in deadly combat. Now the Almighty has sent to the people of this world who are in rebellion against him, ambassadors, and he will leave them here so long as there is any possi-

of bringing about a reconciliation . But, in Rev.19 : 19 we find the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse, and against his army,-- namely, the Lord Jesus Christ--and that presents to me the fact that the time will come when the great majority of the people of this world will cease to be impressible ^{by} to the influences of the Holy Spirit; the time will come when they will reject the message of mercy that is sent them, and then the vast majority of this world will stand arrayed against the King of Kings and Lord of lords, and at that day the ^{voice} ~~office~~ of his ambassadors will cease, and the intercession between the Court of Heaven and the rebels on earth will have ended forever, and then will come the deadly conflict between the armies of earth and the armies of Heaven, and the contest will be decided. As to the result of that contest, it is not necessary for me to speak, for we all remember the sequel: "The beast was taken, and with him the false prophet that had wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These were both cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth." I say again, that in such a time as this, realizing the fact that we are nearing the border line, ^{that} we are nearing the time when the ambassadors of Heaven will be called away; their warning notes will cease,--not because God's mercy has ceased, but because man will have rejected ^{that mercy;} ~~it;~~ they will have reached the point where they will no longer listen to the ambassadors, ^{from Heaven} and then, as between the United States and Spain the ambassadors ^{of each country} were withdrawn and there was war, ^{the ambassadors from Heaven will be withdrawn, and} so there will be a contest between the King of kings and the kings of the earth. In view of the light of these ^{important} truths, then, may the Lord impress us with the solemnity of the time,

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and of the importance of the calling with which each one is called; and may we labor unceasingly and untiringly until the Master calls us home. And in that glad and glorious day may every one of us be present with many sheaves that the Lord has given us, for His Name's sake.

OPENING.

AMERICAN MEDICAL MISSIONARY COLLEGE

October 15, 1896.

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An extraordinary occasion.--

Largest number of medical missionary students ever met together, except the seventy disciples.

What has brought this class together?--

- A. Missionary idea.**
- B. Medical idea.**
- C. Reform principle.**

General Objects and Plan of the School.--

Methods of study.

Text-books.

Practical advantages.

Special advantages.

The first Medical Missionary College. Medical Missionary College projected by Gen. Codrington, of the West Indies, 1701. Gave ten thousand a year; never organized.

2.

German Moravians first sent medical missionaries to Persia.

A Dane missionary society sent physicians to Madras

Carey took with him to India, Dr. Thomas. First convert at the end of six years--a carpenter treated by Dr. Thomas, who gave him the Gospel while treating his broken arm, afterward baptizing him in the Ganges.

Dr. Parker, in returning to America, stopped at Edinburg, 1841; held a public meeting which resulted in organizing a Medical Missionary Institute.

Twelve years ago a Missionary Institute was organized in New York by Dr. Dowkontt, for the purpose of encouraging missionary training but not to give medical instruction. The school no longer an experiment. Special Providences connected with it.

Nature of medical work.

3.

Responsibility as a Christian physician doubled. The lawyer sees the worst of a man; the minister the best of a man; the Doctor the inside of a man.

The responsibility the greatest of any profession or calling.

The opportunities the greatest.

Usefulness limited only by capacity, industry and humility.

Livingstone the missionary, became a discoverer; opened up a continent. Alone, single-handed, conquered the natives, not with a sword but with kindness. Success due to consecration, not to his great learning or military power.

A touching spectacle when Stanley met his dead body.

A humble physician in India--missionary physician--on a simple errand of mercy, attracted the attention of a Hindoo Prince who made him his Courth physician. He is now Superintendent

of public instruction of nine millions. Greater responsibility than any man in America.

Responsibilities of medical students.

Pitfalls for medical students:--

Backsliding.

Conceit.

Selfishness.

Grumbling.

Criticising.

Outside influences.

Neglect of prayer and Bible study.

Discouragements.

Duty of teachers.

Duty of scholars to the school and to one another.

AM. MEDICAL MISSIONARY COLLEGE.

Opening Exercises. November 3, 1897.

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Opening prayer by Elder A. T. Jones.

DR. KELLOGG: As I look over this growing assemblage, I remember the first time when we met here in this way, when we first gathered together some two years ago for the first meeting of this sort, and I remember the small company which was there represented--our entire number of students. This seems to me to be a very important occasion. The opening of a medical school in a large city would be heralded abroad in the newspapers, perhaps by circulars sent out, and there would be a great multitude, perhaps, brought together, but here we simply sent around a little notice and made a little announcement, that we would come together here to begin the third year's work of the American Missionary College. We expect to hear from all the different members of the faculty here to-day. Dr. Paulson has been appointed by the faculty to speak especially for the faculty, but we hope to hear remarks from all the members of the faculty and from Eld. Jones, and I will try to say as little as I can(!)

DR. PAULSON: I was thinking what would be an appropriate ~~text~~ scripture for me to quote as an introduction to the few remarks which I shall make this afternoon, and this scripture flashed into my mind,-- Psalms, 90;12: "So teach us to number our days that we may apply our hearts unto wisdom."

In this work in which we are engaged, the field is so large, there are such splendid truths, and the range is so unlimited, that it is impossible for any one human mind, either in this life or even in the next, to fully comprehend them. Now the only question for us to consider is, what fields shall we explore? While Livingston spent the best years of his life in exploring and opening to the world a new continent, another spent a similar time of his life in studying a few sage brushes. The results of the labor of the one, as we all must acknowledge, are as enduring as eternity while those of the other are only known in a circle of a few friends. So we may spend all our years in some department of knowledge, toiling and studying long days, and sleepless nights, and sacrifice everything, and yet at the end we find that we have been exploring the wrong thing; we may learn that some one else has been exploring that which in the end will make the world better and happier, and nobler.

Now the thought that impresses me in this text is, that we are to look to the Lord to teach us to so number our days that we may apply our hearts unto wisdom; that the spirit of God may direct our minds; for the Lord only knows the relative importance of the fields which should be explored by you and by me. The Lord only can impress us, and be our guide to and lead us into those paths and into those fields which most need to be entered, and in which we will be of the greatest service to Him.

Now there may be those who have studied hard upon these things, and have set their minds upon them, and yet have not struck the essential thing. The lives of many men have been spent in studying effects and how to remove them, and meanwhile, the cause has been going on,-- they have kept on sowing the seed, and yet the Lord has written "As a man soweth, so shall he also reap." Physicians have largely spent their lives in trying to understand how to smother effects, how to smother symptoms, how to deal with the effects of certain causes, which continued to remain, only to burst out in a new form.

Now it is true that while ~~we~~^{they} have stumbled on in treating effects, we find that at the same time they have struck at some of the causes,-- for instance, in fever: Physicians for years and years have thought it was the essential thing to reduce the fever; but now we know that the temperature is a protective process in this case,--that by reducing the temperature without eliminating the poison which causes it, that harm comes to the patient.

Now it helps us to recognize the fact that God is in us physically; that even when a man is sick, the symptoms are a manifestation of God at work. The devil is only tempting men to take such steps that God has to do this strange work, as it might be called. Now the more keenly and clearly we perceive this truth that I have just stated,--that God is working in the sick man just as much as he is working in the well man, only in different directions,--we will understand that He is causing that man to reap that which he has sown, and we will find out that the thing to do is, not to work against God, but to work with God in removing causes; and learn that it is useless for anybody to work against God. Puny man has tried that again and again and again, but whatever good has come from the medical profession in seeking to work

against God in this way, is only just to the extent that they have really co-operated with God in removing causes, and discovered what God is trying to do.

Now who of us here to-day really knows what God is ~~weakly~~ doing in the human body? We only know a part of his ways; the wisest man who lives to-day only sees through a glass darkly; It is only God who fully understands our frame. He knows that we are dust, but we have the promise that His spirit will teach us all things; we have the promise of God that He will, by his spirit, project our eyesight, as it were, inward--deeper and further. We have the X-ray discovery, which enables us to look where human eyes never looked before. Now God's X-ray, the Holy Spirit, which He is willing to bestow upon us all, will enable our eyesight to reach farther than ever before, and will enable the ear to hear and to interpret the meaning of symptoms more clearly than ever before: It is that which is given to us to enable us to co-operate with Him in his efforts.

Now you can see how useless it is for the physician to work without the gift of the Holy Spirit: How he only weakly struggles along and stumbles along, until it comes in, and then it is wonderful how he will discover things and the spirit will interpret them, and thus great good will come. It will yet be demonstrated more clearly the value of being baptized with the Holy Spirit for service along these lines.

When medical science as well as other sciences has been vitalized or made alive by the Holy Spirit, it will mean something different than simply studying dead forms; it will mean just the difference there is between a corpse and a living person. We all shudder instinctively

and shrink from a corpse. Well, you and I ought not to seek for an education that is devoid of the Holy Spirit, and we ought to shudder and shrink from ~~it~~ an education which we are not conscious that the Holy Spirit has made alive. Such an education may appear beautiful. Here are two flowers: This flower was the most handsome the day it was made, but it is getting a little less so as the days go by. God had nothing to do with the making of it, except way back in the past: It is a paper flower--a patient, in her spare moments, produced it. But the moment that flower was first made it was the most handsome. Likewise, at the moment a person graduates with an education that is devoid of the spirit of God, that moment his education has seen its best days. From that day on, it is going to become, if possible, more ~~dead~~ ^{tame} and more dead than it was. But an education that has in it the leavening influence of the spirit of God--it does not appear what it shall be-- "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man " to conceive what may be accomplished with an education that has in it the spirit of God, the gift of God. When we fully realize that as we finger over the pages of science, on every leaf we may see God at work, although at first we may not do so distinctly. As we used to look at puzzle pictures,-- at first they were very indistinct, but when we explored and investigated them a little more closely, we began to see figures, faces, trees, men, animals, etc./ A prize was offered to the one who could find the most complete figures in any one picture. I want to say that the pure in heart,--those who are working in harmony with their Creator--they will see the face of God at every turn in their education; they will vibrate at the first approach of life from the throne of God; they will find him in every turn of their educational work.

There are those of you who begin to-day to take up this work. Others have been at it for some time; some of us have already passed. I hope we shall recognize, day by day, that God is our teacher; that we simply sit at his feet and learn,--and that man whose mind is most fully thrown open to God and the one who has the highest purposes, will be taught the most. There may be those who will go through this school, and get an education, which will be all the time about as dead and lifeless as this flower, although it may appear at first sight as beautiful as this does. It may be that the mantle of science may fall upon it, and the diploma be presented, but it will be useless in proportion as the vital principle is lacking.

I do not wish to make any extended remarks this afternoon; I simply wish to call attention to the fact that that which will make our work effective is two things: One is, that we shall have a sincere desire to pass on to others that which has been put in our hands; and the other, to have an earnest desire to have the aid of the Holy Spirit so as to know what to do at every turn. Then shall be verified to us every good promise which has been given to those who have thus studied, in all ages.

ELDER JONES: All that I shall attempt to say to you is, just get in love with hard work the first thing, and keep at it all the time. Then you will come out all right. In order to get in love with hard work it is essential to be a Christian--a thorough-going Christian. And when we shall be that, a genuine power of God, we would rather work hard for nothing than to do nothing. And whenever we do that, when we get to that place, we will never be called upon to do work for nothing. Those people who have so many opportunitys to work for nothing, it is because they have never learned ^{rather to} ~~xx xx~~ work than to do nothing. And so, just as soon as possible, learn that one thing. As I have stated, in order to do that, in order to learn that and know it certainly, requires genuine Christianity, and that requires genuine consecration. And to begin with that genuine Christian consecration, will mean everything right--everything--your whole course will begin right then and everything that you meet will come around all right, and if you don't do that you will meet Oh, so many things that will come to you backward, apparently, wrong end to exactly,, and you stab yourself ~~xxxxxxx~~ for them, and stumble over them and get yourself into difficulty and and spoil yourself. You will do it, because when all is not right with us, between us and God, and everything is not clear there, it is exceedingly easy for us to find out that it is not all right between other people and us. It is very, very easy for us to think that somebody has slighted us, and that somebody else in the class is preferred, or that such a one, or two, or three, who came in when we did are favored, so that they are put ahead, and put ahead, while we are kept back. All these things will come to you. It is not true; it is not true. Now I am sure that you will admit that a man might think all these things, and be mistaken: Won't you? I have seen it done. I

have seen people, ministers too,--preachers, that is--who were so certain that the Conference was down on them, and were set against them, and could not favor them at all--"wouldn't give them any show"--that they acted upon that conclusion--acted as if it was so--and then it reacted until it was so. In everything that they could see and in everything they meet, they have the idea all demonstrated that they did not have a fair show at all. Well, I knew all the time that it was a mistake--that the Conference Committee did not have a single thing--not the shadow of a thing--against them, were sorry that they had acted as they had, sorry that they had carried suspicions as they had, but when they were so filled with suspicions, and acted upon them as they did, why the Committee could not reach them,, the committee did not know how to take them, and then when the Committee did not know how to take them, they saw right in the action of the committee their own suspicions reflected, they said "That proves it"every time. They simply worked themselves out in this way. You will have an opportunity to do that in your medical school before you get through, and I want you to begin straight, so you won't get crooked. Now, I am going to take it that you are going to begin that way to-day. Shall I? And then when any of you get ~~de~~crooked, come and tell me: Will you? Just come to me squarely and openly with it, ~~When~~ things are not as they ought to be--all out of sorts, and you have not the show that you ought to have--will you do it?

If you will do that, I will do my best to see that you come clear through just as straight as you begin to-day, and if you will do that, and will make up your mind to that, you will come clear through without getting crooked That is a fact. You will work better.

Now this means business; it means everything to you,--for I have been through it--thank the Lord--through it, I mean--and I have seen

other folks in it that did not go through it, and got so spoiled by sitting in it that I donnot want you to get into it, for it is easier and better to keep out than to get in, and go clear through, even, because it is better to learn by other people's experience than to learn by our own. That is why the Bible was written, as it has David's experience, and Peter's experience, and the experiences of all those men written out there just as they occurred, in order that you and I might learn what some of them have learned by experience, and some did not learn at all in spite of it, in order that we may learn by it and not pass through it. So, in reading the Bible the Lord wants us to read nothing ~~but~~ there but our own experiences--read our experiences beforehand, of course, so that it would never be an after-clap with us.

Now if you and I will read in Peter's experience, our own experience, beforehand, we will never pass through the experience of denying the Lord, but if we do not read that experience beforehand we will have to have it as an after-clap, and then it will hurt--we may not go through it as we l as Peter did--there is danger. So, I want you to start right.

Just put yourselves in the hands of God, so completely, and so thoroughly--and stay there--that everything will always be all right between you and God. Then you will never find anything wrong between you and anybody on this earth. That is so. That is not to say that everything will come along smoothly and nicely, and you will sail along ad if you were up on a cloud ,--that is not it, but it is to say that there never will be anything wrong between you and anybody on earth. It is not to say that you will never meet any trials or difficulties or troubles,--you will meet them, but it is to say that you will be so acquainted with God, and everything will be so straight between you and God , that He will take that difficulty that seems so hard for

you,--He will take that and swing it right around, and make it work to your progress, and to your genuine straightforward growth in the grace of the Lord and the glory of God.

When you have that settled, you may be thrown down and trampled upon and sat down on,--and sat there--, but you won't care for that,--it won't hurt any. I tell you to-day, and you might as well make up your minds now, this afternoon, the best thing in the world that you can do is to make up your minds that you will not growl if you are put down and walked upon--yes, walked clear over, and sat down on, and sat there; that you are all right, anyhow. Because, if you will let that be settled this afternoon, then when you meet it, it won't hurt, but if you are not prepared for it, and you meet it some day--I don't say that you shall, infallibly, meet it,--but it may come in some way, and if you do meet it, it won't hurt, because that is what you expected, and you are prepared for it, and you know how to take it. Now I hope you will believe this, because, if you don't, you will be taken unawares some day, so I just hope you will believe it.

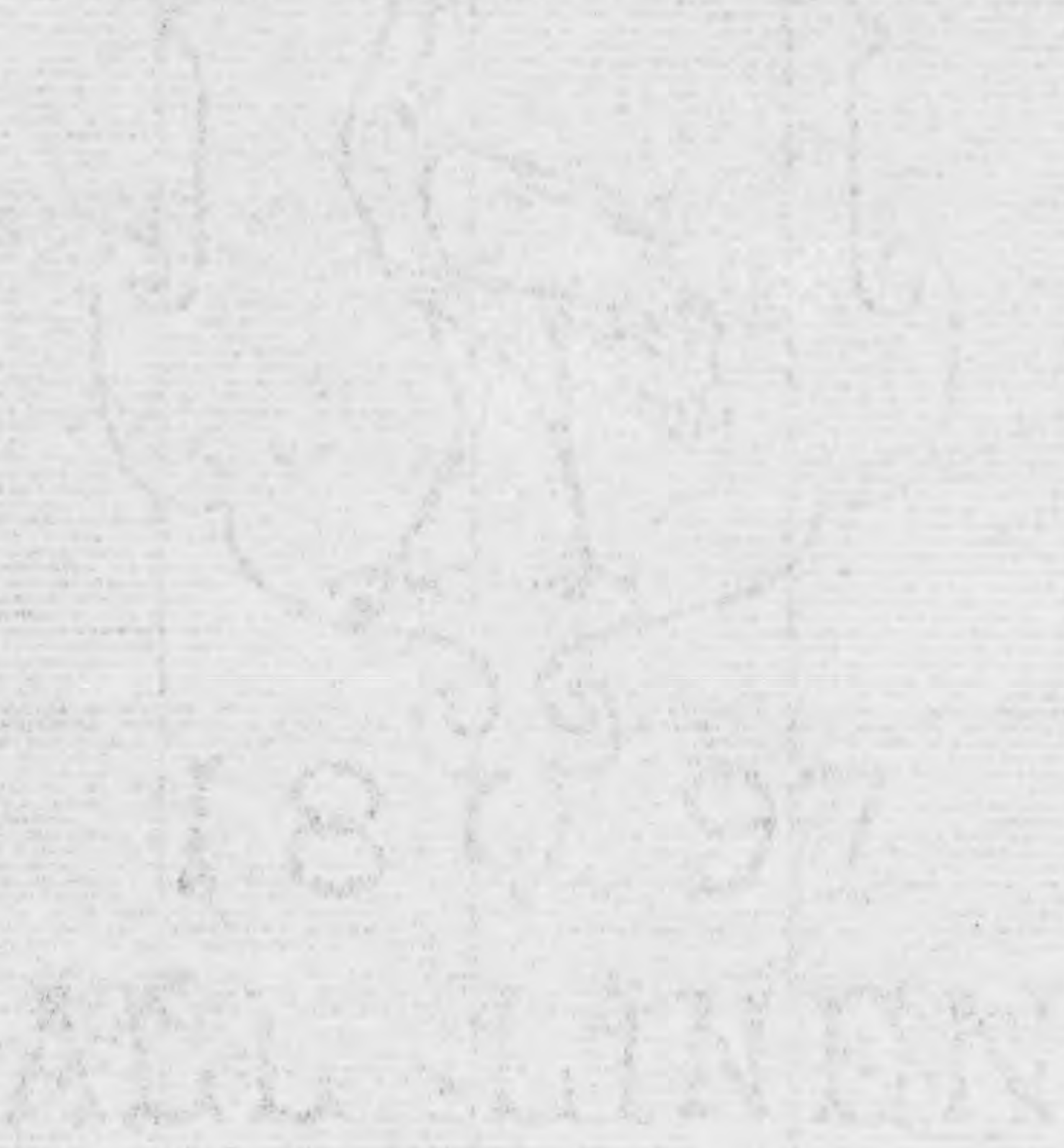
I do not say that there is anybody in the Sanitarium or the Medical Missionary College ^{in connection with} or the Seventh-day Adventist cause who designs to put you under foot and walk on you or sit down on you, but if you have not got everything fixed right in your mind for such a thing if it does come,, why it will appear to you that that is what people are doing to you some day when they are not, but if you do not take it in the right shape it will be that. The Lord has discipline for us. Put yourselves in the hand of God and He will watch everything that is done, will watch every turn that is made by whosoever it may be and wherever it may be, and he will make those things, every one of them, turn to your progress, to your building up--to your success.

So be prepared to have Him use every means under the sun to do that. Besides, there will come times when the most honorable position will be under foot. Now I will give you an illustration of that, and then I will quit: In the first days of the Mohammedan conquests, after Mohammed's death, they were besieging a mighty stronghold, and had conducted the siege for a long time. They finally sent to the Commander of the Faithful, Omar, stating to him the situation,-- that they did not think they could take the town, asking if he did not think they had better raise the siege and go on to other cities which could be more easily taken and the conquests be more easily made. He sent back word, with reinforcements, not to give up the siege, for ~~that~~ it was important that the place be taken, but the most important thing was that God must not see them turn their backs on enemies, or give up anything. Amongst the reinforcements was a slave about eight feet tall, and after they had arrived at the place, and the siege had gone on for a long while, and there was no prospect of its being taken, this slave came to the Commander one day (it was at night the task was done) with a scheme and it was that,--tall and mightily built as he was, eight feet tall and built accordingly--the place was surrounded by quite high walls--and his plan was to have six men go with him, and they would crawl up to the wall, and he would bow at the wall on his hands and knees, and then have one man stand on his back, and then they would hand another man up and he would stand on that man's shoulders, then hand up the third man and he would stand on the other man's shoulders, and so on until the sixth man, the last man, would be handed up, and he could climb up and step from the upper man's shoulders on to the wall, and then he would crawl secretly along, with his knife ready, and when the sentinel came along he would kill him instantly in the dark, all in secret, and then they would hand up more men upon the wall, and they

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could take the place,--and they did. They took the city in that way. Now, wasn't the place of honor under foot? So that the man who was willing to be under foot there, was the man who won the battle, took the place, and made the thing a success. So do not be afraid if your turn should come sometimes, to be underfoot, but thank God that that is the place of honor.



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DR. OLSEN: I did not think of saying anything at all at this time, but there is one thought that we might consider. We have all started out to become medical missionaries,--to engage in medical missionary work--and we have a new class starting out to get an education,--to learn how to become medical missionaries--and the thought that I wish to impress is this: Do not put off the idea of becoming medical missionaries to the time that you graduate. The time to become medical missionaries is to-day. Each day that we have God gives us, and we are only responsible for the day that we have; we are responsible for the present, and the opportunities that come to us each day we must recognize and utilize, doing that, day by day, and when the time comes that we graduate and are ready to go out, we will have the fitting-up that will prepare us for work in the cause of God.

But, on the other hand, if we put that all off and think that we are merely preparing to do missionary work,--that we are merely to study and do a certain amount of literary work, scientific work and laboratory work,--and if this is your preparation for medical missionary work, then at the end of the four years you will be just like the dead plant that Dr. Paulson told you about; you will be unfit for any kind of medical missionary work. The real preparation is the doing of the work; we must be doing daily; we must do to-day the work that the Lord gives us. We must be medical missionaries each day of our lives, and then God will give us more opportunities, give us a better preparation, and then when we come to go out from this place into some field, away from the heart of the work, then we will have that preparation that the Lord has been giving us from day to day. So then let us bear this in mind; let us ~~work~~ do each day something for

the Lord. Let us seek, each day, to engage in missionary work for God, and to accomplish something for him. Seek earnestly not to let any opportunity pass by,--not to let any single day pass by without doing something for the Lord and something for our fellow men.



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Admission

DR. GEORGE: I would like to give expression to one or two thoughts in connection with what we have already learned in regard to seeing God in our studies. The highest point of education that we can ~~xxx~~ reach, it seems to me, will be that point where, in every study, whether studying animate or inanimate natures, is to see God at work. It is simply what we call the law of cohesion,--of the holding together of the particles of a mass of rock or of a piece of wood--that we may see God's power there. Then the thought that I wish you to take with you is this: As students, you do not need to wait until the teacher points out the power of God, but it is your privilege, even when the teacher is bringing out some point which is perhaps entirely scientific, and where God may not be mentioned by name, it is your privilege, I say, to see God in that lesson; so even though the teacher may not be thinking of God at that moment, you may have your minds upon God. So do not excuse yourself from the study of any lesson by saying "This is simply a scientific lesson, and I may be excused from seeing God in it." It is your privilege to see God in every lesson, and especially in the great laws of nature which you will study in the preparation for dealing with the bodies of your ~~fellows~~ fellowmen..

ELD. TENNEY: It would be a great pleasure to me to say something that would be an encouragement to you, although it seems to me that we hardly need to have any better encouragement than the consciousness that we are enlisting in a righteous and a glorious cause. But enlisting in a righteous and glorious cause is not the secret of success, after all. By studying the lives of holy men and good men of the past, we shall find it the unvarying rule that the secret of success is faithfulness to right principles, faithfulness ~~and~~ in doing right under all circumstances.

There is one thing that we need to learn at the outset,--and that is that a wrong consequence can never follow a right action. We shall never get ourselves into difficulties by doing just right or by being faithful to what is just right. It may often appear to us that policy or expediency or something of this kind may come in to influence us and to lead us to deviate a little from that which is right. But all past history proves to us that this is a mistake,--and it is oftentimes a fatal mistake,--that in these little deviations from righteousness we find enclosed some of the most fatal mistakes that the world has ever seen.

Now we have a righteous cause, a cause in which God himself stands at the head; we have espoused principles which have been enunciated by the spirit of God Himself. We are engaged in a cause in which the Holy Spirit is our leader and our guide, and all we have to do, and all we have to do is to follow our leader--follow him faithfully and follow him well, and I believe it is in our hearts to do this to-day. I was struck also by the words of Dr. Olsen that success does not simply lie at the end of our ~~career~~; success begins to-day; success begins with the first right action and it follows us all the way through as we pursue the course of righteousness.

DR. KRESS: While Elder Tenney was speaking, I thought of these words which the Lord addressed to Joshua: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein, day and night that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1:8). And before that, he says "Turn not from it to the right hand nor to the left that thou mayest prosper, whithersoever thou goest." (vs. 7.) I really think that this is the secret of success in any work. In having an object in view--I believe that every one who is enlisted in this work has a reason for doing so. There are a great many things that come in, ~~among~~ in our school work, among people who are associated together,--things that will arise that will have a tendency to divert our minds from the real object that we wish to attain. I believe the secret of success lies in turning not to the right hand nor to the left, and if we do this, we will have good success. A young man came to me the other day to bid me good-bye, he was going to Chicago. I thought of these words when he left, and I told him "Your success in your work will depend upon this: You are going there as a missionary,--don't go down town to look into the windows; turn not from your object; go straight forward, and so long as you do that you will have God at your side." And it is so in our work here,--so long as we are determined to do the right thing, to qualify ourselves for the work of the Master we will have the savior at our side, helping us at every step.

Now it will be well worth the price,--there is no doubt of that. We are something like the Children of Israel after they had been led out of Egypt: They were confident that the Lord was with them at first,

but after a time they came up to the Red Sea and then they were not so confident. Now we will have to face Red Seas before we get through with our education, but let us remember that it is the same Lord ~~who~~ is by our side who opened the way through the Red Sea for the Children of Israel and led them through, dry ~~land~~. The same Lord is by our side and we are engaged in the same work: If we keep our eyes and faces fixed upon the cloud and pillar of fire, there is no question but what we will come out medical missionaries indeed, qualified to do the work that the Master has given us to do .

DR. WINEGAR: It is needless to say that we are all interested in this work when we see so many who are so enticely consecrated to the work. I was deeply impressed by a passage referred to by Dr. Paulson, and that is that the pure in heart shall see God, and if we can realize that we are seeing God in all our studies and in everything that we do it seems to me that ~~the~~ work becomes more precious to us than ever before. I was thinking, in connection with that, of another text, "Let this mind be in you which was also in Christ Jesus." If we have the mind of Christ we will indeed behold Christ, and by beholding Christ we will become changed into his image, and in this way we will be constantly growing, and our medical work will not take our minds from the things of Christ--the things of God--which are of course the only things we can study with profit.

It seems to me that if we take these texts which have been presented to-day, and the words which have been expressed by some of the others, that they will be a help to us all the way through. I am sure that every student is anxious to be so fully consecrated to the Lord that He can work in and through the, to the glory of His name.

DR. HEALD: I have been recalling another medical missionary college while listening to these words,--the grandest college that was ever instituted. ~~It~~ had no walls, no preliminary examinations, no laboratories,--I will take that back,--it had the laboratory of nature. It had no curriculum, and yet the teaching that was taught in that college exceeded all the teachings of all the colleges put together. The course in that college was three and one-half years; there was but one teacher and twelve students. That teacher taught as no other man ever taught; he taught from his own laboratories. While he was the author of science, while he knew more than all the scientific men put together, yet His teachings were such that the simplest child could understand them. I think we are all called to take up this line of teaching which the Savior instituted to educate men as medical missionaries. We feel sometimes like saying "Who is sufficient for these things?" And yet I know that the Savior has promised to work with us; I know that He will be our teacher in this school, and in this I am encouraged.

DR. BYINGTON : It affords me great pleasure to come among you students and see the work which you are doing. The more I become acquainted with this work and the way in which it is carried on, the more impressed I am with the fact that you are having advantages, which I did not have when I was at school from every side of the question. It occurs to me that you are having privileges here and opportunities which I have not had. While the qualifications of the school are practically the same as that which I attended, still you have opportunities for missionary work continually, right along in your work.

There is one thought which has occurred to me; I presume there are perhaps a few here who feel that they are resting from their missionary work for a few years; they hardly feel that they can spend the time,-- for two or three or four years--in missionary work before getting into the field; but it seems to me that you have the advantage of being in a missionary field all the time; that you have missionary opportunities where you are all the time, and God can use us here better than anywhere else. So I do not think we need to be thinking of the three or four years ahead of us, as Dr. Olsen has said, before going out into the field; that in the way this school is established the Lord can use us here just as well as out in the field, and this is the place that he wants us to occupy.

It is a wonderful thing that the Creator of the universe has a place for us, and there is no place outside of that which is sufficient for us, and if we fill that place and follow his guidance, we will be better off there than in any other place in the world. I am sure I wish you all success in your work, and I am sure that if we have entered the work with a true missionary motive, we will enjoy the work and feel that we have undertaken a life work and a work where we are in our places and where God wants us to be.

~~21~~⁹
DR. KELLOGG: When this school was first established, two years ago, it was recognized everywhere as the first medical missionary college which had ever been really established and set in operation, in this country. A medical missionary college had been projected more than a hundred years ago, and the money necessary to found it was furnished by a gentleman in the West Indies, but that school was never really organized and opened. So some of you who are here had the honor of attending the first medical missionary college that was ever organized. At that time, however, there were two other medical missionary colleges projected in this country,--one in Chicago by Dr. Clark (?) known as the Medical Missionary Institute, and the other was projected in Philadelphia by Dr. Dowkontt, of New York City, secretary of the International Medical Missionary Society, and it was hoped that such a college might be established in Philadelphia. But both these projects failed in a short time. The enterprise in Philadelphia was never completed,--it was never opened. The school in Chicago had a feeble existence for a short time, and then it was entirely disbanded. So that, at the present time, this school remains the only medical missionary college in the whole world, and the only one that has ever existed upon a sound basis, so far as I know.

There have been so many special providences connected with the organization of this school that it seems to me it might be well for us to look back for a moment and see how this school sprang into existence without any men of wealth behind it, and without any men of great notoriety or great learning to act in connection with it. This school was projected two years ago this summer, and within three months of the time it was first proposed the school was organized and opened. There have been no large endowments, no appropriations, and no efforts

for the raising of money,--there was no ado made about the matter ; the school opened and proceeded, and with all the facilities necessary--which was the most amazing thing that I have ever encountered--the organization of this medical school, and the ease with which the work was organized, and the readiness with which materials and necessary facilities were procured, and the readiness with which men were found. The thing was first opposed because it seemed impossible to find teachers but teachers came forward as they were needed, and we found just the men needed to fit into a large place, and it seemed really a providential thing. Every man who came forward to engage in the work of teaching (except myself) seemed to be just the man for the place. I do not want to say anything about my poor fitness for the place, for evidently I was needed so much for other places that only a very small part of me was left for this place as a teacher

Now the next thing was a building: Somewhat to our gratification, it was found that the Battle Creek College did not have students enough to fill all of its building,--which seemed fortunate for the Medical College. I am not sure that we were very warmly welcomed at first, but that state of things has passed away, and I feel that at the present time we are welcome guests in the buildings of the Battle Creek College, and that we are no longer looked upon as strangers in a strange land or as intruders or usurpers. We had good rooms and comfortable facilities, and were treated with Christian courtesy.

We found that a part of our work must be done in Chicago, and there happened to be a medical college located close by our Sanitarium there, and, to our amazement, just at the time we needed a building, the College moved out, and left the building to us, and we were able to hire it at a less cost than those who had occupied it before. The party who owned it had tried to rent it, but not succeeding

in doing so, he was very glad to rent it to us, and considered it almost a special providence that we wanted to occupy the building, whereas it was just the building we wanted, and the only one we could find.

Now as our work went on increasing, it was evident that this building would not be large enough, and we were in great distress and anxious to find a building which would accommodate our growing school with all the necessary facilities, and we looked about the city for this purpose,--we had a committee appointed to look about the city to find a building suitable for our work. A few weeks ago, to our amazement, we learned that there was a building that could be obtained,--the Home of the Friendless building, on Wabash Avenue which had been occupied for thirty years with various charities, including homes for friendless children. Not knowing that this building was to be vacated, I was much surprised a few weeks ago to find that this building was to be leased. On inquiry, I found that it was to be rented for eight hundred dollars a month, but I thought that was far beyond our possibilities of reaching it. Two weeks later I inquired again,--in fact I was sent for by the Matron of the Home of the Friendless, who said that she was impressed to send for me (I don't know but I am telling tales out of school) She said "The managers of this Home will never rent the building for eight hundred dollars a month; I don't think they could get over a thousand dollars a year for it,--and that is the highest offer they have had; I happen to know that nobody has offered them more than that, and I think they will rent it for ^{a great deal less than} ~~less than~~ eight hundred dollars a month." So I plucked up courage, and made a proposition that we would lease the building (after submitting the matter to the Medical Missionary Board) at the rate of fifteen hundred dollars a year, for four years, or \$125 a month. This proposition was accepted.

so we rented the building for \$125 a month, whereas we were then paying \$150 a month for a building one-third the size of that building at that very time.

Now the question arose as to what we should do with the old building. Shall we lease it to anybody? Just at that time our Sanitarium business had expanded so that it required just about that building to accommodate it, and when I was in Chicago yesterday there were only two vacant rooms in the building. The old Sanitarium was filled with patients and nurses, and the employees have all been turned out into this vacant building that we left.

Now as we look back and see how the Lord has wrought for us, and gone ~~xxxx~~ ahead of us and prepared the way for us, and furnished the facilities needed by a corporation that had no endowment and no funds-- it astonishes me; I feel almost amazed in the face of such wonderful providential working. I saw how Dr. Dowkontt had been struggling for the last fifteen years to raise money enough to start a medical missionary college; he had labored and plead and wept over that matter for the last twelve or fifteen years in the City of New York, where there are some two or three thousand millionaires--and more than that, and yet he has not been able to raise money enough to start a medical missionary college. I do not know why this is. Dr. Dowkontt seems to be an excellent Christian man, and laboring to advance the Master's cause; I believe he is an excellent missionary, and a man of excellent spirit, but for some reason or other, the Lord has given us the opportunity of establishing this school and providing all the means needed, --just the means needed and nothing more. And now as we look back and see how this work has developed, we can see how/ this Sanitarium during the 21 years of its existence has been preparing for this work. ^PThe Sanitarium has during all these years been building up a reputation and

spreading out farther and farther, and developing facilities and gathering together the necessary means for setting in motion this sort of a school. The Battle Creek Sanitarium pays all the expenses of this school which is many thousands of dollars a year. The Sanitarium is called upon to meet the expenses of this work. It is a very hard task for the Institution to earn the means necessary to meet all these expenses-- you can see what it amounts to: Here are one hundred students, and in ordinary colleges they are charged from 150 to 200 dollars for their education,--unless the College has a large appropriation. Now \$100 a year for 100 persons would be \$10,000 for a year's tuition, aside from laboratory fees. Tuition is given free in this school to young men and women who will consecrate their lives to the service of God and humanity, and the various expenses of this college are met by the Sanitarium.

Now I was glad to hear the remarks of some of the teachers who have referred to the subject of the advantages offered for students here. Of course some of you who have not had experience in these matters and have not had an opportunity to visit the schools in New York, Philadelphia, and various other large cities may be sometimes tempted to wish that you had better opportunities, that you could attend a school with imposing buildings and with great amphitheatres and hospitals, and a long row of professors with a long line of titles after their names, and whose names are widely known as surgeons, physicians, chemists, etc. . . . Some of you are perhaps tempted to wish you might attend such schools-- ~~that~~ You were not compelled to come here, but I suppose the Devil sometimes tempts you to wish you had the means of going to some of these great metropolitan schools. So I think it is a good plan to look now and then at the advantages afforded by this school

I think I may say that so far as the advantages of scientific

training are concerned, that there is no school of the kind in the United States which affords any better opportunities than this,--no place where you can get a better knowledge of histology, pathology, anatomy, or chemistry,--in fact there is no medical school that I know of where there is so much medical science required as in this school. Our students who have finished their course in chemistry here have finished a longer course than in any other medical school that I know of. Of course there are special courses of chemistry in various schools which are longer, but not in a medical course. The idea is not to educate cheap physicians here, but to give to those who attend this school all the scientific knowledge that can be obtained anywhere--and, as I said before, more than is required in most medical schools.

Now while this work^f is carried on here, is carried on in moderation, it is nevertheless not placed on a low basis; it is placed on a high basis; we want all there is of science. We can not expect to conquer people by knowledge: We must have knowledge; we must have the sciences, histology, chemistry, etc., which are taught in medical schools. But none of them are slighted in the school here. ¶ Then in addition to the advantages afforded by other schools we have the opportunity of becoming thoroughly acquainted with rational methods in the treatment of disease,--and the modern methods employed in the treatment of disease. There was a time when the methods employed in the Sanitarium were looked upon with disdain, and the man who used them was considered a quack. Some years ago there was an attempt to turn me out of the Galhoun County Medical Society. One of the charges was that I recommended the use of cold water in pneumonia; it was considered a heinous crime to do a thing of that sort. Another charge brought against me ~~xx~~

this treatment.

Dr. Kellogg: He said "We do not have that kind of facilities which you have; of course you can do that with your facilities; that treatment would put new life into a dead man." He said they would put on some liniment and **told** the patient to take as good care of it as he could. There was one man had a lot of old sores, and they applied a hot and cold spray and a massage, and the difficulty was removed so quickly that he went around to all the other hospitals in the city as a missionary and hunted up his old friends with old sores--and he knew a good many in the hospitals, for he had been around those hospitals for years trying to get cured, and he met many others in the same predicament. In the course of a week we had fifteen cases of chronic ulcer, like his own, and in less than a month there were thirty cases under treatment, and they all got well in a short time, and they mostly got well, did they not, Dr. Kress?

DR. KRESS: Yes, except a few cases from neglect.

DR. KELLOGG: I have seen them as big around as my leg heal up in a very short time. I mention this incident to show you the wonderful advantage the physician and surgeon has in the use of these things that seem so simple. Water and massage are such simple things--and diet is so simple, that we do not realize the part they play beside the ordinary facilities,--those which are in ordinary use.

Now while getting an ordinary medical education, you have an opportunity at the same time of getting acquainted with these wonderfully simple and yet at the same time marvelously powerful remedial agencies, which are capable of accomplishing greater results in the cure of the sick than the whole of *Materia Medica*--the whole scientific list of remedies that you will find in *Materia Medica*. I would undertake to accomplish more with water alone than all the remedies in the whole ~~works~~

world without water. I would take massage alone and throw away every drug. Water is doubtless the most valuable remedy of all; massage and diet come next--diet is of wonderful value as a preventive measure. The other two measures are remedial. These three things are of infinite value, and here you have every opportunity to become familiar with them. The wet sheet pack is good, sponging is good, and the full bath is good. You also have a chance to do things yourself. As you go to **Chicago** and begin practical work in the dispensaries being prepared for you, you will have an opportunity not only to see the thing done, but to do the thing yourself; and it is expected that all the students there will give treatment themselves, and by that means become dextrous and expert in the application of these remedies, and to make the application of massage etc. skilfully requires more expertness than any ordinary surgical operation; it certainly requires more skill, experience, and judgment, to execute massage in a thoroughly expert manner than in ordinary surgical operation. I am not talking about old-fashioned "rubbin'" as they call it, but I am talking about the application of massage in a scientific way,--it requires skill to do it, and the physician needs that skill,--he must have that skill himself in order to impart it to somebody else. Acting in the capacity of nurses here, you have become familiar with these measures, and in Chicago you will have an actual opportunity to apply them yourselves. A student may treat patients, and watch the results,--watch the effects of the treatments and report them, and so acquire actual familiarity with the effects of these remedies. That is one great advantage.

There is another advantage: --The fact that you have an opportunity to get a training as missionaries. That is considered the most im-

portant advantage of all. But many times I have seen young men and women start out as missionaries, with the best of intentions, but by the time they have gotten through with three or four years of medical school/life, they have lost all their missionary ideas. Dr. N.S. Davis told me, as I was telling him about our college--he said with an incredulous smile, "Are you sure you can get the missionaries?" I told him I thought we could. He said "We have some six of those missionaries in our college, and we give them tuition free, and I watched them ten or twelve years, and there was not one of them engaged in missionary work in foreign lands; they will all settle down as soon as they get out of your school." Now you see the advantage of this school.

Now there is another advantage: In the ordinary medical school, there is an influence that stimulates the man to fight for himself,--to go out into the world and make a place for himself. The competition in the profession has become so great and so intense that it is sometimes difficult for a man to make a place for himself unless he puts somebody else down, so that the medical profession is at the present time in a most unhappy state in this respect. Doctors do not agree with each other, and it seems to be an almost necessary part of the profession for one doctor to run another doctor down, and get his patients away from him in some way, and a spirit anything but Christian is prevalent in the medical profession at the present time.

I was told ~~xxxx~~ in Chicago that some medical students had a large amphitheater opened, and were holding Gospel meetings in it; that some two or three hundred students came there, thinking it was for surgical operations, but when it was announced that it was a Gospel meeting, it was difficult to get twenty students there. So you see a person living in that kind of an atmosphere year after year becomes

inspired by that spirit, and it is next to impossible to avoid this disposition .

Now here we have an opportunity for our students to become engaged in actual missionary work from the start, and we hope that every new student and every old student, who is not thoroughly alive to the importance of this actual daily missionary work will begin right off, and begin this term to do something for God every day. If we do not do that, we are certain to be sinking down ourselves. We cannot possibly hope to make any advance ourselves unless we try to help somebody else.

Now some of you are going to Chicago probably early next week, and I want again to urge upon you the importance of laying hold of the work at once. Unless you go out with a spirit of consecration and a determination to help some one else you will fail in fulfilling our mission. We have mighty truths; it seems to me as I look out into the world that the great majority of people are in the condition of drowning persons, who are reaching out their hands for help, and we have the means of saving them. We ~~are~~ ^{have} veritable life-preservers in our hands which we can throw out, which the people are eager to see. I have just received a letter from the wife of the President of the Northwestern University at Evanston, begging me to come over there and hold a health school the first of the year. We have the promise that some of the members of the aristocratic clubs will come in and take part and will heartily cooperate with us,--the Womans' Club, the most popular club there, are ~~now~~ begging for schools, and they are cooperating with us in different ways.

Now one word more in reference to the work in Chicago, and the dangers in connection with the work there. Some of you have been there, and you know something about it, and I want to urge upon you again that those who go down there will call to mind and keep constantly in mind,

the fact that this is a work which one must be well prepared to enter. He must be thoroughly consecrated to God; we cannot hope to enter that work, without being ~~well~~ ^{soiled} by it, unless ~~we~~ have on the breast-plate of salvation. Now I imagine that that breastplate means a saved life, a pure life--a life that Christ has entered into. I am sure that it is impossible to go into that wicked place where you are to go as missionaries, into these dark spiritual deserts, as we might term them, and to go down there to work without getting our garments soiled, --it is just as difficult as it is to roll in a pool of mud, without getting soiled. It requires the same power which protected the three Hebrew children in the fiery furnace to protect you in those dark regions where our missions are conducted.

Our work there is developing in a remarkable manner. We now have the Home of the Friendless with facilities for caring for a large number, and other preparations are being made, although very humble. There is a large caravansery there, and it may be that a stand can be made out of plain lumber, with cloth over it. We have no fine furniture, carpets, rugs, and no money to purchase these things; we have to take what the Lord sends us, and we have to go out prepared to accept of what the Lord sends us; if you find yourself crowded some, do not be disturbed. I spent a little time when I was there the last time, trying to apportion out ~~the~~ the space, so as to give you as much room as possible, and to make things as pleasant as possible. You will find nice, large, well-ventilated rooms, comfortably heated, although the heat must be used economically, and also a fine ~~xxx~~ quiet place for study, but you will find yourselves, sometimes, six or eight ^{dormitories} in a room; because the rooms are large, and we have not the opportunities for making partitions, and it is possible to put several large double beds in a room. I found fourteen young ladies in one room

when I was there, but that room was big enough for a lecture hall, so they had plenty of space. ~~Next~~

Now we feel that the Lord has sent us this building, and we are going to utilize it as far as we can. Some of you who go down there will have conditions a good deal better than the conditions which you will meet in practical missionary work, and I hope you will feel, while you are down there that you are in a mission field. I hope that you will feel that that is not your abiding place, and we do not want to make the place so comfortable that you will want to stay there.

Students who are entering there are to get their rent free. There is a charge of twenty-five cents a week for incidentals, also twenty-five cents a week for heat. Aside from that there are no charges, except for food in nice little dishes, at one cent each. There is a bill-of-fare for the day, with about twenty articles on it; the charge for each dish is one cent, which is the actual cost of the fuel and of the material. It is surprising to see how much we can get for a small sum. They get up their meals at the European restaurant they have on the place, and it is carried on on the European plan. I have never found such splendid materials at any other restaurant. Day before yesterday it cost me just four cents for my board, and I got all I wanted to eat; I did not get any breakfast, and so I ate breakfast and dinner together, and it cost me four cents. This morning I invested five cents in a breakfast,--I said to myself "I will see how much I can eat." So I ordered five dishes, and I could not possibly eat more than three cent's worth; I had two dishes more than I wanted, and I sent them back and got my money back, and I saved two cents!

(Laughter.) I found that ~~there is~~ ^{there is} hardly ~~any one who~~ ^{any one who} spends more than four cents at a meal. And I never saw a finer looking lot of people

in my life; they are certainly getting finer and fairer ever since they have been there. Sister Helman has gained a pound or a pound and a half a week since she has been there. One lady gained eight or ten pounds, and they are all looking well. There is not a feeble one among them--except Elder Warden, and he hurt his knee, and that was an accident--so that they are all thriving.

Now you will find that your heads will be clear, and your appreciation of things that are high and noble and good will be better with this sort of diet. The food furnished is well cooked, and neatly served, and each one must wash his own dishes. Things are carried on in a very nice and orderly way, and there is a spirit of harmony, and they are having just a royal good time, and the Lord is there indeed, and they feel his presence there, and have a wonderful experience. I wish I had time to tell you some of their experiences. So we hope that every one of you, when you get there, will just step out into the harmony which prevails, and do everything asked of you to help carry on the work there and be ready to cooperate with those in charge in making that a real missionary home. By degrees the place is becoming more and more pleasant; carpets, blankets, etc/, are coming in, so that in a very short time, by the time of the dedication, which has been postponed to the 20th or 21st, I trust the place will be in very good shape. I suppose it would take five thousand dollars to furnish the place, but we shall not have to spend much--we have not spent anything, in fact. The Lord has sent all that is needed. One man has given us fifty chairs, and another man has been sent up there to repair the stove ten or fifteen dollars' worth. Someone sent a man there to repair the furnace; someone sent us some fire-brick and a plumber volunteered his services to fix up the plumbing, which was somewhat out

out of repair, and we have some engineers studying the same principles of the work that the missionaries are doing, and they take turns in taking care of the furnace, so no one has a salary. We have now seventy persons in that building, and they are all at work, and supporting themselves. You will find that the expenses will be small-- from a dollar to a dollar and a quarter a week, and the question is, Where will you get that?

You will be expected to ~~xxx~~ get that, every week; you will not be trusted, and you will have to pay that amount every week promptly,-- you will have to have that money to pay right down, and if you have no money, you will have to go out and earn it. Those who are there have an opportunity to do that, and they are doing so by introducing Good Health. One lady has been paying her way in this manner, and I asked her how much time she had spent, and she said from eight to ten hours a week, and she has paid all her expenses without difficulty. Some of them are getting money ahead to buy clothes. Some spend two or three hours a day in canvassing and introducing Good Health, and the result is that they are getting acquainted with the best families all over the city;--the wealthiest places and the finest places-- and a great many people are ~~g~~getting interested in the work.

Every now and then a wagon drives up with some groceries. One man sent four tons of coal to be deposited: People are finding out what is going on, and they are getting interested. Some go out and introduce the Journal,--they have some other means of self-support, also--but they are all means by which we come in touch with people. We do not go out begging, but if anyone inquires what we are doing, we present the work.

BRO. HALL: Mr. Schermerhorn, the manufacturer of folding / chairs, will give us six dozen folding chairs; he said he knew we were

doing a work for God, and he wanted to Help.

DR. KELLOGG: There was a lady sent down a lot of furniture. I found forty bedsteads there that had been sent them--more than they needed. You will find these things waiting for you when you get there.

Now see what a beautiful thing it is to go down there and sleep on a bedstead that someone has prayed about! That whole house is furnished up by prayer. That house at first was empty, and they said "We will pray, and ask God to send us what we need, and they made it a subject of prayer, and God sent them everything needed as an answer to prayer. Every rug, carpet, and everything there is there, God has sent there. Now I would rather sleep upon that bed than my other, because it is a consecrated bed,--and every other article is consecrated.

Now let us go consecrated and resolve to have no spirit of frivolity, no jesting, and no foolishness, that young folks are so fond of,--let us rule that out. I do not mean that we shall not smile, but let us have no rude joking; I think that is a thing unbecoming a Christian. I do not mean to say that no pleasantries should be indulged in, but let us have a right spirit.. We have got a solemn work on hand there, --rescuing men and women. You cannot go out on the street without seeing the emblems of vice and sin: You are right all around you in the very heart of the wickedness of Chicago. Now you cannot live there without living right lives, pure lives, consecrated lives, and if you do that you will find you will make grand progress in your work.

Now in reference to your help: Dr. Bayard Holmes ~~XXXXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXXXXXX~~ Professor of Surgery in the College of Physicians and Surgeons has volunteered his services to carry on a daily surgical clinic. He will come every day at twelve o'clock and hold a clinic in the dis-

dispensary, which has been fitted up with bath tubs and everything, convenient. All we had to do was to explore that house, and we found everything that was needed; it was wonderfully provided with conveniences,-- great large driers. We only had to take out the bars, and then we had a Turkish bath; we had every convenience that was desirable for our work. Up in the top of the building there are some splendid rooms,--there are six rooms, convenient for laboratories. There are places in the basement convenient for workshops, with splendid concrete floors, which can be kept in a tidy condition. You would be surprised to see how the Lord has provided that building.

Dr. Holmes proposes to hold this clinic in the dispensary for your benefit, every day, five days in the week, from 12 to 1:30. You can all participate in the clinic, and help Dr. Holmes, who is recognized as one of the best medical teachers in Chicago. And how much salary do you suppose he is going to charge for that daily instruction? He proposes to do it free--he don't propose to charge one cent. Now the Lord put it into his heart to do that, and he don't profess to be a Christian at all, but he loves his fellow men. He used to come up to the College almost every day to see us, and he sometimes said to me, with tears in his eyes, "Doctor, I love those boys,--I love them as though they were my own boys, because they are giving their lives to God and humanity. Now I hope that the influence thrown about him will give him more faith in Christ, so that he can by-and-by have the comforts of religion; he is trying to be a Christian in his own strength,--he is trying to be a holy man--a perfect man. Last Spring he started out with more faith than we could have expected,--he determined that he would not charge any fees, and that he would let God take care of him-- so he has not charged any fees--he lets those who require his services send him what they like. He is trusting in God. I think he would not put it that way,--he

would say he was trusting in humanity, but I believe that God recognizes his desire to do good,--and he is going to do something for you.

Then Dr. Sarah Hackett Stevenson, the leading lady physician in Chicago, is coming over there once a week to give lessons in midwifery. Dr. Stevenson will lecture to you, and give you the most invaluable principles. . . There will also be a medical clinic, carried on either daily or tri-weekly. There is a day nursery established in the building, and a kindergarten and a rescue work for the boys, one for women, and a boys' club, and various other missionary agencies.. I found on looking it over that we had some twentyeight departments in our missionary work that have sprung up there,--free baths for men and women, free laundries and other things that I have not time to tell you about now.

The Star of Hope mission is getting along in a wonderful manner; the house was crowded when I was there. There is scarcely a night that there is not a soul converted. One night there were fifteen men converted. Night before last there was a meeting held in the Waverly Theatre a few blocks from the Star of Hope mission. It was the anniversary of the Mission. Dr. Beeman(?) and Dr. Clancy came there to do honor to Bro. Mackey's work, and there was no spirit of denominationalism or sectarianism there; although they knew that Bro. Mackey was a believer in the seventh day, and had changed his belief, still these men spoke in his behalf, and most enthusiastically and earnestly, to the leading men of Chicago, and they took up a collection in his behalf. There was a multitude present which nearly filled the large theatre, and they staid there from 7:30 until 11 o'clock, at night, considering the work which is being carried on in the Star of Hope mission, and listening to things done by Bro. Mackey in his work.

The work in the Workmen's Home,--physicians', nurses' and other lines of work are also growing in importance. Last year some of the members of the sophomore class left their own work, to take up something else. Now I hope we shall have no drones in our hive this year. I hope we shall feel that when a ~~xxxxxxx~~ person gets to be a drone in this hive, that the time has come for him to be eliminated; we cannot have any drones. The Sanitarium is saving its funds to support this college, and to pay the tuition of its students, and any young man or woman who comes into this school, and who does not feel that he is under obligation to carry out, and without the intention of carrying out his affirmation on coming into this school as a consecrated missionary,--any man whose daily life shows that that is not what he is here for should understand that the time has come for him to go away; when he feels that it is time for him to stop doing missionary work, he should be made to feel that it is time for him to stop work. Our Missionary Board, I think will have to take a little closer scrutiny in reference to this matter. I am not speaking of this to whip any of you into line, or to criticise any of you, but so you will not be taken by surprise.

It will not do to perform our work in a perfunctory way,--for I fear someone will report you to the Medical Missionary Board. I want you to feel that the Medical Missionary Board, as Elder Jones said, means business; that it is the Lord's business. If you ~~xxx~~ ~~xxxx~~ to do the Lord's business, the fact will appear, and if you are not doing the Lord's business, the apparent fact is, that you are not here for that purpose, but for some other purpose. Now how many think that principle is right,--I want to see how many will support that principle. (All hands raised.) Every hand is up. I know some of you will say "We cannot keep ourselves up to fever heat all the time." I believe the

time has come when ~~xxx~~ we ought to do that thing, --we ought to keep ourselves up to red heat all the time. Sometimes you take hold of an electric wire, and it is cold. There is not much electricity there, ~~the~~ is there? By and by when a little current is turned on, it gets warm; then there is a little more current turned on, and then a little more, and so on, until it gets up to a white heat, and then it begins to shine. That is what we need here, I think, --we need enough of the spirit of God flowing through us to other men, to bring us up to a white heat, so as to illuminate us, ^{so that our lives will shine,} and make people about us feel that they are not coming in contact with a cold stone, but with something warm. But if there is no illumination, or work, is not that evidence that we are cold.

Now I do not believe in turning people out. I hope the Missionary Board will not ever have to turn anybody out of the college. I do not believe in people being turned out of the church, --perhaps I am a heretic; but I believe that when an apple is dead the wind will shake the tree until that apple falls off. When a leaf is dead the wind blows it off, and so it is with the wind of experience and the wind of circumstances, and the spirit of God working in us will have the effect to eliminate ~~xx~~ from among us, every one who don't belong here. But what a grand thing it will be for those students who enlisted ~~xx xx~~ with us two years ago, to go on faithfully to the end. Sometimes we ^{travels} ~~are tempted~~ to think of some that they are dead, and ought to be dropped out, but when we think of such a one we see that we must labor for him, so a committee is appointed to talk with him, and if you knew how many earnest prayerful talks we have had with some of these brothers, and how earnestly we longed to see each brother come out with his colors flying and ready to go into the work as a medical missionary to do work for God and to lift men up-- I am sure if you could feel this as we do, you would be stirred up to continual perseverance and activity in this matter.

Our work is not going down; it is going forward, and those who have been in the work for the last two years can see wonderful advancement. How many of you who have been here a couple of years have noted the progress made in our work? (Hands up.) I believe you have all observed it. Our work has certainly doubled in magnitude in the last two years, and in the next two years we expect it will double again. We look about and see little sanitariums and missions sprouting up all about us, - in Denver, Spokane, Portland, Milwaukee, and I might mention half a dozen other ~~places~~ places where missions have been started in the last two or three years, and more are called for, and there will soon be twice as many openings as men to fill them, and we do not want to lose any of you. We want this work to go forward.

Now if you go down to Chicago, pray earnestly for work, that God will give you the work to do. I do not propose to tell you that you must do this or that, but if you will all go there with the right spirit there will be perfect harmony, and there will be a grand work done. **Tomorrow** and next day, and the remaining two days of this week we will devote to class work, a part of which will be different from regular scientific work; it will be an effort on the part of each class to get nearer to God, -- to get hold of God as never before, and get our hearts into this work as never before, so ~~we~~ ^{you} will start out right when you start into your work. Elder Jones will lead you in these exercises, and I am sure ~~we~~ ^{you} you will have a grand good time. I hope to be with you to-morrow, and that we will get our hearts ready to be taught by the Great Teacher, so we can discern between truth and error, so that our work can be carried on in a way in which the Lord can own and bless us.

MEMORANDUM OF ADDRESS DELIVERED AT THE
 AMERICAN MEDICAL MISSIONARY COLLEGE COMMENCE-
 MENT, Willard Hall, Chicago, June 27, 1899.

15,000 miles to get here--100 days--out of town on a vacation studying human nature under various conditions.

Shore s of the Nile, Golden Horn, proud valleys of Bulgaria and Hungary; hillsides of Judea.

Everywhere humanity is sick. The greatest need of the world is for healing and healers.

Such an occasion as this is opportune and of practical significance.

Medical Missionary College a new thing in the world, hence explanation of its nature, aims, and appropriate principles

Medical Missionary College first proposed 100 yrs ago by West India gentleman, who left money for the endowment of a college in London, but plan never carried out.

The medical college represents an ancient profession; medical relics in antiquarian shop in Old Cairo. ~~In old Egypt priests were physicians; kings and queens, sometimes studied medicine.~~

The medical college represents the most honest, the noblest, the most useful, the most humane, of all professions; includes all the useful arts and all the sciences.

In old Egypt priests were physicians; kings and sometimes queens studied medicine.

It is a royal art.

The ~~old Egyptian~~ word Egyptian papyrus.

In early days medicine accumulated many errors and superstitions which 2500 years of progress have not wholly shaken off.

Within the last 50 years a new science of Medicine has been born.

Ancient physicians regarded diseased conditions as demons to be exorcised. Their remedies were consequently destructive agencies, intended to annihilate the malign entities.

Hippocrates discovered the relation between water, air, food, climatic conditions and personal habits to disease. Those wise old Greek physicians also recognized the curative power within the body. Though in the last century there were many followers of such teachers as Cullen, (who declared

that he would drive nature out of the sick-room as he would a squalling cat), the truths taught by Hyppocrates steadily gained ground. To-day among scientific physicians the vis medicatrix naturae is always recognized as the true healing power.

Doctors do not cure in typhoid fever, measles, mumps and whooping-cough.

Belief in the potency of charms still prevails in the dark corners of the earth; examples: In China, lizard's skin for dyspepsia--in Mexico, deers' hoofs for headache; paper-pill Tartary; Negro boys swallows prescription on the Congo--Irishman wore prescription for a ~~plaster~~ pleurisy --skin of the black cat in Louisiana--liver-pads in Hosier state.

Disease in no way chargeable to Provide ce-typhoid ever and cholera traced to bad water.

Men know if they do not care, that when a city drinks out of another city's cesspool--or out of its own cesspool, as does Chicago,, fevers and intestinal disorders must abound

Everybody knows, even though preventative measures are not instituted, that crowded, unventilated, unkempt tenement houses breed disease.

Men understand well, even if they do not always remember, that dyspepsia is

only the logical penalty of dinner-table sinning.

Rational Medicine teaches all this, and instructs the physician that his duty is not to cure disease, but sick people; not to juggle with maladies, but to aid nature in removing their causes.

The immediate cause of disease less important than the remote causes. No man gets a fever unless he has been sick before. Lowered vital resistance, physical deterioration, is a disease which precedes maladies of every sort. A well man never gets sick; an onset of illness is only a sick man getting sicker.

Throwing aside all the obsolete theories, the belief in specific remedies, the peculiarities of organopathy, and the Egyptian notion that disease is an entity to be destroyed or pacified, the modern physician requires the largest possible knowledge of anatomy, physiology, histology, the nature and functions of the human body, of bacteriology, chemistry, hygiene, and of the history of disease.

The missionary physician especially needs a broad medical education, a sound scientific foundation.

The isolated physician--enormous responsibility--destructive influence of an error--the high medical standard of the Missionary College--the thoroughness of the work required of students--no grand buildings, but splendid equip-

ments and rare opportunities.

The missionary physician needs other than so-called scientific training.

Enlarged view of the work of the physician.
Doctor not simply a healer of diseased bodies, but disorders of souls, of mental, moral and physical woes of all sorts.

The physician's pattern: Christ went about doing good, healing and teaching, exercising ~~xxxxxx~~power everywhere the healing power on mind, soul and body, upon those with whom he came in contact, making the blind to see, the paralytic to walk, the deaf to hear, the dumb to speak, comforting the sorrowing, cheering the hopeless, lifting up the fallen, teaching humility to the proud, feeding the hungry, helping the fisherman in his discouragement--entering into all the needs and sorrows of toiling and struggling humanity. He was the model medical missionary.

The sympathy which should actuate every true Christian physician is opposite to the spirit of professionalism, of exclusiveness, of aristocracy. To serve, not to be served, is the high privilege to be sought. He is the greatest who serves most. This is contrary to the world's standard. The ambition to climb up above the world and look down upon it, unworthy. The professional hat, clothes, carriage, air, inviting ~~xxxxxx~~ obeisance..

All eternity reverses the judgments of the time. Those who imagine themselves sitting high will appear to be floundering in a low place. The highest plane social, civil, and moral, is that nearest to God. Christ, sitting at the feet of all humanity, had no title, made no professions; his own kin were ashamed of him. Our worldly eyesight is strabismic. The king in ragged clothes takes off his hat to a crowned beggar on a golden throne. The queen with the soiled hands and browned face does homage to a whitened sepulchre on robes and jewels. A man goes off somewhere and kills some thousands of the sons of God, and comes back a hero. In military camps and slaughterhouses men are trained to murder. The world's conscience is subverted; the standards are turned upside down. Things are really worst which are called best; things white are called black; things good are detested; sweet things are pronounced mawkish, bitter things are called sweet.

The body is a harp of pleasure.

The human race is rapidly deteriorating. Lunacy, idiocy, crime, intemperance, are increasing at a rate of 300% in 50 years. In spite of the efforts of ten thousand missionaries among thousands of millions of heathen, there are more heathen to-day than twenty years ago.

The opportunity of the Christian physician.

- The world holds to ignorance and disease.
Twenty million dying in darkness every
ye ar.

The slums of our cities ~~reek~~ with crimin-
als; ten thousand murders in the United
States year before last; 1,800 myster-
ous deaths in the city of Chicago last
year.

Such opportunities, such a work! We may
well ask the question, asked long ago,
"What manner of men ought we to be?"

The physician has the opportunity to enter
more fully into the problems of human wellfare
and to see human needs with a clearer vision,
than any other man. His gr at oppor-
tunities close upon him, with co res-
ponding obligations.

The phy sician ought himse f to be an exam-
ple of the best type of man, physically,
mentally and morally; the mission-
ary physicia must be such a man,
to b e p epared for h s work. If every
physician needs to be moral, religious,
praye rful and Christlike, the
missionary physician needs t o be su ch
a man.

No incompatibility between science and r eli-
gion; ~~XXXXXXXXXXXX~~ Science reveals
God as truly a does the Bible.
Every truth is from God, wh ether
taught by nature or by the scriptures.
The scientist sees in man a curative
power which he terms nature.
The Christian physician sees in man
this same healing power, and he calls

it God. The great loving, supporting, healing force, which is abroad in every place. Believe in such a God is not superstition, but recognition of a scientific fact. Prayer to such a ^{medical} God is not an exhibition of ~~mental~~ ^{medical} cal ignorance nor an appeal to ~~xxxxx~~ an unscientific method. The most truly scientific ~~method~~ is that which is ~~is~~ most in harmony with the author of science--a belief in the intelligent power which makes science. Prayer does not heal, prayer does not persuade God to heal; prayer only helps to bring the petitioner in harmony with the healing power, which resides, not in some obscure portion of the universe, some hidden, secret place, afar off, but in the man himself, and which always works for man's good, for his healing, his happiness, so far as he will permit it by the limitations opposed by his own will. Prayer helps in the accomplishment of any good by bringing the petitioner in harmony with God.

The Christian physician who has a scientific foundation for his faith, can have no sympathy for the popular species of unbelief which leads so many to renounce the ~~case~~ ~~xxxx~~ ~~xxxx~~ ~~xxxx~~ ~~xxxx~~ ~~xxxx~~ ~~xxxx~~ ~~xxxx~~ ~~xxxx~~ ~~xxxx~~ physician when the case becomes desperate, appealing ~~to~~ to the agency of prayer, with the thought that the physician can cure ordinary cases, but God must be called upon in extraordinary cases and emergencies. Still/less can the missionary ph sician sympathise with ~~xxxx~~ ~~xxxx~~ ~~xxxx~~ that fanatical and still more absurd dogma of the faith-curist, that the doctor has nothing whatever

to do except to sit by as an idle spectator. True faith sees in every case of healing, God at work, and in every case of sickness an opportunity for the physician to be used as the Divine instrument in co-operating with the intelligent healing powers within the sick man. Every sigh, every groan, -- every sign of need, the gratification of which will bring true joy, and happiness, is a prayer which is heard by Him who satisfieth the desire of every living being thing. Job tells us that the ravens' cry to God for their food, and the Psalmist tells us that the young ravens' are heard when they cry.

No man so often finds himself confronted with problems too great for him to solve, great emergencies, with which his best skill cannot cope, as does the physician.

Nothing can be more natural than the association of the religious with medical teaching, which necessarily occurs in a missionary college. But this teaching does not necessarily imply creed-teaching. Christ had no creed.....All creeds are of human construction, if not entirely of human invention. It is quite possible that a man may be furnished unto all good works without a creed.

The true attitude of the Christian man of science is to sit ever at the feet of the great teacher whose voice is ever heard in nature and in Revelation, waiting and watching the unfolding and

development of truth as the unfolding of a flower-bud, the developing of a tree, the growing of a symmetrical building .

The Christian physician sees in the human body a temple--a temple of the Divine spirit--in every child of humanity, no matter how lowly, how degraded, how ignorant, a son or daughter of the Most High, worthy of regard and respect. He will see in every case of human need a mission worthy of his best effort.

CONCLUDING REMARKS.

This day a great day in the history of the American Medical College, and especially of each of those who are candidates for graduation.

Both the faculty and the students are brought closer together than ever before by the test of character.

I trust that during these years you have all been growing in character as well as in knowledge: that you have been sitting at the feet of the Divine Teacher as well as listening to human lips that have instructed you, and that as you go out into the world you will continue to learn in this school of Christ while still making progress in all the arts and sciences can lend you to aid you in your work.

May I suggest that what ~~ask~~ you need the most as a preparation for active practical work, is a great sympathy, a great love a great compassion for humanity, and all its sorrows and woes.

Naturally our ~~heax~~ wills are perverse, our hearts are hard. We cannot well appreciate any sorrow but our own.

May God give to us a vision of the world's needs; of its sufferings; of ~~its~~ ^{the} struggles and the sorrows of the struggling mass of human beings about us. If all the sobs of ~~the world, all the~~ sorrow, all the groans of anguish, which issue from the great heart of the world this moment, were to fall upon our ears as we are gathered together here, what a great burst of agony we should hear.

Let us listen, and think of the thousands of beds upon which lie pallid ~~bodies,~~ ^{forms} where lives are going out; of the thousands of hovels where ~~children~~ half-clad children are crying for bread, and the thousands and thousands of places where mourners are going about the streets, and may the Lord help us to hear the world's great sob of woe and say in our hearts,

-10/2

You are the first class, the pioneers, as students, of this enterprise.. During the last four years the faculty have labored to do what they could to aid you in the acquiring of a broad knowledge of the science and art of medicine and surgery. This service is given as a work of love and sympathy. The best compensation which your teachers have received has been in witnessing your readiness to learn, your anxiety to obtain a high degree of proficiency, and especially your unswerving fidelity to the philanthropic aims and purposes which lead to the establishment of this college, and which led you to devote four of the best years of your life to patient toil and labor as a medical student.

You have mastered the text-books and the other work required of you, but these have only just opened the door to the broad ocean of knowledge which is spread out before you in this noble profession, which is as wide as the Universe, as deep as eternity, which strikes the whole gamut of humanity, and teaches every phase of human life.

You have finished an unusually elaborate and complete course of preparation, but let me at this last moment ask you to turn a critical eye inward, and consider whether there is not still something to be done. Let each one ask earnestly, as he looks into the innermost depths of his heart, how much of self still remains to be consumed or to be cast out; how much worldly ambition or a spirit of professionalism, that needs to be laid aside.

"I will give my life to help stay this tide of sorrow; to comfort and bless the sorrowing." May there enter into the heart of each one of us a great purpose a great resolve, that as we go out from this place into the world, with all its temptations and its dangers and its pitfalls and slippery places, we will stand by every principle of truth that we have learned. that we will be true to ourselves in living up to all the light that has shone into our hearts and minds, and in the words of the native Christians of Uganda, at the time of the massacre of 1886, when 200 of them were slaughtered, let us say "We will die, but we will not deny."

When Wm. Cary was about to go into India, he said "I am about to go down into a pit. You hold the ropes." This is one of the privileges of the missionary physician, to be let down into the deepest of the world's pits of ignorance, and misery. The world is full of such pits,--most of you have learned this by experience,--it may be the lot of some of you to be let down into a pit from which you will never be brought back, but it is your privilege to remember that there is ever One, who said "Behold, I am ever with you always." You will be brought in to a place of great moral peril, as well as physical danger, but in the time of greatest peril, may it be your privilege, as it was that of John Patton, on one ~~king~~ savage Cannibal Islands, when surrounded by the savages armed with guns and tomahawks, ready to take his life, to see written in letters of fire upon the sky, "Seek and ye shall find whatsoever ye shall ask in My name, that will I do." He asked only that God's will be done, and deliverance came. Turning to the savages he said "My God Jehovah

protects them" and they fled in dismay.

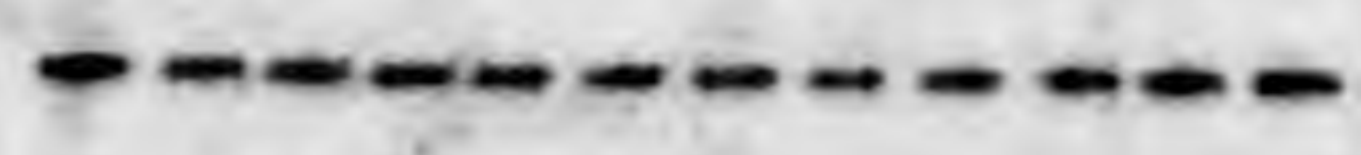
God is always on the side of right and truth, selfsacrifice, and devotion to humanity. The only concern you need really to fear in shaping your future course is to find the right answer to the questions, "Am I right, Is self dead, is ~~xxx~~ God supreme in my heart; does the Golden Rule govern my life." If you can say "Yes" in reply to these questions, wherever you may be, whatever may be your task, howsoever great may be the obstacles in your way, success, glorious and beneficent, will crown your efforts, and ~~your regard~~ the cup of your regard, though it contains little in this world, will require eternity to fill.

610.73

COMMENCEMENT EXERCISES

AMERICAN MEDICAL MISSIONARY COLLEGE, Willard Hall, Chicago, Ill.

June 27, 1899.



Selection by Prof. Barnes.

Reading and Prayer by Eld. McCoy.

Dr. J. H. Kellogg: My friends, you will know that I am very much interested in this occasion, when I tell you that I have travelled 15,000 miles to be with you. I have finished to-day one hundred days of travel, and during this time I have been counting the days, hours, and minutes, to make sure that I should have the opportunity of being with you on this auspicious occasion. I arrived in New York three or four days ago, and found an appointment which I had made before I left which I thought would make it impossible to reach this place to-night, but fortune, or Providence, favored me, so that I have the pleasure of being with you to-night, and I esteem it a great pleasure and honor to be able to do so on this occasion. I should have preferred that some one else should have addressed you, but as I was urgently requested to do so, though without any adequate preparation, I will endeavor to say a few words which will perhaps set before those of you who are here who are not fully acquainted with the work here represented something of the aims and purposes of the American Medical Missionary College.

During the time I have been abroad, I have not been taking a vacation, but I have been taking a look at the world's needs, and I have been trying to take a look at the world's needs as I found them in the different countries of Europe--Italy, France, Bulgaria, England, Scandinavia, and other European countries, and also in Turkey, Assyria, Egypt,

on the shores of the Nile, on the hillsides of Judea, --and I have seen everywhere that humanity is sick, --the world is sick, and dying, so it seems to me that this is a very appropriate occasion for this time, and I trust that it has a practical significance in it for those who are being prepared for this work.

The medical missionary college is a new thing in the world. Fifty years ago there was no such thing, as a medical missionary college. One hundred years ago a man in the west Indies, on the island of ~~Ramsey~~ Jamaica, I think, on his death bed made a will setting apart a considerable sum of money which was to be devoted to the establishment of a medical missionary college in London, England, but unfortunately many years were spent in an attempt to devise some plan for carrying out the purposes of this good man, but at last it all came to nought, and the college was not established.

Some thing more than four years ago a few men who were interested in medical missionary work felt called upon to make an effort in the direction of establishing a medical missionary college, and although the obstacles seemed insurmountable, as they approached them they one by one melted away, and to the surprise of everyone difficulties which seemed to render the project impossible of accomplishment, disappeared, and the school was established almost before anyone knew that the thing was done.

Good men came forward and presented money to the amount of \$40,000, as well as sufficient apparatus, the building, and other presentations were made. Money was offered for the laboratories, libraries were

presented, and the most important thing of all, the thing which most concerned the progress of this movement, was the organization of a class of students. Nearly forty young men and women presented themselves almost as soon as the announcement that there was a Medical Missionary College was made, and I am glad to say that we shall be able to present to you to-night the larger portion of that class.

We have to consider in this college two distinct lines of human effort: The medical profession and the missionary work. The medical work and missionary work, blended together in one. We might perhaps profitably give a few minutes consideration to each of these:

The medical profession is one of the oldest of all professions. Next to theology, it may be said to be the oldest of all professions. In very ancient times the medical profession and the ministerial or clerical were joined in one. The priest was not only the minister, but the doctor. Theology and Medicine joined hands; and in the days of ancient Egypt and Greece we find that one man officiated as priest and doctor. The learned men were priests, teachers, and doctors. These three classes were bound in one. These professions represent the noblest, the broadest, the most beneficent, the largest, the highest, of all professions. Medicine includes in its course the study of all the arts and all the sciences. There is not a useful art that does not contribute something to medicine, and there is not a single science, among all the numerous sciences that have been developed in the history of mankind, that is not in some degree to the science, the art, of the practice of medicine.

As an art, medicine is exceedingly ancient. Going back to the old Egyptian days, we find medicine based wholly upon experience, and so medicine is wholly an art. The sufferers made it a practice to sit in the market place, each presenting his ailments to the passersby, reciting his trials and his sufferings--if it was a disordered stomach he would recite his symptoms, and then he would ask if they had been troubled with a similar trouble, and if they had how they had been relieved, telling his tale to one and another, until he found a means of relief.

But medicine afterwards developed into something more of a system, and that system was practiced by the priests of ancient times. Kings and queens sometimes studied medicine in those days. We are told that Moses was learned and skilled in all the arts of the Egyptians, and so I claim Moses as one of the early physicians, but he must have been thoroughly versed in this as he was in all of the learning of the Egyptians, as we are told that he was obliged to take a post-graduate course of forty years in the wilderness, studying nature in the plains and hills, studying the trees and flowers and rocks, before he was thoroughly qualified to be that skilled physician he did become in later years.

The most ancient of all medical works are Egyptian works. An Egyptian papyrus was found not many years ago, exceedingly well preserved, among some Egyptian ruins, and is now on exhibition, and copies of it have been on exhibition in this country's libraries, and it is surprising how many things it contains which are considered among the essentials of the medical profession to-day.

In the early years medicine accumulated many superstitions and errors which twenty-five hundred years of progress have not entirely shaken off, and the same might be said of that more recent profession, the legal profession. However in the last fifty years, I think it might be safely said, a wholly new medical science has been born, and especially in the last twenty-five years is this true. It would be profitable to study the development of the medical systems further, but we have not time to do so to-night.

The ancient physicians regarded diseased conditions as demons, to be exorcised, and so their remedies in consequence were destructive in character, and were such as were intended to destroy the malignant entities. But Hippocrates, that famous old Greek physician, who lived several centuries before the Christian era, discovered that there was a relation between the water, the food, the air, the personal habits, the climatic conditions, and the environment, to the various maladies to which humanity is subject, and from this time there has been progress in medicine, although in the Dark Ages this progress was largely lost, and even no longer ago than the last century, we find Cullen, who in many other respects was a very remarkable physician, remarking that he would "drive nature out of the sick room as he would a squalling cat," which certainly was a strange doctrine ~~at~~ to promulgate, for such a modern man. But Hippocrates found that there was in the body a curative power -- the viz medicatrix naturae. We have learned that Doctors do not cure typhoid fever, mumps, measles, whooping cough, chicken pox etc., -- but we have found that there was a curative power in the man. A belief in an inhabiting entity still survives in the world, and in a great many different ways. This believe is shown by the faith in charms,

which still prevails in many of the dark corners of the earth, for instance, in China, disorders of the stomach are treated by a decoction of dried lizard's skin, or it may be that the patient who is suffering intensely will ask that his daughter have her hand cut off, and in due course of time it will appear, boiled, and he will eat it, in the hopes of driving off this malignant spirit. A missionary in Africa writes of the small colored boy, who, being ill, swallowed two or three big doses of the medicine called fer, and then rolled up the prescription and swallowed it, in the hopes of getting all the benefit at once--certainly a better way than to swallow all the medicine at once. The doctor said the paper pill might do him some good, for he did seem to have some faith in it. In ~~Haxkaxdaxix~~ Louisiana the skin of a black cat for pneumonia, and the liver-pads of Hosierdom, still show faith in the fetich-- something to be induced in the man in some way.

Men know, nowadays, that disease is no longer chargeable to Providence. Providence does not make people sick. Typhoid fever and cholera are both due to bad water. Men know even if they do not care, that when a city drinks out of another city's cesspool (or out of its own cesspool, as we do here in Chicago) that fevers and intestinal disorders abound. Everybody knows, even the high preventative measures are not instituted, that crowded, unkempt tenement houses, must breed disease as well as crime. Men understand, even if they do not always remember, that dyspepsia is only the logical penalty of dinner table sinning.

Rational medicine teaches all this, and instructs the physician that his duty is, not to cure disease, but sick people; not to juggle

maladies, but to aid nature in removing their causes. The immediate cause of disease is less important than the remote causes. No man gets a fever unless he has been sick before. A well man never gets sick. An onset of sickness is only a sick man getting sicker. Lowered vital resistance, physical deterioration, is a disease which precedes maladies of every sort, acute and chronic.

Throwing aside all the obsolete theories, the belief in specific remedies, the puerilities of organopathy, and the Egyptian notion that disease is an entity, to be destroyed or pacified, as the case may be, the modern physician requires the largest possible knowledge of anatomy, histology, physiology, ~~xxxixix~~, the nature and functions of the human body, ~~xxxx~~ of bacteriology, chemistry and hygiene, and of the nature and history of disease. The missionary physician especially needs a broad medical foundation, a sound scientific education. The missionary physician is likely to be isolated, and may not have at his beck and call specialists in the various branches of science to help him in difficult cases; he must be his own counsellor, he must be his own specialist, his own advisor; he must be self-reliant. He may be the only physician for twenty million of people, as happens in India or in China, and the ~~xx~~ responsibility resting upon the shoulders of the practitioner among twenty million of people is far greater than that of the ordinary physician, for his reputation not only as a physician, but as a Christian is at stake, and upon the reputation of his work rests the reputation of those who support his work, of Christianity, and all Christendom is often at stake in the lives and labors of a single worker and in the results of his work.

It is necessary then that the Medical Missionary college shall have a standard of proficiency of the very highest level. It is not possible to look upon a medical missionary college as a cheap medical school, and in the founding of this College, its faculty have had this standard in mind, and have appreciated to the fullest extent the fact that cheap medical schools are sufficiently numerous, at the present time, and especially so in the United States, and that it was not necessary to add one more to the number, but that, while presenting the very highest standard of medical proficiency, they ought at the same time to undertake to select and prepare men with reference to the medical missionary work, and not to medical work alone.

This school, I am glad to say, while it presents no pretentious buildings, although it has received no great endowments, although it cannot boast of a long list of distinguished professors of world-wide fame,--has a curriculum which is known as thorough; there is no medical college in the United States which has a more thorough course, and in my observations abroad I have come to the conclusion that the course that is required here is the equal of that of any medical school in the world. This course is not simply a hard course of study, but is under conscientious teachers who insist upon the high standard being maintained.

But the medical missionary physician needs something more than the so-called scientific training. Of course none of his training should be unscientific, but he needs something more than the so-called scientific training in the language of the schools. The doctor should be not simply a healer of diseased bodies but a healer of mental, moral and physical wounds, as well. The medical mission has for his

pattern the one great physician this world has seen; Christ, the greatest of all physicians, went about on this earth doing good, healing the sick, teaching the ignorant, exercising every healing power of mind soul and body upon those who were in touch with him, making the blind to see, the paralytic to walk, the deaf to hear, the dumb to speak, comforting the sorrowing, cheering the hopeless, lifting up the fallen, teaching humility to the proud, feeding the hungry, helping the fisherman in his discouragement, -- entering into all the needs and sorrows of toiling and struggling humanity. He was the model medical missionary.

The sympathy which should actuate every true christian physician the spirit which should be his animating principle, is thoroughly opposed to the commercial spirit, the exclusiveness, of class aristocracy. The missionary physician has to be the servant of humanity. To serve, and not to be served, is the highest privilege to be sought. He is greatest who serves most. He is the most honorable who has give him the largest service to perform. This is contrary to the world's standard. The ambition to climb up above the world and look down upon it, is an ambition quite unworthy the missionary physician. The professional hat, the professional coat, the professional carriage, and air, calculated to claim obeisance from the multitude, is contrary to the spirit of humanity, and diametrically opposed to the spirit which should actuate the missionary physician.

All eternity reverses the judgments of the world. Those who imagine themselves to be sitting in high places will ~~find~~^{find} themselves ~~floundering~~^{floundering} in low places; The highest place, socially, civilly or morally, is that place which is nearest God. Christ, sitting at the feet of ~~xxx~~ all humanity, had no title, made no profession; his own

kin were ashamed of him. Our worldly eyesight is strabismic. The king in ragged clothes takes off his hat to a crowned beggar on a golden throne; the queen with brown face and soiled hands does homage to a whitened sepulchre in robes and jewels; a man goes off somewhere and kills some thousands of the sons of God and comes back a hero. In military camps and slaughter houses men are taught, not to save life, but to destroy it. The worlds standards are perverted. The standards are turned upside down. Things are really worst which are called best; things white are called black; things good are detested / sweet things are pronounced mawkish, bitter things are termed sweet. The body is regarded as a harp of pleasure, simply to be played upon as long as a tuneful chord can be struck, and as a consequence the human race is rapidly deteriorating, --crime, etc., is increasing at a marvelously rapid rate. It is a fact that the heathen are multiplying faster than ever, for the children of the heathen are being born into the world faster than the old heathen are being converted. Our efforts are so feeble and puny that by the natural increase of population the heathen are defying the efforts of Christianity to convert them.

Let us call your attention a moment upon the opportunities of the missionary physician in the world, as we see it---a world sunk in ignorance and disease. Twenty millions die in darkness every year-- thirty every minute. The slums of our great cities are teeming with criminals, and in the United states year before last there were ten thousand murders. This last year there were eighteen hundred people disappeared mysteriously in the city of Chicago alone. We look

into the world, and we see that comparatively little effort is being made for the betterment of their condition.

With such opportunities before us, and with such a work, we may well, as missionary physicians, ask ourselves "What manner of men ought we to be?" The physician has the opportunity to enter more fully into the problems of human welfare, and to see human needs with a clearer vision, than any other man. His ~~is his greatest opportunity~~ the greatest of opportunities lie close upon him, and the opportunities which he possesses more than other men, bring with them corresponding responsibilities and obligations. The missionary physician, indeed every physician, ought to be the very best type of man,--physically, mentally and morally. The lady physician should be the very best type of woman, physically, mentally and morally--and if every physician should be this type of man or woman, the missionary physician especially needs to be thus prepared for his work. If every physician needs to be moral, religious, prayerful, christlike, the missionary physician especially needs to be such a man.

I think that there has always been the thought that there was a slight incompatibility between the religious and the medical, and the thought has been, even, that it was impossible for a medical college to go forward properly while trammled with religious superstition. But there is no incompatibility between science and religion. Science reveals god as truly as does the Bible. Every truth is from God, whether taught by nature or by the scriptures. The scientist sees in man a curative power, which he terms nature. The Christian physician sees in man this same healing power, and he

calls it God. The great, loving, supporting, healing force, which is spread in every place, this is God. Belief in such a God is not superstition, but recognition of a scientific fact. Prayer to such a God is not an exhibition of medical ignorance nor an appeal to an unscientific method. The most truly scientific method is that which is most in harmony with the author of science, a belief in the intelligent power which makes science. Prayer does not heal,--prayer does not persuade God to heal. Prayer only helps to bring the petitioner into harmony with the healing power, which resides, not in some obscure portion of the universe, some hidden, secret place, far off, but in the man himself, and which always works for man's good, for his healing, for his happiness, as far as he will permit it by the limitations opposed to it by his own will. Prayer helps in the accomplishment of any good simply by bringing the petitioner in harmony with God.

The Christian physician who has a scientific foundation for his faith can have no sympathy for the popular species of belief which leads so many to renounce the physician when the case becomes desperate, appealing to the agency of prayer, with the thought that the physician can cure ordinary cases, but God must be appealed to in extraordinary cases and emergencies. Still less can the missionary physician sympathise with that fanatical and still more absurd ~~xxxxxx~~ dogma of the faith-curler, which says that the physician has nothing to do except to sit by as an idle spectator. True faith sees in every case of healing, God at work, and in every case of sickness an opportunity for the physician to be used as the divine instrument in co-operating with the intelligent healing powers within the sick man. Every sigh, every groan, every sign of need, the gratification of which will bring true joy, and happiness, is a prayer which is heard by Him who satisfieth the

desire of every living thing. Job tells us that the young ravens cry to God for their food, and the Psalmist tells us that the young ravens' cry is heard when they dry.

No man so often finds himself confronted with problems too great for him to solve, great emergencies with which his best skill cannot cope, as does the physician.

Nothing can be more natural than the association of the religious with medical teaching, as naturally occurs in a missionary college. But this teaching does not necessarily imply creed-teaching. Christ had no creed, and taught no creeds. All creeds are of human construction, if not entirely of human invention. It is entirely possible that a man may be furnished unto all good works, even though he has no creed. The true attitude of the Christian man of science is to sit ever at the feet of the great teacher whose voice is ever heard in nature and in revelation, sitting and waiting and watching the development of truth as the unfolding of a flower-bud, the developing of a tree, the growing of a symmetrical building.

The Christian physician sees in the human body a temple, a temple of God, and a house in which dwells the divine spirit. He sees in every child of humanity, no matter how lowly, how degraded, how ignorant, a son or daughter of the Most High, worthy of regard and respect. He will see in every case of human need a mission worthy of his best effort.

This day is a great day not only in the history of the American Medical Missionary College, but in the life of every one of those who are here expecting to receive their medical degrees. To-day both the faculty of this school and the prospective graduates of this school are brought to a closer test of character than ever before in

its history. We have come here for the first time to make a public presentation of the fruits of our efforts. We are sending out for the first time young men and women who are going out into the world to represent this school, and the future success of the school, as well as the measure of its past successes, must be determined by the work of those who have been trained in the school. The graduates and students of a school make the college. The training is only the beginning of the influence of a college. The training reaches out into all the life and all the corners of the earth, where the course of life pursued by them, and their success or failure, determine the success or failure of the school itself.

I am sure those who have come here to-night have come with a deep interest in the interests which are represented in the school, and come here with an appreciation of the needs of a training for young men and women, to go out into the highways and byways and all the corners of the earth to lift up humanity, and by helping their fellow men to reach out after those who have fallen by the wayside.

A few days ago I had the ~~xxx~~ privilege of riding down that remarkable highway from Jerusalem to Jericho. I am glad to say that I did not fall among thieves,--yet I was among thieves, for this highway is as much the seat of robbers to-day as it was two thousand years ago. It is the one place in all Palestine that has not been redeemed from the domain of the robber. I was robbed, as were the others who went down this road, for every one who goes down there is robbed, but we were robbed willingly, and for the benefit of the public. If a person allows himself to be robbed, the robbers say "We will rob you no more;" but if he does not allow himself to be robbed

willingly, they will take all that he has. A few days before I passed down that road a Greek priest was not only robbed but murdered, and it is still the same dangerous road that it was twenty thousand years ago, and you cannot travel down it without having an armed soldier with you as an evidence that you have submitted to the robbing that was demanded of you, and consequently is not a candidate for further robbing.

I saw the very place where tradition says the man was cast out by the wayside, and I saw the very place where tradition says the Samaritan brought the man. There is still an ancient inn there, --a very quaint structure that looks as if it were several hundred years old, but still could not have been the original inn. It had a partition about half way up, in the center of the large room, on one side we found the donkeys sleeping, on the other the people, just as in the ancient times.

As you go down the road from Jerusalem to Jericho, you think How many Jericho roads there are to-day where men are going down from Jerusalem or some other high place into some lower ~~lower~~ place. In fact, it does seem to me that in spite of all the most optimistic views we can take in the world, that the world is going down, -- the general trend of the world is downward, mentally, morally and physically, and it needs young men and women who are qualified as healers of all human maladies and human woes.

So I am glad we have been able to come here to-night showing this interest and enthusiasm. There is certainly no need so great as for the medical missionary. In all China, with her four hundred millions there is just a little handful of real medical men. There are less than

four hundred medical missionaries in the world to-day. In all the great
soudan, with its ninety millions of people, there is not a medical
missionary, or a missionary of any kind who speaks the native tongue,
and in India, with its teeming millions, there is but a little handful of
medical missionary men and women, who have taken their lives in their
hands and rescued from ignorance this wonderfully bright and intelligent
people.

I hope there may be similar occasions in this hall which will
present the needs of the world, and I trust that this occasion may be
the means of encouraging some who have come here to-night without any
having done so, to dedicate their lives to the noblest work
in which any human being can engage.

Music. Singing by Prof. Edwin Barnes.

(Grad. Class standing.)

Dr. J. H. Kellogg: The Faculty ~~xxxxxx~~ and the Board of Trus-
tees of the American Medical Missionary College take great pleasure
to-night in presenting the first fruits of their labors during the past
four years, and I have very great pleasure indeed ~~to~~ ⁱⁿ read ^{ing} the
names of the twenty-four young men and women who are the pioneer students
of the American Medical Missionary College:

(Reading names.)

These young men and women represent, as I have stated, the very first class of students of this new enterprise, and they represent something more than the ordinary class of medical students. In the selection of this class, as in the selection of all the students of the American Medical Missionary College,, after the usual questions concerning the literary education had been asked,--how much Greek and Latin and History they knew, then they were subjected to the most searching examination concerning their moral standing, their religious experience, and the aims and purposes which led them to enter this college as a student. The College Board have remembered that at the same time they are selecting students, they are selecting young men and women who are to go out as physicians, as missionaries, and as ambassadors of Christ; to carry to the world the news of physical relief, and also to carry the news of redemption. The American Medical college, while conducted as a medical school, has carried on this same religious spirit in all its work and has endeavored to maintain the same high standard of moral conduct and of spiritual life. During the four years in which these young men and women have been in this school it has been a very great source of satisfaction to notice the growth of character; a perceptible growth not only of moral development, but growth in character and spiritual attainment. And if this were not true with reference to any one of the members of this class they could not appear here to-night, as the American Medical Missionary College does not undertake to send out from its doors as graduates any person who is not fitted to be sent out as a missionary. So that these young men and women represent not only those who have aspirations for one of the noblest professions to which they could have devoted their lives to work for humanity, those who have

ld themselves down upon the altar of sacrifice for their fellow men, but
an altar of sacrifice of work for humanity,, and I feel that these young
men and women have not come into this work, and gone through this four
years' of study to acquire a standing in this worthy profession to go
and spend their lives for their fellow men, to expect any emolument
fame or glory as their compensation, but simply to ~~xxx~~ grasp the great
opportunity which has opened before them.

during the past four years there has been hard work to be done,
and these young men and women have, by the credible answers they
have given to the questions asked them, and by the high standing
they have shown in their examinations, have won the right to appear
here and to receive the medical college diploma. By their conduct
they have earned the right to appear here as missionaries.

This knowledge which has been acquired from the study of books is good
it is interesting, and you have shown proficiency in it. But I beg
you to think for a minute, as you are standing here, whether there may
not be one thing yet which needs to be done. Just a moment, now,
~~and~~ I beg you to take a critical view inward, down into the most
inward sanctuary of your heart, and see if there is any self that
has not been turned out; if there is any ambition unworthy of a miss-
ionary physician that has not been extirpated.

The thing that is most needed of all for the missionary physi-
cian is a great love, great sympathy, a great pity for his fellow
men. And I earnestly ask that God may put more of that love, and
pity, and sympathy, into my heart. And as we stand here just now,
let us listen, and let us think: Suppose all the sobs of the world,
all the groans of our fellow men, all the sighs of sorrowing hearts,
were bound into one great sob, one great sigh, and were to come

rolling in upon our ears just now, what a great outburst of agony there would be. Let us try to hear it, and get that sound into our hearts, and may we never forget it--that humanity is sick; the world is sad, and your mission is to go out into the world and make sunshine for sad people, lifting up the fallen, and putting on his feet again the man who has stumbled and fallen low,--to be Good Samaritans in very deed.

Wm. Care, when he was sent down into ~~Saxxx~~ Egypt, knowing that he was going where his life was to be in danger, said to those who were gathered around him, "I am going down into a pit; you hold the ropes." Now it falls upon you, as it does upon every physician, to be let down into a pit,--and the world is full of pits, pits of immorality, pits of ignorance, pits of sorrow, pits of degradation,--and it is the duty of every medical man not only to allow himself to be let down into the deepest of these depths of misery and woe, but to ask and invite the privilege. Some of you will be sent down into pits in which there will be great moral danger; some of you will be sent down into pits from which you will never come back. I ask you, when you find yourself in great danger,--moral or physical danger--I ask you to remember the experience of John Patton, when away down in the Islands, surrounded by naked savages, armed with muskets and tomahawks ready to take his life,--he saw written on the sky in letters of fire, the words "Seek, and ye shall find." He whispered a prayer to God and He told him to say to those savages "My God Jehovah protects me," and he said it, and they turned and fled, and he was delivered.

Now we must always turn to God, and we know we are right, and the most important thing in all our work is to ask the question, "Am I right,--am I working for myself or for God; is the thing I am doing ^{an} selfish thing, ~~or~~ for the benefit of my fellow men, or to aggrandize

myself?" If you can answer these questions satisfactorily ~~xxxxxxkkkkxxxx~~
~~xxxx~~ no matter where you are, god will help you to stand upright; you
have all the power of the Universe at your back. You cannot find an
obstacle you cannot be lifted over, a road so difficult you cannot
travel over it, if god will be your helper; He will make the road level
for you, and will walk beside you.

I feel too deeply to express to you my own personal feelings,
when I see such an army of recruits going into this glorious work.
When I was a boy of 12, I promised God that ~~xxxxxx~~ if he would help me
I would try to be a useful man, and I have worked and toiled and struggled
and tried to do the best I could to live a life of usefulness. For
many years I stood for principles which were not very popular, and
which are not popular to-day, and I feel more deeply than I can tell,
when I see these young men and women come up here to be champions for the
cause of truth, and I want you, in this last word, to remember this
one thing; You are going out as witnesses; you are going out as
representatives. You cannot act as you could before you enjoyed the
privileges you have had. There is a change in your life. You cannot
go back to the place where you were before, you have grown larger;
you do not fit it any more. You cannot go back to the old habits and
tastes and pursuits. You have separated yourselves from the world,
and you have said "I am God's man," and "I am God's woman," "My life
it is laid on the altar of humanity for sacrifice." Now you have taken
your stand on principles, some of which are not popular; you have taken
your stand to go out as reformers, to teach men and women better ways
of life, better ideas of living. Now I ask you to remember this little
word: In 1886, way down in Uganda, there was a dreadful persecution of a

few christians--native christians--who had received the Gospel of Christ, and they were set upon by cannibals with a desire to slaughter and eat them. Two hundred of these men were standing there, with death staring them in the face, and said "We will die, but we will not deny" our faith. They perished rather than deny the principles for which they stood. Stand by the truth, and God will stand by you.

(Presentation of diplomas.)

On behalf of the Board of Trustees of the American Medical Missionary College, and the Faculty of this college, I present you with these well-earned diplomas. I feel that I ought to say that these diplomas are not only well earned, but well deserved.

Eld. McCoy:

It is certainly an occasion ~~of~~ not only of congratulation to these students who have so diligently worked ~~at~~ their way to attain the physicians' degree here to-night, but the world is to be congratulated on a movement of this character. Anything that tends to benefit humanity, to uplift the fallen, to ~~make~~ make the world better, ~~xxxxxxx~~ should be hailed with delight by every lover of human soul. I trust that these young men and women, now that they have chosen this most useful of professions will ever prize it; and that coupled with this learning which they have acquired from years of study, they continue close to the source of all power and wisdom and goodness, that they may be a power in the world, that they may go out into the world to bind up the sores and to pour in the ~~xxxxxxx~~ oil and the wine, that they may have the consolation of knowing that they are walking in the footsteps of

the Master.

And now as we go from this service, which has been a delightful one to me, I trust we will carry with us words which will help us ~~to be more successful~~ as we go out to meet the stern realities of life.

Benediction by Eld. McCoy.

Commencement Exercises

of

American Medical Missionary College.

Battle Creek, Mich., June 26, 1900.

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Singing, "Go preach my Gospel, saith the Lord."

Prayer by Eld. A. T. Jones.

Dr. J. H. Kellogg: We shall have the pleasure of listening this evening, to a Christian physician who for more than twenty years has been engaged in the education of medical missionaries while in charge of the Missionary Institute of New York, and has sent out missionary physicians to all parts of the heathen world, into Africa, India, China, etc., as well as a all parts of the civilized world for city missions as well as foreign mission has been a part of the work of this society.

I take very great pleasure, indeed, in introducing to you Dr. George D. Dowkontt, of New York City, who has consented to address us on this occasion.

DR. DOWKONTT: My Dear Christian Friends: I have not brought with me any set address nor sermon to give you, or anything of that kind. But I have come from New York at the invitation of your good President, and my dear friend, Dr. Kellogg, to speak a few words of approbation and encouragement and cheer to those particularly who are engaged in this work, the combined work of caring for the suffering bodies of men, and showing them the blood of the Son of God, who died to save sin-sick souls.

David Livingstone, by the side of whose grave I stood in Westminster Abbey last summer, said "The Lord had but one son, and He made him a medical missionary." It is true, that he healed by his marvelous power; he healed all who came to him. He called unto him twelve men, and sent them out to do the same kind of work that he himself was engaged in, giving them a two-fold work to do,--healing the sick, and to preach the gospel. Yea, he called unto him seventy, giving to them a similar two-fold message, that they should

in every city whether they went, heal the sick that were therein, and say unto them "The kingdom of God is come now unto you." Y

I do not know of a thought that is so inspiring as that of following famous leaders, as it may be, in battle. In the wilds of when the soldiers could not have their chieftain with them, they took his spear and cast it ahead, and where that spear went they were ready to follow.

To-night these dear friends who have graduated, been given their degree in Medicine, are indeed going forth as followers, following especially the Divine Leader, Jesus Christ, to follow those who have during the centuries followed him; to do the work that they have done; to bring blessings to the world where the suffering or the need is great. The disciples who were sent out by the Divine Master were imbued or endowed with miraculous power. But in that same 10th chapter of Luke, where he sent out the seventy, we get the parable of the Good Samaritan, who had no miraculous power, but who used what power he had, and what means he had, for the relief of the wounded man, when the priest and the Levite had passed by on the other side. Then we hear the command of Christ, following that wonderful parable,-- "Go thou and do likewise."

Here we have the distinct command of Christ to "go and do likewise;" where we find the sick and the suffering, bind up the wounded, take care of the suffering, even though we possess no miraculous power.

In the 10th of Romans the great apostle breathed out his heart for a blessing upon his people, the Children of Israel, and he said "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." His heart's desire as well as his prayer, and his effort, was put forth in that direction and to that end. But he did not stop there. Further down the chapter he says "There is no difference between the Jew and the Greek."

He says that it is not only the Jew, but that "whosoever shall call upon the name of the Lord shall be saved." And then Paul asks a multitude of questions, piling the one on the other. First he says, "How shall they believe in Him of whom they have not heard and how shall they hear without a teacher And how shall they preach except they be sent." We ~~might~~ might ask, for if it was not necessary in that time it may be now, "How shall they preach when they are sent?" Well, we have a saying that ~~actions~~ actions speak louder than words, "and it is a true saying; there is force in it; it is a fact. When Bishop Thoburn's wife went to India,-- not then as his wife, but as a physician, as some of these friends here may go, when she arrived at her station, where she had been expected for some months, they hardly allowed her to get out of her carriage, but hurried her off to a place some miles distant. She found a wealthy princess lying sick for whom no relief could be obtained the customs of the country not allowing a male physician to go and visit her; so they had waited day after day for her to come and when she did come they hurried her to the bedside of this suffering woman. A brief examination only was necessary. A comparatively slight operation was necessary to secure the desired relief. The poor patient, unable to say a word, that the doctor could understand and the doctor unable to say a word that the patient could understand, found a way to express themselves to each other. By her skillful touch and sympathetic tones the doctor reached the heart of the suffering woman and she expressed her gratitude by stretching out her hand and patting the shoulder of the young woman who had just come from America. They were brought in touch by a "laying on of hands" as it were. And thus we may be brought in touch with these hundreds of thousands, even millions that are waiting for someone to come and help them as that young woman helped that suffering woman. So that it is with peculiar gratification that I stand here and see this remarkable army going out into this work.

I would call attention to something of the history of medical missions. Dr. John Thomas went to India in 1785 as surgeon of the East India man

Earl of Oxford. He stopped at Calcutta, and he saw the sickness and suffering and distress there, and he said that he could not go back to England and leave those suffering people there. He said "You may easily get another surgeon for the ship, but I am going to stay here." There was no Foreign Missionary Society at his back, but evidently God sent him there and there he stayed and for seven years by the help of his friends there and at home, he conducted his medical mission and did a great and grand work. At the end of seven years, he was a worn out man, almost dead when he was put on board the vessel for the six months' voyage home. He went home in 1792 returning the next year with William Carey. Dr. John Thomas was the first European to preach in the Hindu language to these people in India. He came back a broken down man from his labors praying that the Lord would send forth laborers into His harvest. At the close of the last century, there were just two missionaries in India. That was practically the beginning of medical missions. But how slowly they grew we may judge when at the end of the century, in 1800 there were but two medical missionaries in the round world, John Thomas and Theodore VanDerKemp who went out in 1798. The latter established a mission in South East Africa where the war has been raging these past months. In 1800 William Carey baptized the first Hindu convert in the river Ganges. In At the end of the first decade of the present century, there were still but two medical missionaries. In 1818 a young man went out from this state, Michigan, who had started to practice in New York City, with fame and fortune before him. He was attending a sick woman who was lamenting the fact that she was so helpless and useless, and could do nothing, but one day she said to him "Doctor, I have a little book here I wish you would take home and read." He took the book home and read it. The result was that he walked the floor at night, cogitating whether he should do as Dr. John Thomas had done, and go from this country to India and relieve the suffering in like manner. Leaving New York in a sailing bark he went to India, and his wife and child with him. His wife labored by his side. Seven sons came

to maturity; all were missionaries, five of them medical missionaries. There were also three daughters, all missionaries,--one of them by proxy, having married a wealthy man and her father, John Scudder, only having given his consent to their marriage on the grounds that they should support a missionary as long as they lived. So he had ten missionary children. Fifteen years ago there came to our office in New York a young man who stayed with us three years and then went to India. He was the grandson of John Scudder. He returned about three months ago, with his wife. He also brought with him three little boys, aged respectively 5, 7, and 9 years of age, the great grandsons of John Scudder, and they are going back to India to spend their lives for the people among whom they were born, as their greatgrandfather, and grandfather and father have done.

At the end of the second decade, 1820, there were still two medical missionaries, Dr. Thomas having died; at the end of the next, 1830, there were still two. Dr. Theodore Van der Kemp, by the way, went to So. East Africa in 1798. In the ten years between 1830 and 1840 ten Christian men and women went out as medical missionaries, making some 12, at the end of that decade. At the end of the next ten years, or in 1850, there were 39 medical missionaries in the whole of this work. So the number has gone on from that time until now, just about doubling with each decade, until a decade ago, ten years ago, we had just the same number of medical missionaries as we had days in the year,--365. But by the time this year shall close, thus closing both the decade and the century, there will be not less than 700 medical missionaries scattered throughout this world.

So these brethren of the faculty here to-night have reason to be thankful to God, and to take courage to press forward.

I have been thinking about just this: What is this work to be, and how is it to be done, when the brethren and sisters go forth to do it?

What shall be the aim and purpose of the work to be done, of the lives to be devoted to this kind of work? Those who aim at nothing generally succeed in hitting it. Those who aim at something also are likely to succeed. It is a great thing to have an aim and a purpose definitely set before one. What is to be the aim and purpose, then, of these brethren and sisters as they go forth into this sin-stricken, sorrowing, suffering world? I think the great thing is to bring the soul, it may be, into touch with the Great Physician. We have a wonderful illustration of that in the many opportunities afforded the Christian physician to present the truth to those patients whom they treat. What a marvelous thing it is to see a man or woman have such sublime faith in some fellow man or woman as to be willing to lie down on some couch or operating table and to allow the sensibility to be taken away and to give up self in that marvelous way to the surgeon's care trusting in his skill, in his sympathy, trusting in him altogether--what a sublime exhibition of faith that is! That is faith in man. What is faith then, in God? Faith to trust Him as we see others trust the needs of the suffering earthly body to the earthly physician. So when you see these people come and trust us with their lives, or with their children's lives, dearer than life itself to them, what a sublime opportunity we have. I have often found great joy when a poor suffering tired struggling woman, perhaps with a drunkard husband, just as you have met them in Max Chicago, as you have gone about your work there, for human nature is such the same in New York that it is in Chicago,--and that woman, with her life wrapped up in that child's life and she leaves that child's life in your care, what a wonderful faith she exercises in you in that act. Then I ask her, "Now you have confided this child, who is dearer to you than your own life, to my care and keeping, to do what I can for him, but have you ever gone to that Great Physician who gave you life itself, to keep that soul under his care, and for Him to do for your life and soul what He can, as you wish me to do for this child what I can?" Wherever opportunity offers

we may bring people to Christ, make nthe connection between them everywhere, introducing them, one to the other, the ~~sinner~~ to the Saviour, the Saviour to the sinner.

I believe it would be a great help for our dear friends here to go forth with ^{definite} a thought of that kind in mind. That is what I meant to do in the work; relieving the suffering body, it is true, but to bring them to Christ.

As regards the ways and means, you have been studying these. You are studyin them, some of you, still, and I think you will never find that you ~~have~~ studied them too well. We are all the time students. We ~~are~~ are never in one sense graduates. At least it is bad for to think that we have gotten through; that ~~there~~ is no more that we can hold; that we cannot learn any more. That is a bad condition for us to get into. There is something for us to learn every day as we go along. In all the years of experience among the sick and suffering that I have had, I find that there is always somethin for me to learn. It is not only what we do or what we say to these people, but how we do it and how we say it. Someone said of the Lord ~~himself~~, that he did kind things kindly. Oh there is a great deal in that--not only to treat the wound and to put the right dressings on and how to apply a bandage, but to do it in such a way that people will not be hurt more than possible, and then they will say "Well, how tender that touch is; and how nice it is to ~~bx~~ have things done in that way."

We have all been sick some time, some as children and some o' us as older people, and we all know just how it is.

There is nothing that I know of like this medical work for getting hold of people. It has been said that the missionary, clerical^s or theological, has to go after the people and get hold of the people, but the medical missionary has the people come to him or her, and our mission-aries write in from diffe ent parts of he work that it is scarcely possible

to give proper attention to the crowds that come.

I think there is something there is somethin needed in the way of inspiration in this work. We need somethin to inspire one who goes forth to do this kind of work. And from whence shall we get this inspiration? From looking unto Jesus. Read His life, and go on reading it, and keep on reading it. When you get through reading those four gospels, read it again. Keep on reading that life of Christ, and it will read itself right into your life, and it will aid you to go on doing as He did. Notice how He dealt with the people that he met, oftentimes. Notice how much we can learn from His example. That is inspiration. It is the example of Christ. Notice, for example, the woman at the well: See what a marvelous story that is. That woman at the well, and the Saviour talking to her, when no other respectable man would want to be seen talking to her,--and he alone. He was dusty and hungry and tired and weary, and he sat down, as you remember, by the well-side in the cool shade of those trees that grow around the old Jacob's well; and there was water. The disciples had gone away and left the Master there in the cool and the quiet; the woman came,--you know the story. You will notice how he brought himself down, as it were, and put himself on a level with her, to begin with; not only on a level with her, but on a complement with her. He had made the well, He had made the woman, He had made the water, He made the world, but he put himself on a complement with the woman that day, and He had her give him a drink of water, that He might reach her soul. When the disciples came back with something to eat, and bade him take the food, this is what the Master said: "I have meat to eat that ye know not of." Talking to that woman was more than meat and drink to him the Son of God. And, dear friends, we must be something like that if we would reach these souls and bring them unto the Master. We must get right down to their side. I remember a little incident that occurred in my own experience in New York. I was in one of

our dispensaries in New York at one time, ~~speaking~~, and two men came in, one leading the other; both were rough looking men, who had just come out of Sing Sing after twelve years imprisonment. One had his head cut and bleeding. The other came to me and said "Doctor, Jim has got knocked about thus-and-so, and won't you fix him up?" I tried to cheer them up, and then their history came out, about having been in Sing Sing. Then I said to them—"That twelve years in Sing Sing is like a channel twelve years long, and a little glimmer of light met your eye way off at the end, and you looked at that glimmer as the days went by, day after day and week after week and month after month, thinking that at the end of twelve years you would get out--and you got out. Possibly you marked off the days as they went by on the cell wall-- for almanacs are not served out to prisoners, and they have no conveniences for keeping track of time, and so they keep track of the weeks and the months and the years by making a little mark on the wall of their cell each day, and on the seventh day they make a cross mark. This other man was very generous--he was generous to a fault--and as I went on talking he accorded with ever thing I said, and he kept telling his companion,--"That's so, Jim," "Yes, that's so, Jim," and when I came to where they were marking off the time he said "The Doctor's right, Jim, he's been there/y/y--The Doctor knows, he's been there." Well, I did not think it fit to enlighten him--I thought it was better to let it rest just as it was if by that means I could reach him any easier, and so I did not tell him that that was not correct.

So we have this inspiration, which is simply Christ's example.

Then there is something for your encouragement as you go forth into the work. I do not know what you have found in the Christian life, dear friends to be the most encouraging things. I know of nothing that is more encouraging to me as I go along in this life and in this kind of work, than this thought--the companionship of Jesus Christ.

I remember, a dozen or more years ago, two young men going, one to China, and the other to Korea. I think it was fifteen years ago. They had a farewell meeting at the Y. M. C. A. They did not have a large meeting, for they did not have as many people interested in foreign missionaries fifteen years ago as there are to-day. The one who went to Korea died there seven years later, and his body lies buried there. Before he went he called his fellow-students together to bid them good-bye, and he said--"Fellows, I am going out there where there will be no other physician near at hand with whom to consult, there will be not a single physician within hundreds of miles, there are no hospitals to which to send the bad cases, but I will tell you what I am going to do: I am going to call in a consulting physician all the time, and that is the Lord Jesus Christ,--for He is going with me." I believe he was right. I believe it is a fact. We are not going into this work by ourselves, but we are going with Jesus.

What ground have we for that? The command of Jesus--"Go ye into all the world and preach the gospel to every creature----and Lo, I am with you always." That is our encouragement. It is the fact that Christ is with us in the work; I mean individually--with each one of us.

The doctor of whom I spoke, Dr. Summers(?) lies buried in Africa on the farther side of the Congo, where ~~at~~ that time, twelve years ago, no other missionary physician had been before him. He stayed there twenty months at one time without hearing a single word from any white person; not a word of any kind, written or printed, from the outside world, with no companion. You cannot understand anything about what that means until you have tried it. Those twenty months were as twenty years.

It got so that at last he said he prayed to the Lord to take him home out of that; he could stand it no longer. We cannot criticize him for that, for I do not think any one of us could have done much better. This young man felt the loneliness and prayed the Lord to take him out of ~~that~~ it.

The Lord answered his prayer in such a miraculous manner that it was as though He came right down into that hut in the heart of Africa, and they talked the one with the other, as he had never known before in his whole life before. And the Presence was so powerful to him, in that hour of loneliness, when he lay there sick in his hut, that it raised him right off his sick bed, and he started off for the six-months journey to the Coast. Forty-eight hours he was on his journey, when the Lord said "It is enough, come up higher," and took him home. And there was nothing but his dead body left there among the natives, and they took that body and carried it back over the journey that it had taken him forty-eight hours to go, --I do not think they asked "What shall we do," but they carried his body all the way back, as in the case of Livingstone, and they buried it with all the honors due to a king.

Is there anything better, dear friends, than to have Christ with us? And I am glad to say, "Yes, there is." There is something even better than to have Christ with us,--and that is, to be with Christ. But of course to have Christ with us here is the best thing we can have on this earth, but it is still better at the end to depart and be with Christ. Some wealthy person in New York goes down into the slums and sees the poor suffering women there,, and takes them some little knick-knacks--that is a great thing to do, but that is not all, "No, No., I am going to take you away with me, and you are coming to live with me." That is far better. There is a reward in doing good. There is a present reward, and there is a future reward. I think that when the service is rendered simply for the sake of the reward, it deteriorates somewhat. The life-saver saves a life, not thinking of the medal to be placed on his breast, but he sees the sinking drowning man, and he springs in and rescues that man saving that life; or it may be the fireman saving the man from the burning house, as in New York--not thinking of the reward, but thinking only of

saving the life. But there are encouragements as well as discouragements in working for the soul. There are encouragements and rewards for those who come to this place to heal the sick and infirm and cripples, as we see, There is need for good ^{nurses} ~~doctors~~ as well as good doctors --they are the complement of each other. There is a reward for these, --a present reward, in seeing the little child, it may be, brought back to health and strength, or it may be the head of the house, over whom they have watched and labored, restored to health, --there is a present reward in that, but there is a still greater reward when we see those same people brought to the feet of Christ. Soon after I started my dispensary in New York, in 1881, a woman assisted by a neighbor brought a little boy, five years old, for me to see, and they carried that child about half a mile in their arms. They did not know that I would go to see patients, but thought that they had to bring the patients to me. The little fellow was much emaciated and run down. The parent said they just brought him up out of curiosity, they thought they would like to have me see him, but they did not believe anything could be done for him, the doctors had all given him up. I looked at the little fellow, and at the women, and I believe the Consulting Physician was there with us and put it into my head just what to do. He blessed the means we used and I saw that little child restored to health and vigor -- I saw him ten years after, strong and healthy -- and when I had not seen a ray of hope, God blessed me too. And there was something more than that. I said to the mother "Did you ever go to the Great Physician, and put your soul in his hands, for Him to keep for you, just as you have put your little boy in my hands for me to do to him?" She said she would think about it. The next day I saw her, and I asked her "Have you any good news for me to-day?" She said "Yes." I said "If God were to call you now, where do you think you would go?" She said "I believe I would be with Him." "What ground have you for thinking that?" "Because I have trusted in Him to save me." "When

I got home the other day," she said, --and when she got so far she burst into tears--and she wanted us to see if her husband could not be brought in. Her husband was a drunkard, and the night before had been chasing her down the street with a knife in one hand and a hammer in the other to murder her. The woman who came to the dispensary with her was a Christian woman.

We all united our prayers, and had the pleasure of seeing that man come to the mission, and we saw him stand up for Christ, and three other members of the family stood up for Christ, and several others followed, so that at least five were brought into the Kingdom through the agency of that little boy.

Now I am thankful to be here and see this great and grand work that is being carried forward here. Eight years ago this present month I organized a society and we asked the Regents of the State of New York to give us a charter for a medical missionary college, which would then have been the first in the world. Six months later they promised to give us a charter if we complied with certain conditions. Three of these we complied with by simply accepting. The fourth was a financial one. We had to raise a certain amount of money. We have been waiting for that money ever since. We have not yet gotten the charter which was promised to us seven and one-half years ago. But you have got your charter, and have got to work, and have got your graduates, and I am thankful that while we have not got our charter, that this work is going on. I believe our charter is going to come soon, and then we will have the same thing that you have here, and then we will feel, as Barnum said, when he saw Niagara Falls, that this "is the second greatest show on earth."

My boy is in South Africa now, a medical missionary,--if he has not died since last we heard from him, when he was very sick--temperature 105 1/2, two months ago, which was the last letter we have had from him--but he is in God's hands. My two girls are missionaries, or are in training for missionaries,--one is a graduate nurse, and the other is still in

the training school.

One thing that has always impressed itself upon my mind is, if the Doctor is sick, who is going to take care of the Doctor? I think that with the doctor should always go a nurse or someone to take care of him when he is sick.

May God bless you, dear friends--every one here--the faculty and the graduates and the classes who are looking forward to graduating. May we sometime all meet together with the Great Physician Himself, bearing our sheaves with us when he gathers together his people.

Dr. Kellogg: This is the second annual ^{commencement} anniversary of the American Medical Missionary College. The first commencement exercises were held last year in Chicago.

I have been thinking as Dr. Dowkontt has been talking to us that it might be interesting for this audience to go back a little to the history of this medical school. I presume there are few here who know much about it. The fact is that this medical college is really the outgrowth of the work Dr. Dowkontt has been carrying on for the last twenty years in New York, and his work was a branch of similar work carried on in Liverpool, which again was a branch of the Missionary Institute in Edinburgh.

A number of years ago I heard of Dr. Dowkontt's work through his little medical, missionary paper, and I was greatly interested in it, and having an opportunity to visit New York some little time afterward I found the Doctor in his institute, and begged the privilege of becoming familiar with his work in city missions and see how medical missionary work was carried on. I had never had an opportunity of seeing how city mission work was carried on. We had always carried on a sort of city mission work in connection with our Sanitarium work; it is carried on in a philanthropic way. So the Doctor permitted me to go with him to

one of their city missions, and I saw the doctor dealing with his patients in the same kind gentle manner in which he has been speaking to you, and which he has told you, and that inspired me to want to see a work of this kind established in Chicago. So I talked with the Doctor and he gave me a great many valuable suggestions.

I had not been home very long after this visit to Dr. Dowkontt, when a gentleman came to me and said "Doctor, I have a friend who is very anxious to see you. He is very much worried, because he wants to see you and cannot get an opportunity. He has been to see you several times, and sat in the office for several hours, and they will not let him into see you, because he is not sick. He is getting so that he cannot sleep nights through worrying about this matter." "Well," I said, "If he cannot sleep nights he must be sick, so I will see him. You go up and tell him that I will see him now." In half an hour he was in my office in the hospital. He said "Doctor, I cannot sleep nights for wanting to see you.

There is something on my mind, and I cannot get it off. It keeps me awake nights." I have been impressed that I ought to give you some money to do good with." I had never met this gentleman but once before, and had never had any conversation with him before of any sort. I had never told him anything about what I wanted to do in Chicago. It seemed to be ~~my~~ too good a thing to be possible and it seemed so far off that I hardly dared hope that it might be. He said he was coming up with a friend, and that I must tell him what to do with that money.

These men were brothers by the name of Wessels. One of these brothers, John Wessels, happens to be with us here to-night, and I am glad he is here to see the outgrowth of that gift. I told him I wanted to go to Chicago and start a medical mission in that city. He said that that was just the place for a mission, so they gave me forty thousand dollars, and I went to Chicago to find a building for our purposes. We had a great

deal of experience there in Chicago before we found a place to begin, but we finally did. The Lord opened up the way in a wonderful manner. I shall never forget that experience. I was walking up and down the street asking the Lord to show us where to go. I went to one place where we thought would be a good place. Col. Clarke had been at the Sanitarium and wanted us to engage in the work there with him. But when I went there I found that Col. Clarke was dead, and that the ones who were there did not know anything about me or our work, and they did not seem to take any interest in it or in us. I did not know what to think about it, for it seemed to me that there was the place where the Lord wanted us to go in, and they had no place for us. I went there several times after that, but there was apparently no place there for us.

Finally a real estate agent with whom we had had considerable to do in the matter of looking up a suitable place said to me that there was a place on Van Buren Street where he thought it would be a good place for us to go in. I went there and saw the room, and asked them what they would rent it to us for, and they said two thousand dollars a year. I said that was too much. We could not pay such a sum as that. That was the right place for a mission there in the city, and I did not do, and I went out in the street and stood upon the curb, and thought that I should have to go home again without accomplishing my purpose, and I was quite in despair about it. I must have stood there looking into the gutter for five minutes, asking myself what was the matter, that I could not find the place. I stood there until it was almost time to take the train back, when I raised my head and looked across the street and I saw there on a building the sign "Rooms to Let," and I went across and found it was the same place where I had been so many times before,--the Pacific Garden Mission. They took me in and took me all over the place.

found that they had had a change of heart since the time I was there, -- I did not know anything about it, but the Lord knew about it. He caused that sign to be put up there, and then sent me around down that street and sent me out there to that curbstone where I could see it. They gave us a large hall there and we began our work there in a humble way. Out of that has grown the Medical Missionary College, and the Lord has prospered us there in a wonderful way. I think every one connected with it has had a wonderful experience. About four years ago I was in Chicago, and saw our first class started there, who were there then for the first time, to do work there. I asked them then what was the thing we most needed. They said there were these poor men about the city who had no place to go to, and they said we needed a farm, where we could send these poor men when they came to us, where they could be protected from the temptations about them. So they said "We will pray for a farm." I asked how many of them would join with me in praying for a farm, and every single hand was raised.

Six days from that time, on sabbath morning, a man came to me and begged the privilege of talking to me. He said he had a burden on his heart; he said he could not live very long, and he wanted to dispose of his property. I simply told him that we had a medical class down in Chicago that were praying for a farm. "A farm," said he, "I have six farms, and they can have one of them just as well as not." He sent for an attorney and that evening he deeded one of those farms over to us in trust for that work. The man died not long after, and the heirs contested the will. The lower court set the will aside, because they said we did not comply with the law. Our own attorney, Judge Arthur said there was nothing in it, and the lawyers advised us not to carry it any further. I thought it would be useless to spend \$500 to carry it up to a higher court, and was giving instructions to abandon it, when suddenly the thought flashed upon my mind--"That is our farm; we prayed for it, and the Lord gave it to us, and it is ours." I immediately telegraphed to the lawyers

to carry it up to the Supreme Court. I went to Europe last year, and the case had then been in the hands of the lawyers for a year and a half. I had given it up, and thought that the Lord had taken the farm away from us because we were not worthy of it. I thought and prayed about it. I was coming back from Europe and had been a couple of days at sea, and I was thinking about that farm, and wondering why the Lord had not given it to us, and I made up my mind that it was because of my faults, that it was my fault, and I thought and prayed about it all night long. I confessed everything I could think of and begged the Lord to forgive me. When we got to shore I saw a man standing behind the rope shaking something at me. I took it, found it was a telegram, opened it, and it read "Won the case; the farm is ours." I looked at the date of the telegram, and you can imagine my astonishment when I found that it was dated that very day, Monday, on which I was wrestling over that question away out on the ocean. I said to myself, There is a Universal Intelligence that takes care of things and looks after things. I saw Judge Arthur soon after that, and he said "Doctor, you must have had a friend at court that knows you and that is acquainted with you personally." I said "What makes you think that?" He said "Doctor, that is the most wonderful thing that I ever heard of. The law was against you, but that court had gone to work and studied that case until they found a way out of it. You made an affidavit while you were there, but the lower court threw it out because they said you were an interested party. The Supreme Court has taken that affidavit that you swore to, and said that that was a ~~declaration~~ ^{declaration} of trust. They converted that rejected testimony into a declaration of trust and it satisfies the law, so they have reversed the decision of the lower court and the farm is ours." I said "Is that good law?" "It is the best law in the world," he said, "but who would have thought of finding that piece of rejected testimony, and transforming that into a declaration of trust. I have been a judge on the Bench for fourteen years," he said, "and I have never heard of anything like it." I asked him if he would have done it. "No," he said, "I would

never have done it. There must have been some one who has taken special pains with this and found some way out of this difficulty for you." I said "Judge," and the tears rose to my eyes--"I did not know a man there, but I do believe we had a friend there."

And so there has been a series of providences that I might take half the night to tell you about, until at last the school has come to be recognized as a thoroughly equipped and prepared medical school, and to-night I am glad to say we are here with twenty-one students who have just finished their course. Last year we had twenty-eight,--twenty-four who finished their course in this school, and four who had been trained in this school but who received their degrees from other schools.

And I am glad that there is this school where Christ and God are recognized and where Christian methods are recognized by young men and women who are willing to devote their lives to Christ and the service of humanity, and where two additional qualifications are required in addition to all others, (1) that the man or woman **must** be a Christian and (2) he must be willing to give his life for his fellow-men. Am I feel thankful to come here to-night with these twenty-one young men and women who have done the work required in the best medical schools, and have done considerably more, as a preparation for the difficult work of a medical missionary.

And I am very glad to be able to present to these young men and women their diplomas, which I am pleased to present on the part of the Board of Trustees, and which I am glad to say will be recognized in every state in the Union as a legal qualification for the practice of medicine, the same as a diploma from any other medical college. I am glad to say that we have also been recognized in other countries. Indeed, our citizens do not know that they have a medical college located here, although legally located in Illinois, which is so widely known. I received a letter from

Dr. Keller, of Australia, who spent three years in our school, afterward visiting some other school, saying that our College is recognized in

Australia the same as any other college in this country. At a recent meeting of the American Medical College Ass'n, our college was received into membership by a unanimous vote. This will have a very favorable effect in the way of securing credit for our missionaries who are preparing for work in the foreign field.

(Reading names of graduates, and presentation of diplomas.)

(Balance of program.)

Benediction.

GRADUATING EXERCISES OF THE

A.M.M.C class of 1901 at the Tabernacle, June 25, 1901.

INVOCATION by Eld. A. J. Breed. (Music).

ADDRESS by Rev. Wm. Penn Alcott, ~~Ph.D.~~

Ladies and Gentlemen of the Faculty, I thank you for the invitation extended to me to address this graduating class, and, with your permission I will now speak to them a little while.

It has been suggested that I should speak a little to you, my young friends, and to this audience with regard to the missionary side of your work. You are to receive your diplomas as missionary physicians. I do not know whether that word "missionary" means "home missionary" or "foreign missionary," or both, but I take it rather in the sense of "foreign missionary," and I will say a little in that line.

One morning, some years ago, Dr. Haskell, then laboring in connection with the American Mission in Phillipopolis, Bulgaria, asked a faithful native Christian convert to lead in family worship. He did so, and, as he prayed, he thanked God for that sweetest of all verses in the Bible, "Go ye into all the world and preach the Gospel to every creature." Dr. Haskell afterwards asked him why he thought that the sweetest verse in the Bible. "Why", he said, "if it were not for that verse we should never have had the Gospel." That is your commission, and that is the call to every Christian,--to "Go into all the world and preach the Gospel to every creature." Lord Wellington was once present when he heard the work of missions decried. He turned to some of those who were speaking in this manner, and who called themselves Christians, and said to them, "What are your marching orders?" One of them replied,--and of course he could reply in no other way than by repeating this same verse, "Our marching orders are "Go into all the world and preach the Gospel to every creature." If we are truly converted, the question that we ask, tacitly or formally, is that which the Apostle Paul asked, "Lord, what wilt thou have me to do;" and

that question means--it must mean, "Lord, where wilt thou have me to go."

Now it is true that there is a great deal of work to be done for the Master in our own country,--the fields are white for the harvest. There is need, and there is suffering and darkness on every side, and it may be that a large part of you, my young friends who are about to receive your diplomas, will remain in this country. It does not matter so very much, if you are only faithful here,--and still I could wish, and I do pray that some of you may be foreign missionaries; that if you have not yet decided this question, you will hearken to God's call ~~to~~ go forth to heathen lands,--to lands where the darkness is deeper and the need greater.

The field of the world is everywhere white to the harvest, and what an encouragement this is to us to go forth into the harvest in other lands as well as our own. It was about ninety-five years ago at this time, that four young men were caught in a shower in the town of Williamstown, in the Northwest corner of Massachusetts. They were college students; the most eminent one among them was Samuel J. Mills. When the shower came on, they took refuge under a haystack, and while there, they talked about the needs of the world, and prayed together. As the dark clouds passed away, and the bright sun came shining out again, they encouraged one another to carry the Gospel to the heathen,--it had not been carried to them from our land at that time. They said, "We can carry the Gospel to the heathen, if God will," and so they encouraged one another to do that work. That was the beginning of American foreign missions, and at that place was born all our foreign missionary work; and our foreign missionary societies take their rise from that place and from Samuel J. Mills,--and behind Samuel J. Mills were the prayers of a mother who had consecrated him to the missionary life,--I don't know whether he knew it or not. But behind how much of the good of this world is the influence of a godly mother, or a godly woman.

That was less than a hundred years ago, and not much longer ago than that, European English missions took their rise. Carey, who was

called the father and founder of English foreign missions, went to his work less than 150 years ago. And now, how much has been accomplished! Behold, what hath God wrought! And is there not encouragement in this thought for you to go forth and enter the same work. And how much encouragement there is, in many ways, for all Christian young people to give their lives to this service,--I say "all" for I am not speaking merely for the benefit of this class,--I am also speaking to the members of other classes--that all these young people and all who call themselves Christians and are trained as you have been, may consider this question, **Whether God does not call you to go forth to other lands to work for him. I say, How much there is to encourage you thus to go forth to other lands.** When you think of the promise that immediately follows the call to "Go ye into all the world and preach the Gospel to every creature", you will notice the connection between this call and the promise which immediately follows it, "Lo, I am with you always, even unto the end of the world." That is true of every Christian, but it seems to me to be especially true for those who take their lives in their hands and go forth to carry the Gospel to the uttermost parts of the earth.

The world is becoming smaller than it was once,--I mean smaller, or of course, in the sense that nations are becoming more closely connected intercommunication is so rapid. Once it took a year or two for missionaries to get letters from home, when they went to the Hawaiian Islands, or to other distant parts of the earth; but even if the earth were as large or larger than it once was, "God is everywhere present, and, as Madam Guyon says,

"Could I be cast where thou are not,--

That were indeed a wretched lot;

But regions none remote I call,

Secure of finding God in all."

God is everywhere,--as Howard said when he went on his last prison mission

doubtful as to whether he would ever return--"Heaven is just as near to Grand Cairo as to England." God will be with you in going forth to carry his Gospel to distant parts of the world. Let me then urge every young person here (and you are most of you young) to consider whether God does not call you to this blessed work. It IS a blessed work. I have known a good many missionaries, and you have read their books and their writings, and did you ever hear of a foreign missionary who did not love his work, or who was sorry he had not taken up some other work? No,--even though their labors have been in distant Greenland, in Patagonia, on the outskirts of Arabia, among the Mongols, ~~xxx~~ among the lepers,--wherever they have been, they have rejoiced in their work.

Some of you who are to graduate as missionary physicians, are ladies, I rejoice in that; I only wish there were a great many more of you, because I feel more and more the value of the work ~~as~~ woman for woman. There is no way in which the world can better be reached than through its women and its children. Woman has a mighty influence in the world. Charles Spurgeon once had some trouble with a young couple who came to him to be married. The young lady objected to something in the marriage service that required, as she thought, a certain giving up of her independence, and recognizing the superior authority of the husband, and she was not quite ready to take the vows. Said Mr. Spurgeon, "Oh, don't mind it: you just let him be the head, and you be the neck that moves the head." Looking at it in that light, she consented. Now in this world of ours, we men may call ourselves "the head" but after all, I believe the woman is very largely the neck that moves the head. It has always been so in civilized countries, and it is so in heathen lands,--it is so where women are shut up in the zenana and in the harem. If you will read the third and fourth chapters of 1st Esdras, one of the Apocryphal books (not inspired, but containing history) you will find an interesting account of the discussion of three questions by three young men before king Darius; they each argued for a certain

proposition. The three propositions were these: (1) Wine is strongest; (2) The King is strongest; and (3) Women are strongest; but above all things, truth is mighty, and shall prevail. This third proposition was argued by Zerubbabel, of whom we read in the older books of the Bible as being the "prince" when the second Temple was built; and the king accepted his argument as correct. Zerubbabel reminded the king how, even when he was seated upon his throne, if his beloved concubine frowned, he was distressed--he would do anything to win her smile, and if she smiled, he was supremely happy. Now woman rules here, as well as in the oriental world. Woman has always ruled. She was first in the Fall, but she was first at the tomb of Jesus. What a blessed thing it is, then, to win the women of this world for Christ,--for the men are pretty apt to come along soon afterward. I therefore rejoice that women may go forth as missionary physicians in this land, and in every land, and I only wish that God may multiply their number. I once heard an old missionary to the Indians,--one of the first missionaries among the Indians, I heard him say, on one occasion, that he felt that the education of Indian girls was far more important than that of the boys" for", said he; "if you give an Indian young man a Christian education, when he goes back among his people he will probably marry a pagan girl, and that will be the end of his religion, but if you give a girl a Christian education--she may marry a heathen India but through her influence he will probably become a Christian, for she will cling to her religion." There is a good deal of truth in that. When we think of the relation we bear to women, as those who have rocked the cradle of our infancy, as those who have fed us, and as those who win us, we feel grateful to God for their influence, and for my own part, I am coming more and more to feel from my life experiences, that, after all, it is not the man who is the superior sex, but it is the woman. Men may have more muscle and audacity than women but women have a more truly spiritual capacity than has man. Woman by her moral influence (and sometimes, alas, that

includes immoral influence) has greater power in the world than man. So, my dear sisters,--my dear young friends who are to be missionary physicians--I would that God would make a physician for every cell of your bodies. The world needs more missionaries of your sex as well as of the other sex.

But I wish to say a few words on other lines. The world has great respect for physicians; they have a great influence in the world. I once read of an Irishman who was very much injured by an accident, so that he seemed to be dying, and the doctor who was called to attend and treat him said to his wife "He is deed," but the man heard it, and gave notice that he was alive. I am satisfied from my own experience and observation, that a great many who seem to be dying, hear much more than we think they do. This man heard the physician say that he was dead, and he had consciousness enough to be able to declare that he was not dead, but the response of this wife was, "Be still, Pat,--the doctor knows best." Now there is a moral in that. You, my young medical friends, must be careful, as you enter upon the practice of your profession, you must be sure that your patients ARE dead before you tell them so. There are a great many people who seem to be dead or about to die who are not dead, and who will not die. I have been told that some of my father's medical friends, when I was a baby thought I might as well be knocked in the head, because I was so unlikely to live, but, after sixty years have passed, here I am. There are a great many people in the world who have greater tenacity of life than we are apt to imagine. There is also a moral on another side of the subject--the spiritual side: People are not dead in a spiritual sense, so long as they are alive. In our Christian efforts, we must not give up those who are seemingly far gone in sin. Our Savior labored successfully among publicans and harlots. Those who are apparently hopeless are often saved. Some of the most interesting people whom I have ever labored with have been convicts in State penitentiaries,--they were more ready to hear the Gospel than other sinners who were not in prison. Don't tell people

they are dead, in any sense, until you are sure they are dead.

There are many things that I would like to say to you, my young friends, as you enter upon your work. One of these points,--which perhaps is the only one I had better present to you--is, the desire that you may go forth in the spirit of prayerful faith. How beautiful was the life of that former classmate of yours, of which I heard a little last evening, young Brown, who labored in India. I wish that all of you may have his spirit,--and perhaps you have. Very little can be accomplished in this world that is worth accomplishing, except by such a faith. In the seventeenth century a lighthouse was constructed on the Eddystone rocks, off the coast of England,-- you have all heard of the Eddystone lighthouse. The first lighthouse that was built there, was constructed in what was supposed to be a very secure manner, and it was thought that the winds and waves ~~xxx~~ could not possibly destroy it. At the summit of this lighthouse were inscribed the following words, in substance,--I will not try to repeat them verbatim, but they were words of defiance to the winds and waves to this effect, "Do your best,--here I stand." That lighthouse was carried away in about seven years, and other lighthouses were built in its place. But none of these houses stood very long. At length, in 1759, the great English engineer, Smeaton, constructed a lighthouse there. He went to the works of God to learn how to build his lighthouse, and made it broad at the base, and arching up in rather a slender column. After constructing it, he placed on the summit the words of Holy writ, "Except the Lord keep the city, the watchman waketh but in vain." That lighthouse stood about 125 years,--and then it was not carried away by the winds and waves, but the very rock underneath the lighthouse crumbled through the action of the waters, the foundation became insecure so that the building was taken down. This is a good illustration of the wisdom of putting our trust in God, and not in any strength that we suppose to be our own.

Go forth, my friends in such a faith as this. You will meet with

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difficulties and perplexities in your life-experience, but here is the way to meet them,--by looking to God for his guidance. It is stated in the autobiography of James Gilmour, missionary to Mongolia, who had a smattering of medical knowledge, but not enough to reply upon to any considerable extent that on one occasion a native was brought to him with some trouble that required a knowledge of human bones. He had no skeleton, and the superstition of the natives prevented his getting hold of any human bones, and he didn't know exactly what to do. He needed to see some human bones that he might know how to help his patients. He prayed, and what happened? The next morning, in direct answer to his prayer, a man came to him for treatment who was a veritable living skeleton; he never saw such a man before nor since, and he was able to learn from that living skeleton what he needed to know to save the man. This is the faith for you to have. And so let me suggest to you that you very earnestly consider this subject wherever God would have you work. As Bonar says:--

"Not many lives have we, but only one--

One, only one.

How precious should that life ever be,--

That narrow span;

Day after day filled up with precious toil,

Hour after hour still bringing new spoil."

You are, I suppose, about to receive your diplomas. The old eagles will shove you out of the snug eyrie where you have studied so long and enjoyed so much of life on this beautiful hill. May the Spirit fill your wings, may faith in the living God lead you on. We are told in the words of Isaiah (and with these words I will close what I have to say to you) words in which the prophet compares human strength with that of God,-- "Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." (Is. 40: 30, 31.)

(Grad. Exercises, con.)

PRESENTATION ADDRESS by Eld. L. McCoy:--

Six years ago (1895) the American Medical Missionary College, began its work. To-night we are here to celebrate the graduation of the Third Class. This hour, to this class is a very important epoch in their history. The term "medical missionary" is expressive of a large work. These men and women who have consecrated themselves to the relief of the wants of suffering humanity, and who have adopted as their motto, "Go Where Suffering Calls," are treading in the footsteps of the great Teacher, as well as the great Exemplar and great Healer.

It is now generally recognized, I believe, among Christian people and in so-called Christian nations as well, that Christianity is lame without medical work. The time has come,--and I am glad to note it-- that the bodies of men and women are considered as worth saving. The time has been when it was thoroughly indoctrinated into our minds that these bodies of ours are hardly worth saving,--that we shall be only too glad to leave them at death, and fly away and be at rest. But I am glad to note that the fact is now coming to be recognized, that if saved at all, we are to be saved in our bodies. The Master spent the most of his time in caring for human ailments. I have not noted a single instance in which he healed the spiritual man and left the physical man diseased:--it was "Stretch forth thine hand;" it was "Go, wash in the pool of Siloam;" it was "Rise up and walk," which was equivalent to saying, "Thy sins be forgiven thee."

The most noble mission that men and women can enter upon, is that of ministering to their fellow men--assisting the fallen and helpless, and coming to the rescue of those who have gone astray. I am glad that we live in this age, and, as we are nearing the close of the world's history I trust that greater efforts than have ever yet been put forth will be exerted in saving and rescuing humanity. The engines of evil are everywhere at work, and it would seem that our race is drifting to oblivion. If it were not for the Gospel, including the gospel of health, the case would

be a hopeless one. But with the spirit of missionary labor,--with men and women fired with a desire to do their best for their fellow men, instigated by the most noble purposes, commissioned and sent out by the great God himself, and assisted in their work by his Holy Spirit, and fully given to his service, I believe that God will fill the new-made earth with the saved and the inhabitants shall never say "I am sick."

I have been courteously asked by the faculty of this College, and authorized by its board of trustees, to present diplomas to the class before me this evening,-- and before doing so, I might say a word to them: Do not be deceived with the thought that you have surmounted all the obstacles and difficulties that will come to you. You have been wrestling with great problems; you have been hunting after principles; you have been seeking to indoctrinate yourselves with those ideas which will be helpful to you in your chosen profession, and I trust you have done excellent work. I am sure you have had the very best of instruction, and I am not flattering the faculty when I say that they have given you their best efforts. And now, while you may be well fitted and qualified to enter upon the duties of Christian physicians and medical missionaries, let me assure you that your life-work has only just begun. The greatest difficulties, the most trying vicissitudes and the unremitting toil of a lifetime are now before you. As you enter upon this work, I trust you will not rely altogether upon the knowledge you may have obtained, and feel that you are fully armed and equipped with medical lore and with scientific ideas, and with healing power; remember that these are only means to an end. While you may be well equipped with these means, and they are necessary-- the essential thing, my dear friends, is to have that wisdom that comes from the Source of all wisdom. Go out with your preparations; go with your best equipage, but go trusting in the living God, and remember that Holy Writ tells us, "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him." (James 1:5.)

I congratulate you on having chosen this most noble profession. I cannot conceive how men and women endowed with the highest nobility of character, and with the grandest impulses, could dedicate themselves in any way or manner, to a work more ennobling and better fitted to meet the wants and necessities of humanity. I know of no man who follows his profession and works at it, who labors harder than the Christian physician. I know of no man, and no influence in society that exercises so great a power and influence over the people as the Godly physician. There is no set of men that are so fully trusted and confided in, and that have a better opportunity to mould public sentiment than the man who stands between the living and the dead,--the man who is present when you are ushered into the world, and the man who stands by you to soothe your dying pillow, or to save you from the grave if possible. Then let us feel that this is indeed a noble calling, and since you have chosen it, I trust you will honor it. May it never be said of you that you failed to appreciate this noble profession.

After four years of study, in which you have made close application and have acquitted yourselves in a very honorable way, and have earned the approbation of the faculty, and the confidence of the trustees of this College, they have asked me to present to you your diplomas. Up to this time, your work has been confined to the investigation of principles, the science of health, the causes of diseases and their remedies. To-day you are to enter the field and commence the practical application of these principles. May you be as diligent in the application and in the maintenance and fostering of these principles in your profession, as you have been so greatly interested in searching for them. Do not suffer yourselves to be deluded, I repeat, with the thought that all your troubles, obstacles and difficulties are in the past. Thousands of difficulties that you have never known or thought of, will present themselves. Scientific knowledge is very necessary, but the most essential thing is Christian character,

with the abiding presence of Him who doeth all things well, and who was himself the first medical missionary.

Your preparation has been excellent; the principles that you have found here are your stock in trade, but the great Author of these principles should be retained in your hearts and minds, as your strong citadel and counsellor. Abide in him, trust him, and all will be well.

(Presentation of diplomas.)

Allow me to congratulate you, my worthy young friends, and wish you all the success that your efforts and your profession deserves. As you go out into the field now, it will be one of the great privileges that you will have to study human nature. And let me exhort you to get very close to the people. It was "Honest Abe Lincoln" who said, "You can always trust the people." The missionary physician who humbles himself to walk with God, and is willing to make himself the companion of the lowly will always find plenty to do. And as you go out to your professional labors, equipped for your work by your arduous studies under your excellent training and instruction that has been given you, may you be loyal to your alma mater. May you cherish the principles which have been given you. May you adorn your profession by a Godly walk and conversation. And at the close of the service which you have entered upon to-night at the last roll call, may you be enabled to bring many precious sheaves with you on entering into God's everlasting kingdom.

MUSIC. "Sunrise on the Mountain."

Benediction by Eld. McCoy.

OPENING EXERCISES

OF THE

AMERICAN MEDICAL MISSIONARY SCHOOL, Sept., 25, 1901.

J. H. Kellogg, M. D., President.

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THE Meeting was called to order by the President, Dr. J. H. Kellogg.

SINGING: "Pilot Me".

OPENING PRAYER by Dr. Paulson.

SINGING: "Saviour Like A Shepard Lead Us."

DR. KELLOGG: This is the seventh time we have had the privilege of gathering together for an opening day of the American Medical Missionary College, and I trust we have all come here to-night, appreciating more deeply than ever before the fact that the American Medical College stands in the world as a temple of truth, -- as a place where truth is studied; as a place where truth is eagerly sought after; as a place which represents, in its teaching, the carefully garnered truth of all the ages -- both scientific and spiritual truth, carefully winnowed, from the earliest ages down to the present time. This is a College, and an Institution that stands for more than an ordinary Medical College. It is not only a Medical School in the strictest sense, but it is also a Missionary School, -- a school in which missionary principles are sought, considered and studied and in which these principles are supposed to be the mainspring of the lives and teachings of every one connected with the school.

As a Missionary College, this Institution represents, first, an Institution where men are taught and trained to be healers of men, -- and that it seems to me, is the greatest possible function any man can have in the world -- the greatest possible privilege any one can have in the world -- to be a healer of the sick, to be a binder of up of wounded bodies

to be one who alleviates human sufferings, sorrows, griefs and pains. I do not know of any mission so high, it seems to me--during the twenty-five years that I have been practicing medicine, the Medical Missionary work seemed to be growing more and more glorious and noble, and I feel myself more and more unworthy to be a member of a profession which has before it such great ideas and such great possibilities.

I think some enter upon the Medical profession who have not a full appreciation of what it means to be a physician, and this is certainly unfortunate. A physician who does not understand and appreciate the obligations and responsibilities of his ^{profession}, a physician who will prostitute his profession to mercenary ends, or for any other than the noblest and highest aims and purposes, would it seem to me, be one of the most ignoble of men. I am sure that if any man on earth has an opportunity to be of all men most mean, and most contemptible and most ignoble, it is the physician who prostitutes his profession to low, base, aims and motives,--and there are such men. Now if there are such men in the medical profession, certainly the Medical Missionary College has an opportunity to represent the very antithesis of such men; if there are men in the medical profession who occupy the lowest extreme, certainly there are men in this profession who stand at the other extreme-- at the very tiptop of usefulness in, and appreciation of what the Medical Missionary means; and the Medical Missionary ought always to be that man.

A man who is simply a physician in the body comprehends but a very small part of the needs of humanity, for the needs of humanity embrace much more than the needs of the body. The needs of the body, may last only for a day, but the needs of the whole man comprehends much more than simply the material body; the needs of the real man reach for-

ward to all Eternity. The thing that pertains to the body is of small account, but the things that contain the soul are of paramount importance for the soul has infinite responsibilities connected with it.

The American Medical Missionary College is intended to make men healers of the body, but it is also intended to make men far more than that,-- it is intended to make them the greatest of all healers-- it is intended to make men healers of the soul as well as the body; it is intended to select men for this calling who have already learned what the soul means,-- who have already had their own souls healed, who have already had their own lips touched by a live coal from off the divine altar, men who have consecrated their lives to the work of helping and blessing their fellow men, men who are fully determined in their hearts and souls to allow themselves to be consumed on the altar of humanity, and have given their lives to be burned on that altar as a sweet incense, continually going up to heaven as a sacrifice for men, thus carrying out the spirit of the Master, who gave himself for us and for all humanity, -- the Christ dwells in humanity and lives in humanity and whose life was spent in suffering and useful labor for man day by day, and who also said "I am the Resurrection and the Life". We must select such men as that for Medical Missionaries and for the Medical members of the Medical Missionary College. The candidate for the Medical Missionary College is expected to be that sort of man, and he is expected to become more and more that kind man as the days go by. As his experience enlarges, as from day to day he learns more of human needs and human suffering, woe and pain and distress of all the world about him, he certainly ought to become more and more a man of God and a man of Christ's sort-- a Christ-like man; and if he does not become a Christ-like man, and become such more and more, he is likely to become the opposite kind of a man-- a purely worldly, selfish

man. The Medical Missionary is a man who enjoys the highest possibilities for good, and he also possesses the possibilities for every thing that is evil. The greatest savage and the worst class of men is not to be found in the wilds of Africa; the most terrible and savage men are ^{not} to be found in the slums of our great cities; the worst men of the world are not of this class, but are those who have had the greatest privileges and have prostituted them to base uses. And I think I am not exaggerating when I say that those who remain under the influence of this school and the work connected with it have the greatest privileges, and the best opportunity for gaining the greatest amount of enlightenment of any class of men who live in the world to-day. . The men and women who come here and do not improve, mentally, morally and spiritually, and do not rise to a higher level of manhood and womanhood, and to a higher dignity of life, are certain to go the other way.

So it is a very responsible thing to enter this school. This school stands for something more than physical healing,-- it hardly dare say, something more than physical and spiritual healing, but I think I may say that the three things that are represented in this school, are, the healing of the body, and the healing of the mind-- the preparation of men and women to become great healers of mind and body, but also to prepare them to become spiritual teachers and healers in the largest and very best sense of the term, and to prepare men and women to go out and stand for reform, and for truths which are seemingly just born into the world and just beginning to be recognized,-- truths which were, a short time ago, unpopular. This school stands for all, three of those things, and it wants men who have looked the whole ground over and have made up their minds that the greatest possible work they can do is to be great healers and helpers of their fellow men, for he is the greatest who serves

most, and that the sweetest thing they can possibly do is to go forth into the world and improve the opportunities which come to them is to be healers of men, and to point those who are in darkness and ignorance to the great Source of healing for the soul as well as for the body. The Medical Missionary College wants men and women who are willing to stand up before the world and be unpopular, who are willing to stand up and become the targets of criticism, who are willing to go out into the world and to meet a hard, rocky wall of prejudice wherever they may go, who are willing to go forth and see the great masses of humanity, meet them with averted faces and look at them with cold, stony looks and be called "cranks", "faddists" and fanatics,-- who are willing to be counted as nothing for the truth's sake.

It has been coming to me for the last two years particularly, that the greatest thing in all this world is, TRUTH, and the greatest thing a man can do in this world is to be a champion of truth; that the greatest privilege a man can enjoy in this world is to understand and receive truth, and that the thing that we need most of all in our hearts and lives is to be able to recognize and appreciate truth and to have a disposition to follow it. It is my daily prayer that God will put that disposition into my heart and soul,-- to love the truth and to be ready to follow it wherever it leads.

This school, as I have said, stands for something more than an ordinary Medical school. The ordinary Medical school simply presents the science of medicine--and there is no science more noble than the science of medicine as taught in the medical schools of to-day. But our school goes further than the ordinary Medical school,-- it aims to present not only the science of medicine but also certain principles-- not principles that are new, but which are recognized in the world to-day, and which are

no longer doubted,-- which have been once doubted but which are now received and which lay a special emphasis upon certain truths, among which are included physiological methods or physiological therapeutics. I was at one time riding with a certain doctor to see a patient who was expected to die. We found the patient very sick, nauseated and much distressed, and the patient said, "What shall I take, I am nauseated?" The doctor whispered to me and said, "I have a little pill,-- it has a little cocaine in it and it has some bismuth in it and it has two or three other things in it--" I confess I don't remember what they were because that didn't make any difference to me, and he said, "What would you think of that?" Well I didn't think it was best to say anything in particular before the patient, so I said, "Why doctor, I think that would be about as good as any kind of a pill, but won't you step outside a moment?" After we had left the room I said, "Doctor wouldn't it be best to use something on the outside of the stomach instead of the inside?" "What would you suggest?" he asked. I said, "I think a wet towel with a bit of flannel over it and applied to the stomach would be about the right thing." "Do you think that would do any good?" he asked. "Yes", I answered; "I have no doubt about it for I have seen that done successfully many times,--" and so it proved. That is what we call physiological medicine. Suppose the stomach has something in it that is abnoxious and we put something more that is abnoxious into it,-- that is not right; the stomach is trying to get something out of it. This quieting with some kind of anodine is like putting a dog to sleep with a club, and this seems to be an unscientific method, or rather an artificial method although it belongs to what is termed the science of medicine -- although medicine is not yet recognized as a perfect science. There seems to be two parts to medicine,-- a scientific part and an empirical part. For that reason it is not called a pure sci-

ence. It is now generally understood to be the art of medicine rather than the science of medicine, although it is really coming to be understood as both an art and a science.

The scientific part of medicine is based upon anatomy and physiology. There is another part which is empirical. When a man is suffering great pain and we give him morphia for relief, that is empiricism. It is purely empiricism because there is nothing in science that could possibly tell us that there is anything in morphia that could relieve pain; it is only by trying the experiment of applying morphia to the patient and watching the effects that we can discover whether it is beneficial or not, and when we have made the discovery, it is simply empiricism, for that is a Latin word which means to cut and try. Now on the other hand, my friend, Dr. Read made a scientific application in such a case; he applied a cold bag over the stomach of the patient and a hot blanket pack to his hips and legs and the pain was instantly relieved, because the ice-bag caused the blood vessels of the stomach to contract and relieved the congestion, while a hot blanket pack to the legs drew the surplus blood from the stomach into the legs, and at the same time the cold application closed the door so to speak, by contracting the muscles of the stomach, so that no more blood could get in; so one application turns the disturber out and the other application shuts the door and keeps him out, so that by the combination of these two things--the cold bag and the hot blanket pack is a scientific application. So we have the scientific and the empirical methods in medicine, and the tendency has been to eliminate the empirical and introduce the scientific, so that medicine is becoming more of a science and less and less of an empirical art.

We are making an earnest effort in this school to represent

medicine in the very best way--scientific and physiological medicine-- as a doctor from Texas said to me the other day,--a physician of large practice-- he said, "Doctor, it seems to me that you are utilizing the forces of nature in this Institution to the best advantage, that I have ever seen,--I think I have never seen any place where the forces of nature were utilized so thoroughly as in your treatment and care of the sick". I said, "I understand, Doctor, that you mean by that that we employ the physiological method." "Yes", he said, "that is what I mean." I said, "Now doctor, do you know anything more powerful than the grand forces of nature,-- the force that produces the tidal wave, that breaks out in the earthquake, that manifests itself in Western cyclones, or the hurricane and that move the planets in their orbit?" These are the forces that lift the sick man out of the pit of disease. We have been able to learn how to utilize these powers of nature; we have now gotten these forces under control, and in them we have at command the most powerful agencies in the treatment of disease that the whole universe affords.

Medical

In this respect I think the American ^{Medical} Missionary College is unique. I say these things simply to hold up before you one of the things that we hope to accomplish in this school, and which is worthy of the careful consideration of every one connected with the school,-- although all these things are of especial importance-- and I trust that every student, who goes out from this College at the end of his graduation, will be prepared to stand up as one of the best exponents of the physiological or scientific method of practicing medicine, which has been produced up to that day. Every time a class graduates from the American Medical Missionary College, it should carry out into the world a larger store of information than the preceding one, because larger facilities for improvement have been afforded it.

There is nothing at all peculiar in the American Medical Missionary College; there no ideas peculiar to it. Every single thing that is taught in this school,-- every principle that is taught in it is a recognized principle in scientific medicine to-day-- recognized by men who are foremost in medical science and progress in the old world as well as the new, and men who have made the deepest and most thorough research along these lines; I don't know of one original thing in this college.

In regard to methods I think I may go a little further than that, and say that the students of this school have special privileges in the matter of methods, for they have an opportunity to be connected with an Institution which has grown up from a small beginning, to become a part of it and to come into close touch with it for four years. This Institution began with the small wooden annex in the rear, and has grown up to its present proportions and has now become world famous, I think I may say by the great principles which it represents. You go to every part of the civilized and you hear about the Battle Creek Sanitarium. I was surprised some time ago when I was in the little Island of Miletus; I knocked at the door of a certain house, not supposing I knew a single person who lived there, and a lady came to the door and said, "Why Dr. Kellogg, how glad I am to see you." I said, "I do not remember seeing you before." "Yes, I have seen you before." "Where was it?" "It was at Olivet College, you came over there to lecture the students one time and I saw you and I am glad to see some one from home." When I was in Egypt, riding on the cars, on the way from Grad Cairo to PortSaid, and I was writing away, for I always take a lot of work with me when I travel, and I noticed a gentleman lookingsharply in my direction, and then I heard him whisper to some ladies, "Why here is Dr. Kellogg, of Battle Creek," and I never had heard of them and they had never seen me before.

When I landed in Honolulu I soon heard of Battle Creek and the Sanitarium. You can go to the Cape of Good Hope, to Christiania or Stockholm, to the Islands of the sea, or wherever the English language is spoken, and there you will find that the Battle Creek Sanitarium is known, and these principles are also known, more or less.

This is not because this the management of this Institution are great, or because the faculty of this school are great, skillful or scientific,--it is because our principles are great, and have been deeply impressed upon people's minds and hearts, changed their lives and made them turn squarely about to the way of life, after having plead with God to help them cast off their old habits and appetites. Thousands of people have laid hold of these principles. Now you know there is something more than human power in that which will send people to their knees in prayer and in great moral struggles with themselves to reach a higher and better life,--and that is truth, and we have it, and I am glad of it. I am glad that I learned, long ago, to love this truth. A gray-haired man about sixty years of age, said to me to-day, "Doctor, how long have you been a vegetarian?" "Thirty-five years", I answered. "Thirty-five years! I didn't think you were so old as that; I wouldn't think it." I told him how old I was, and he said, "You look pretty well preserved for a man fifty years old. Now, (said he) I have been eating beefsteak, mustard, pepper, etc. and using tobacco too, I am sorry to say and it is a wonder that I have not been growing old much faster than I have." People are thinking as a result of all these things. I have not been a model man, as to my manner of life, but whatever I am, I owe it to the fact that I adopted these principles, thirty-five years ago and have held to them ever since. These principles have power in them, and they almost raise people from the dead. The world needs them, for these

is a vast amount of sickness, sorrow and death in the world and the race is degenerating rapidly, and this is the plan for saving men, this is the plan that has been committed to us for saving men, and you are the men who have been led by the spirit of God I trust, to go out and be teachers and leaders, and healers of the people, to stand at the head of the profession and instruct the people in the right path of right.

But there are those here who represent the different classes in this school, and who expect to enter this work, and I hope we shall to-night sound a little higher note than we have hitherto done, and reach a little higher standard in our work for the years to come than we have ever yet reached, and reach a more complete state of consecration to Christ than we have ever yet attained, and if this shall be the case, we will do better work in this and in future years than we have ever done before.

DR. PAULSON : Dr. Kellogg has struck the key-note, it seems to me, not only for the exercises this evening, but for the whole work in which we are engaged: I have felt very deeply the conviction that we have now reached a place where we should mark a new epoch in our experience, and that the time has come to give the trumpet of reform and thoroughgoing work a new note; and I believe there are many here to-night who feel the same thing, and have arrived at the same conclusion. I believe that God has put this into our hearts, and that we shall all strive after higher attainments both in our methods and in spiritual things. When we see what we are to do, what has been done, and what has not been done, and what we might do, if we would, it seems as if the magnitude of the work was appalling. Sickness is simply nature's way of expressing the fact that some of her laws have been outraged, and the man who comes the closest to nature, catching intimations from God and from

nature, best understands the nature and application of physiological therapeutics, and to lead the sufferer back into the road which he had lapsed away from. The ordinary method is to patch over or smother over the disease in some way, and smoothe over the harm and the evil that has been done, so as to make the sufferer feel that it is not very serious, and in most cases not calling attention to it at all, leaving the individual to stumble over the same ground again, and violate the same law again, and suffer the penalty again. It is natural for many to give right names to a wrong act in order to cover up the results of evil habits and bad environment; it takes much moral courage and power from above to enable us to call things by their right names, and take a determined stand for rational and physiological therapeutics in the treatment of disease.

But it is not only with reference to physiological therapeutics that there needs to be some who will take a determined stand, but for those who will stand firmly for the more rational therapeutics of the soul. I dare say many of you who are here to-night must have thought of the fact that the world is getting tired of dry forms and creeds and ceremonies; that these things are beginning to lose their hold upon the people. The large churches in Chicago are also moving away from the people who need them most, and popular theology is losing its hold upon the masses; and we must have a rational therapeutics for such, and to which they will respond as readily and naturally as the body responds to physiological therapeutics.; and you and I will never be the physicians that God expects us to be, until we have sought earnestly for truth that will appeal to the soul, just as earnestly as we have

been trying to acquire the necessary knowledge for the application of rational therapeutics to the body. Incidentally the thought comes to me that I had when I went over to Cripple Creek recently, when I visited the mining district there, and saw the thousands of "pockets" or holes in the mountain sides, where people were searching for ore and valuable treasures. I thought of the disappointments and anxieties of these people, but especially, how anxious they were to dig down to the foundation for the precious ore. That was a good lesson for me. I want to sink the shaft deep down into the mine of truth, and be less satisfied with superficial work less than ever. We find worldly men disciplining and using their minds and bodies to the best advantage in worldly matters, but friends, you and I who are to take up a higher grade of work, and who have given ourselves to the special work of cooperating with the Infinite in the relief of every kind of human suffering should be the last persons on earth to be satisfied with superficial things, or to beg to be excused from doing things thoroughly. It sometimes happens, however, that so-called Christians are superficial; they do not possess a strong incentive to go to the bottom of things at all, because they know that artificial pressure is going to be put on, and that something will be accomplished, as you know you can squeeze a little juice out of fruit by pressing the handles of the "squeezers;" so ~~xxxxxxx~~ kindergartens, and various other methods are resorted to by which some results can be extracted from the minds of students who would not work otherwise. The Lord forbid that we should resort to anything of this kind.

There is another thing that this school stands for,--and that is, reform. It is a wonderful thing to be prepared for reform. A surgical operation requires great skill; and such an operation skillfully

frequently saves life, and this is worth much, but it is worth a great deal more to teach people how not to have a surgical operation,--and this is not a source of financial gain, hence those who do this work must expect to be termed a crank or a fanatic,--in short, he must be prepared to go out into the world and walk in the footsteps of the Master, upsetting peoples ways of thinking and acting, and being content to cooperate with God in healing the great procession of invalids; but before the procession starts, we must do something and say something that will lead to a change of their hearts,--in other words, we must be prepared to give them the truth they need, and which will enable them to appreciate and receive more truth. A reform that is founded on anything less than a true appreciation of truth will not last. When people are in danger of shipwreck, they are apt to pray to God for mercy, promising to lead a new life if he will spare them and permit them to get safely on shore, and when they are safe, they make a jest of the whole thing. That is about the kind of reform that is accomplished by a superficial experience. May God help us to seek to reach humanity by a deeper vein. In order to accomplish this, the true spirit of reform must exist in the hearts of the students. But friends, you cannot give to others what you have not yourselves. You are not likely to infect others with a disease which you have not yourself. So you are not likely to cure and reform a patient unless you have first mounted all the steps necessary to reach it yourself. The Dean of a large institution of learning in this country, after the delivery of an address in which he described the evil effects of tobacco, said, "I would not give a cent for a man who could not smoke a good cigar." Those who listened to him knew that he smoked constantly, when he was not eating or sleeping. This illustrates in an exaggerated way what you may do, if you should not be true to your principles and profession in your work as a teacher. The

real reformer must be a reformer to the core; it is only that kind of reform that will change the hearts and lives of people, and it is only that kind of reformer who will be successful in this work and implant health and happiness wherever he goes .

I have for some time felt deeply and earnestly upon these questions, and have prayed that the Lord would help us this year, so that our work would start on a higher plane than we have yet reached. I thank God for what we have seen, but I trust that, in view of our larger responsibilities, God will help us to rise to our true position. May we all sit at the feet of the Master and receive the right teaching and experience for this great work. It seems to me that the spirit of prayer and true consecration should mingle in our work as never before; that we will consecrate ourselves to Christ fully and pray for a deeper experience,--and it is for us, if we seek it, because the Scriptures say, "Seek and ye shall find." God grant that this may be our blessed experience .

DR. HOLDEN : Mr. Kellogg mentioned that it is a great step to enter this school, and that the responsibilities increased each year. This is true of the teachers as well as the students, and I have often wondered whether I was, this year, really in the place that the Lord would have me be; I have wondered, in view of these great and increasing responsibilities, whether the Lord could use me and trust me with these great responsibilities, and I can assure you that I have recently felt almost as Jonah did when he took a ship and departed from Nineveh. This work is no trifling matter, and should not be looked upon as such. When I think of these things, I have several times been on the point of asking to be relieved of these great responsibilities. As I come up to the beginning of each year that the work of each year was more important

than the preceding year, and I have often asked to be relieved of these responsibilities and being placed where my influence will not have such a large following. It is a fearful thing to be here. Each of us in this school, teachers and students, have an influence with every one with whom we come in contact. That influence is positive or negative,--for good or for evil--one way or the other; it is either for right or for wrong in every case. I feel that, as we associate together, that we must act together and work together.

I was thinking, while sitting here, of an experience that occurred in our first school year, and just before the school closed. There are a few Seniors here who I think will remember it. One of our girls had been led astray and had fallen, and she was on the point of dying from profound shock,--we thought she was permanently paralyzed. The comforting thing was, that the class were all praying students. Now here was that life which had been wrecked. For nearly all her life she had led a life of shame, and was a most worthless creature, from every human standpoint, and yet every one of the class were just as much interested in saving her life as if she had been some eminent person; and those who were not otherwise engaged in caring for her were engaged in Prayer that God would save her life. God answered prayer, and the last news I heard of her, she had started on the road to reform,--she had recovered her health and was leading a better life. This feature of our school-life has deeply impressed me, and given me much encouragement,--the fact that our students are praying people,--students who will do all they can for the needy and the suffering, and also ask the Lord to help and to direct them--and he does it, too.

This is a feature in our medical school which is not found in any other medical school on the face of the earth. Many of the students in other medical schools do not value human life, although, of course,

many of them do. We do not represent all the goodness on earth by any means, but there is no place on earth except this, where every one of the students and teachers of a Medical College are praying people. It is a great comfort to me to know, when we have emergency cases, and have to decide at once the most important matter of life and death, that every one interested in the case is connected with the great source of wisdom and strength which never fails, and I believe that our students do feel like taking a higher stand and being more faithful to their work every year. I look upon my work of several years in the past, and I see many mistakes in it; I see many places where improvement may be made and I am determined, by the help of God, to do more faithful work in the future than I have ever done in the past; I am determined to improve my opportunities better and to set an example that will be a safe one for every one to follow. I believe the Lord is going to help us and bless us in our unified efforts, and for this thing I feel thankful to-night.

DR. EDWARDS: I am very glad to be here to-night, because, as I look over the audience I see the faces of some who I think I think I have had a little to do in giving them an inspiration toward this work, but especially am I glad to be here to bear my testimony to the fact that I believe, more firmly than ever, that the hand of God was in the planting of this school, and has been in it ever since. I think the work accomplished by the school has been a means in the hands of God of doing much good, not only to our own people, but to the world at large.

I want to say a word in regard to the relation that this school bears to the great truth that we, as a people are supposed to represent: As I have had opportunity to come in contact with some of the other branches of our work,--the educational work and the general work in the field-- I have found this,--that there is no laborer in our ranks of whom so

much is expected, and so much should be expected, as our medical missionary workers, and especially those who have been connected with the Medical Missionary School here,--I say more is expected, and more should be expected of them. From my own experience, in connection with our other schools and my experience in the Medical School here, I can say that there is no where that the light shines so brightly,-- there is no work that the spirit of God is striving to bring the standard up so high as here,-- and this is for the reason that we have more truth here; every one in our school has consecrated his life to be a missionary for God, every teacher is a missionary teacher, right principles are taught, and the spirit of God is guiding our minds and hearts in the work of preparing to save the soul as well as the body, and it seems to me that we should be a guiding star in the salvation of some soul. If you are working, for instance at the dissecting table, in the study of anatomy remember that in doing that work God is going to assist you in helping to save some soul. If you are learning some fact in Chemistry,-- you may not understand why you should go over a lot of abstract things in Chemistry, but I have noted that some of those things that I used to despise and grumble over I afterwards found very useful, and I can now see that God was preparing me, in this very thing, to help someone who was in need of it. And I want to say, from my own experience, that God will not place you under a single circumstance in your school life here but what he has in that thing a lesson to prepare you for your future work. There were some things that I had to do that I didn't want to do,--some things that I did from a sense of duty rather than from a sense of pleasure and I have found since that those things that I did were some of the most useful things that I have found in all my work. I found that I didn't know what the Lord was preparing for me in this work, and if I had had my own way in those things

the Lord could not have used me; but my taking what the Lord has brought me has been the means of fitting me for the great work that He would give me to do.

Now I believe that this school-- the American Medical Missionary College-- stands to-day as the highest and most complete representative of educational work, and I believe that the opportunities and privileges afforded us here are such as could not be obtained in any other school; that the privileges and opportunities which are placed before us are amply sufficient to fit us to be most useful ^{class of} workers that can go out into the world and labor in the cause of God. I have had the idea more and more firmly impressed upon my mind that God would not have this school appear in the mind of any individual as anything else except a training school to fit you to go into the world and work for souls, and if that impression can be made upon the mind of every student and remain upon your mind all the while you are in the school and become more and more deeply fixed on your mind after you leave the school-- if this should be the case it seems to me that God's purpose in bringing you here can be fully met. And so it is my prayer that every one who enters the new class shall have it indelibly impressed upon his mind that God has brought you here, not to obtain an education simply, but to fit you for the place that he has for you, as you could not fill it under any other circumstances, but in a way in which you can do the most good and reach the greatest number of souls that are in need.

DR. E. OTIS: (Of the second class.) It has occurred to me that some of our people seem to have gotten the idea that we have a monopoly of all truth, and that we consider ourselves as being especially favored in this respect,--that we have the truth, and that nobody else has the truth besides ourselves, but I find by studying the archives of

ancient history that the people of those times had ideas similar to ours and practiced them too.

There is another thing that has occurred to me, -- and that is the fact that the people of the present time have not kept up to the high standard of the past but have fallen upon a lower level, -- so much so that they are content to deal with disease as something foreign to the body, and do not go to the bottom or bed rock of the trouble of the individual and cure the patient; instead of doing this they are generally content to treat symptoms; there has been degeneracy in this respect in reference to medical teaching. But the A. M. M. C. is distinct from other colleges, and one of its distinguishing features is our reform doctrines and the practice of them and the scientific application of them, and in the fact that we deal with patients not only scientifically but entirely different from that which is ordinarily used, -- to illustrate the point: I was very much impressed in the course of my practice during the last few days in several cases -- for instance -- I was at one time called out to see a child with a fever; the temperature was a 103^o, the pulse was 120-135, and the child could hardly breathe and was in a very critical condition; but by a thorough understanding of the exact situation and a scientific application of the principles of hydrotherapy we found that the child inside of an hour, began to rest, and inside of another hour, was fast asleep; and the gratitude of the parents was unbounded. In such cases we can refer the cause of the cure to the great Originator of these truths and principles. The opportunity is then afforded for turning the mind of our patients to higher truths. This illustrates a point in all our experiences.

What I understand the American Medical Missionary College stands for is the fact that its medical practice is carried on in a scientific way, and in order that that may be better done, the Faculty has establish-

ed a laboratory in Chicago so that students who go down there can actually study cases scientifically, and not by guess work and by signs and symptoms, but by actual and scientific study of cases; and if you can make your applications scientifically, everything will go along in a smooth and rational way.

Now if we do these things-- if we adhere to these principles, we will be true reformers, and the people will see these principles, and accept them and be ready to receive the things that we have to say to them regarding higher truths. These things, as I understand, we want to look into, as well as other things which mark us as distinct from other people, and these are things that we want to stand for loyally. I hope we shall this year go forth with a determination to stand loyally by the truth, not going to one side or to the other for an instant; and if we do this truth will triumph, and I am sure we will all be blessed in our efforts.

DR. SATTERLEE: (Representing the last class of graduates.) My experience has not yet become sufficiently great to permit me to speak with very much assurance on these topics, but I want to say that I love this work; I don't know how many times during the course of this summer since I have commenced my work I have thought to myself, "I love this work." The other night I was called up about 2 o'clock, and by morning I was pretty thoroughly tired out, but I said to myself, "I love this work I would not be separated from it for any consideration, and I feel the same way to-night. I believe we have an unique medical college, and that we have an unique medical college to meet a unique period in the world's history. The Lord knows just what has been put into every person's make-up, and he knows just what circumstances will bring forth each one's peculiar character and put it to the test the most thoroughly. I was recently reading of the test which is applied to the government armor-plate,-- how

they fired bullets against the armor-plate, and they entered the plate five or six inches without splitting it. Now I believe we have got material in this medical school which is similar to that armor-plate, and that when the test comes-- as it surely will come--it will be like that armor-plate; that all the bullets will come against us that can possibly be aimed at us, but that, like the armor-plate, by the help of God, and faithful training we shall stand the test; so we have a wonderful school.

I believe that, as far as healing is concerned, there is no healing worth the name which does not take into consideration the entire being-- the mind as well as the body. I recall the occasion of the healing of the paralytic who was let down through the roof before the Saviour. Christ looked upon the man and said to him, "Thy sins be forgiven thee," and suppose people wondered what relation this man's sins had to his paralysis. He saw their dilemma; he saw the fact that they had separated the two things, sin and its consequences, and he said to them, "Which is the easiest to say, 'Thy sins be forgiven thee', or to say, 'Arise and walk?'" Which I suppose means, "What is the difference between saying, 'Thy sins be forgiven thee,' or saying 'Rise up and walk', and he said, "But that ye may know that the Son of Man has power on earth to forgive sins, he said unto the sick of the palsy, 'Arise, take up thy bed and go unto thine house.'" "The mind and body are so closely connected that there is no separating them, and I don't know how it is that they have ever been separated. The same rules that govern the mind, govern the body, and when a man is sick and claims to be cured, if he is found in a state of rebellion against the very being whose force and life is in his body to heal him and preserve him, he has not been healed at all,-- he has only been "fixed up" so as to enable him to carry on his almost useless career and without any

indication of future reform. So let us not be content in working in a superficial way; we should reiterate the principles of the gospel until we can see in man, the handwork of God, and not until we have thus restored Him, have we done anything for him that is at all satisfactory.

The apostle says, "We have not received the spirit of fear, but the spirit of love and of power and of a sound mind." I have often thought of the scripture,-- that the Lord has given us the spirit of love and of power and of a sound mind. It means a good deal to have a sound mind,-- a mind that is in harmony with God. We find a great many people who come here for treatment, that it is very difficult to reach their cases. We seem to be doing all we can for them, but somehow we do not reach the seat of the trouble so long as we find there is something in the mind that is not right. We talk with them and labor with them, and after while we find that their minds become at rest, and then the organs of the body begin to become strong and they begin to recover. So I believe that there is really only one life,-- that the physical and spiritual life are one and in our treatment of disease, we must not ignore the one if we expect to cure the other. Jesus said to the man at the pool of Bethesda, "Wilt thou be made whole?" And the man said, "I have no man to put me into the pool." Don't you know that humanity is all the time looking for some man to put them into the pool of health,-- they are looking for some man to make the connection between heaven and earth-- between disease and health, between life and death-- but man cannot make that connection; he has no power to restore man to health; that power is outside of man himself-- man has not been entrusted with that power. So far as the work of the Medical Missionary College in the advancement of Christian reform is concerned, we are, as Paul says, "Ambassadors for Christ." The world has been made ready for the great movement of Christian reform, and Christian re-

form movements are springing up all over the world, and people who know very little about our peculiar work are becoming interested in the reform work. Our experience in our Chautauquas shows us that this is true,-- that the people are hungry for reform, there are many people who are hungering for the right way and are clamoring for reforms. It seems to me that now is the opportune time for us to step in and fill up that which is lacking. Jesus has said, "If any man thirst, let him come unto me and drink." If any man is not thirsty, he will not care much for water; it is only those who thirst for the living water, who will come to Christ and drink. I believe that we are living in an opportune time, and that the opportunity is now given us of carrying the gospel not only to the people of our own land, but to foreign lands as well, and that the way for this work has been made ready for us if we are prepared to step in and fill the places which are now open before us.

I believe that this reform leads to all other reforms. I believe that in the first place, in the garden of Eden, Satan sought to get possession of, and get control of man's mind, and bring the mind into captivity; before he can secure control of the body he must get control of the mind. The mind protects the body and unless you can control a man's mind you can never control the individual. Here is a doctor who comes in to see a patient; he comes in with great pomp and splendor, and with a certain degree of personality, and so he wins the patient to him, but that which is lacking is not supplied. Another doctor comes in,--he is a young man and does not have the pomp and splendor of the other doctor, ^{if} but he is in touch with the vital current which proceeds from the throne of God-- if this is the case, he can bring to his patient that life current which flows along that line from God to man, and thus that which is lacking may be supplied.

So to-day we find ourselves in times that are peculiarly interesting, and I believe that we are none too soon in starting this work of reform as represented by this school. I have felt, while looking over the needs of the field, very thankful that I was through my course of preparatory study and was permitted to enter into the field of labor in these thrilling and interesting times in the world's history, and so I hope, while remembering my first inspirations and the joy that I experienced when I first started my four years course,-- although I didn't know the trials before me then, but I remember the great inspiration which led me on, and that I had to get early in the morning and begin my studies-- and so I hope to be faithful to this high calling. I believe our young people who are just entering the work will find it true, as the Lord said to Paul, "My grace is sufficient for thee," and that he will stand by them in their work, and that they are entering upon a great current of divine power, wisdom, and love which will bear them on in fields of usefulness, and that they will at last enter the great harvest of eternal joy in the kingdom of God.

DR. BARR (of the senior class.) There is one word in this second hymn which we have sung that reminds me of one feature of the Medical Missionary College-- its missionary work. I think if it were not for the missionary spirit in this work that I would not be here. It is my purpose and desire to connect myself thoroughly with the missionary part and spirit of this work, because the Lord has told us that "Physiology and science, sanctified by His word and by His life, is of the utmost utility." We have His word for it, and it is the missionary part of the College work which goes with our knowledge of physiology and science which we have learned here and which has been sanctified by His word and His life.

I cannot of course speak from any particular experiences that I have had; I can only speak in regard to our college work. I think the greatest strength that we, individually, and as a class, have received, has been on Friday evening in our students' meetings-- or rather in our class-meetings--which have given us great strength and blessing. We have had these meetings ever since we were freshman; we have also had a few meetings in Chicago. The weeks' work has been hard, and always is hard, and always will be hard, but when we come up to this one bright spot in the week where we can receive strength through communion with our God, that is sufficient for us. So in our school we naturally learn physiology and science and also the sanctity that goes a long with it. It is the same rule with our professors and teachers,-- they also commune with the Lord and receive their strength from him.

I might refer to one incident in regard to the work in Chicago: Last year, just before we closed, there was an exciting case brought in,-- that of a man who had been shot. An operation had been performed, and the doctor who performed it had had some difficulty in the first operation, and a second operation was necessary. The friends were with the patient before he received his anesthetic and one of them asked if the doctor would not, "Have a sip for his courage", and the other one said, "Hold on,-- the doctor gets his courage from another source." While Dr. Holden was going to get his instruments one of the students was praying for him and another one remarked, "That is where the doctor gets his courage." So it is with each one of us,--it is only when we look to a higher source that we get courage for this work, and I am thankful that each one of us can look to a higher source for strength in every time of need."

MR. CHRISTLER (of the junior class) There has been very much said this evening about the American Medical Missionary College, so

I cannot say much, but I trust that what I may say will sustain and emphasize some of the things that have been already said this evening.

The name, "American Medical Missionary College" has a deeper meaning, I think, than we often give it at a passing thought. It is a peculiar name, and that which makes it peculiar, is, as has been mentioned by the preceeding speaker, the "Missionary" part of the work. But it is not only the name but the principles underlying this name that renders this school peculiar. There are many who have come to this college that they may be able to acquire these principles, and these principles have changed their lives,--they have seen them, and accepted them, and by keeping step with them they have been changed.

It seems to me that the true missionary will represent to the world a portion, at least, of the life of the greatest missionary the world has ever seen, and represent to the world that Christ is all and in all,--as one has beautifully said, "He is a sun that is ever bright; he is also a brook which ever flows; a fountain that is ever full, and a rose which ever blooms,--" and friends, he is more than that-- he is a guide who never errs; he is a friend who never mistakes;. The human mind cannot grasp his importance, his worth; and his beauty no tongue can fully declare. And I think ^{the} same writer in speaking of Christ, said of him, "He is the source of all good, the mirror of perfection and the fountain of every excellency, time's master-piece and Eternity's glory," and friends the Bible tells us also that Christ is the One altogether lovely; and it is that we may become more like Him that we have entered this College,-- that we may take into our own lives these principles and these truths which will transform us so that we may represent to the world the principles that enter into the Christ-life. It seems to me that this is the aim of the Medical Missionary College,-- to prepare men

and women that they may be true missionaries.

I am thankful that I have a part in this work, and my sole desire is that I may be more earnest in preparing myself for the work, and I trust that that is the aspiration of every one before me to-night.

MR. KNAPP, (representing the sophomore class): Since we have got down to the Sophomore class, I shall doubtless be excused if I read what I have to say. (Here insert MS. of Mr. Knapp.)

MR. WARNER (of the Freshman class): I think that I have rather the short end of this thing to-night,--I haven't even had so good a chance as the Sophomore has had, for I didn't have a chance to write what I had to say. I can only speak for myself as I am not personally acquainted with the rest of my class,-- only I am sure, from talking with them, that we each one of us enter this school at this time with the determination to consecrate themselves thoroughly to the work. Of course I do not appreciate what I have to go through with, as do those who have spoken before me, but I understand from what we have been told that it is no easy matter; but we are going to consecrate ourselves to the work and put our shoulders to the wheel, and help keep the standard up and come up to the standard,-- as Dr. Paulson has been telling us this afternoon in reference to the standard of the German army: He said that at one time the German army was engaged in battle and the standard bearer got ahead of his men, and the general called upon him to bring the standard back to the men, but he answered, "No, bring the men up to where the standard is." So it is our determination to help bring ourselves and others up to where the standard is.

I have already learned to love these principles. I have not stood for them with as much confidence, I am sorry to say, as I should have done, but to-night it is with a new determination that I take hold

of the work and with the intention of standing firmly for the truth.

CHAIRMAN: I am sure we have all been instructed, and that it has done good to all of us to hear these expressions of love and loyalty from the graduates and the prospective graduates of this school.

I have a few words to add to what I have already said: First, we must not ourselves entertain the thought, or give to others the impression that we have, in the American Medical Missionary College a school which represents a new departure in medicine, or a new "pathy" or anything of that sort. We have, in medicine, a regular school, or what is known as "rational medicine", or "scientific medicine," and then we have various other schools of medicine, that are called by different names, as, "Homeopathy", "eclectic", or "physiometric" and various other schools. Now the regular school,--Scientific or Rational Medicine, has never bound itself to any class or creed. It is supposed to be a school having no medical creed, no exclusive system; that is one of the articles in its code of ethics. So this school of medicine is large enough for the schools which represent all the distinct shades of medical opinion, provided no exclusive system is adopted.

We have talked to-night about the artificial method, and the natural or the physiological method. The artificial method is that of drug taking,-- and yet it often happens that drug taking may in certain cases be rational treatment although an artificial method. But the physiological method must be the rational method whenever it is scientifically employed, because it employs natural agents.

Our school differs from every other medical school simply because it gives special emphasis to the natural or physiological method, although it does not claim that this such be adopted as an exclusive system, but only presents it as the ideal method to be applied in every pos-

sible case. The artificial method is applicable in the use of an anesthetic in surgical cases, as the amputation of a leg, and it is equally justifiable to apply morphia or any other means by which pain can be relieved in no other way. We must recognize ^{the} artificial as well as ^{the} physiological method. But if we are seeking to employ curative means with the expectation that we are going to aid nature in curing the patient, then we the physiological method is certainly the method par excellence. It is important for us to regard the matter in this light, for there are many schools of medicine. We have not a new school of medicine, but simply a school of medicine to represent a special class of ideas. We have schools of medicine which represent reform in medical education--or new ideas in medical education. The Chicago Northwestern Medical School, or the medical department in the Northwestern University, formerly called the Chicago University Medical School, was an innovator in adopting the graduate course; it was the first school adopting the graded course, but by this means the same course of lectures was repeated over and over.

As has been unanimously expressed here to-night, this school represents something that is different from other schools in teaching not only the science of medicine but ^{as} a missionary college and as a reform school. Our school stands for the highest ideals of reform,--temperance reform, diet reform, dress reform and general reform in the habits of life. In this respect this school might be said to be a protest against perverted civilization, and we are seeking to change men's habits of life and to bring them into the divine order; we are seeking to draw men away from their evil habits and to lead them back into the divine mode of life again.

I would say a word to-night in behalf of our school.--This is a school that represents something that is not represented in other

schools. We have no great College building or Faculty,-- and I am sure you will all bear me out in that-- we have no great things of any sort,-- except great students and great principles. I think we have great students, for I am looking forward to the great things which they will do in time to come. But we have great prospects before us,-- and we have better prospects to-day than we ever had before. Our school started out some years ago, purely as an experiment, as I might say; still some of us had hope enough in our hearts to think that it might prove to be something more than an experiment. The time seemed to have come for such a school as this, but it required much faith on the part of the first class who attended this school-- it required much faith to enter this school, for it was not yet styled a "Medical College". The course was not yet marked out except on paper; there were no Professors who had tried to do what was proposed to be done; there were no teachers who had taught the things necessary to be taught in this school, so the whole thing was new, and for a few years the first class passed through such hardships and difficulties as you probably are not prepared to appreciate. Dr. Edwards represented the first class, but he has very mercifully said nothing upon that subject. Still we all did the best we could, and have now come to the seventh year and we are prepared to do better this year than during the other six years. Those who have been students in our school during preceding years have been the material from which our Faculty have been getting an experience to serve as a stepping stone to get upon a better basis, for those who come after; and I think we have a profitable experience. We have all the recognition we could possibly ask for in a legal point of view. We have a Medical College Association, and this is made up of the best schools in the United States. A school must be a high class school and recognized as such in order to be admitted into this Association,

and this school was admitted into this Association, at first for three years. A strong opposition was offered, and several objections were raised to our admission, and one of those objections was that this was a vegetarian school; that the professors believed in vegetable diet, and that the students were all taught to eat vegetables, and how could their minds reach the proper standard upon such food..... Another objection was, that this was a religious school. One of the members of the committee of the Association wrote me about that and said he didn't see how this school could consistently be recognized as a Medical College when it taught that the Bible was an inspired book; that God made the worlds and similar nonsense. I wrote this gentleman asking him for his theory of the origin and status of things.. Well he admitted that there was some great force behind everything in nature and I wrote him stating that I believed that great force to be God, and the controversy stopped there. Finally when this school was brought before the Association, it was admitted without a dissenting voice, although many other schools had been barely admitted by a very small majority,-- and some only by a majority of one.

Now it seems to me that this being the case, we all of us ought to be thankful to a kind Providence that we have been so highly favored; and recognizing the great purposes of the school, and its unique character, and that here is a new idea born ^{into} of the world and struggling to obtain a permanent standing in the world, it seems to me that every man and woman connected with the school ought to feel like being loyal to it. I am led to say this because I felt that last year there was a sort of tendency on the part of some to consider the school as rather "small potatoes" a small Faculty, small president etc. A gentleman once came into my office and as I was examining him, he looked down at me and asked another

man who stood by if I were Dr. Kellogg and he said "Yes", and he asked me if I was Dr. Kellogg and I said "Yes". He said, "I thought you were a larger man." I said, "Oh yes I am small-- I am small potatoes", and he said, "Yes", that is a fact." Well I am willing you should think that because it is true. We have no great shining lights in our Medical School perhaps I ought not to say that, because we have some distinguished physicians in Chicago who are connected with our school and we are highly favored in having their services.

Our school has not yet turned out a sufficient number of graduates to make it well known. If a school ever gets a high standing, it will be because of its graduates. You know it is the graduates of a Medical School or College that make it great--it is the alumni or graduates of a school represent the work or product of the school. It is not a man's pretensions that cause him to be recognized as a great workman but it is his workmanship, --for example a man who makes great clocks is a great clock maker, but a man whose clocks or watches are of an inferior character can never have a great reputation as a clock or watch-maker. So with the Medical Missionary College,-- it can never be considered as a great college, and it cannot be considered as an honor to be a graduate from this school until its graduates show themselves to be a credit to the school. So the Faculty, the Trustees, and all others who are interested in the school desire that its graduates shall represent it well.

Now I have thought that there was a feeling on the part of some that there would be some personal advantage to the, if they did not finish up in this school but went to some other school of very high standing for the fourth year, with the idea of getting a sort of professional dignity or aroma thereby that they could not possibly get in the American Medical Missionary College. This matter has been talked over so much

during the last few months, that I thought it worth while to speak of it in this connection, and I have thought this spirit has grown a little. This summer it has been bruited about that some half dozen of the senior class were thinking strongly of going to some other school to finish up their course, and I presume they will do so. Now I wish to say, in behalf of the Faculty that we have discussed this matter thoroughly, and we feel that when we have helped a young man or woman to a medical education for three years of a medical course that they are under obligations to go on and finish the course in our school so that they may go out and represent the results of the toil and labor put forth in this school to make medical men and women of them. What would a shoemaker say if I should furnish him with a piece of shoeleather and ask him to make me a pair of boots or shoes, and when he had been to all the trouble of fitting them to a proper last, and of doing, we will say, three-fourths of the work of making a pair of shoes for me, and when he is putting on the finishing touches I call round and say to him, "I have made up my mind to have some one else make my shoes for me-- some one who can put a little higher polish on them and get a little more fashionable shape to the heel than you give it,--" how would the shoemaker feel about that? Or suppose I employ a man, a carpenter, to build me a house, and he gets the plans and has a good foundation laid and carefully selected lumber and other material which is well selected and ready for use, and after he has studied hours and hours and has got the work near to its close, and is ready to put on the roof--the last quarter of the work-- and you come to him and say, "I don't require your services any longer; I discharge you." He would say, "What have I done? Have I failed to do my duty in any particular?" "Oh I don't know as you have, but I think I can get some one to put on a roof that will suit me a little better than you can and get a little ^{better} style of

architecture on it. Now is that thing customary among men of business? No, it is not. I know it is quite customary in the medical profession for patients to treat their doctor in that way; this is not fair. They do not treat carpenters, shoemakers and other artisans in that way; when a man has taken a job they give him the chance to finish it. . . Although some people treat their doctors in that way some others do not; they treat their doctors as fairly as they would expect to treat their carpenter, their shoemaker, or any other business man with whom they have dealings. The public does not sometimes treat the doctors fairly in every respect, but, I must say, that doctors do not always treat each other fairly; they should treat each other loyally. When a man enters a medical school and graduates, but when a student goes into a medical school, and the professors are honest and full of enthusiasm they give their students many things that they do not pay for. A large share of the teaching in medical schools is without compensation, and when compensation is made it is entirely inadequate to the time and labor expended in their education. The medical student may pay all that he is charged for his training, but he does not pay any adequate sum or quid pro quo for what he gets, consequently he under obligations to finish his course in the medical college in which he enters. Each school has a different curriculum so that a student could not possibly spend the fourth year to the best advantage in another medical school, unless he did some extra work, so he could finish up his work in his own school with better results than he could in another school. If this was not so there would be no reason for the existence of the Medical Missionary College, -- there is no reason that this school should have a senior year if its students can finish their senior year to the best advantage in some other school. The same rule applies to the junior, sophomore and freshman classes, consequently there

would be no reason for the existence of this school. Each succeeding year is preparatory for each succeeding year, and prepares the students for an appreciation of the fourth year,-- and yet a student may think he knows enough to dispense with this advantage, but he cannot appreciate what he does not know,-- it would be a very beautiful thing, if we could only have a proper appreciation and recognition of what we don't know so that we could better appreciate our ignorance and our need of knowledge, so I don't know as any one is particularly to be blamed for not knowing what he is missing if he feels that he can get along without the senior year. Some of our students feel as if they could dispense with the senior year and get something better out of some other college. Now I say to all of you, and I say it with authority too, that a course of study has been prepared under the supervision of the Faculty and Trustees of this school for the purpose of preparing men and women to go out and work under the Medical Missionary Board. Every member of this school has signed a paper and I hope none of you will let these things slip out of your minds. The Medical Missionary work has prepared this course and invited those who are in sympathy with these reforms, and this movement, to come here and get an education which will prepare them to go out as promulgators and apostles of these principles. And I wish to say, as I have said, that the Medical Missionary Board does not know of any other place where the medical students can get the proper preparation for the medical missionary work except in this school, and consequently, if any one thinks it best to leave the school at the end of three years and go to some other school, they should certainly expect that student would take work in the fourth year in which he would have opportunity for experiments, under the Medical Missionary Board. That might have been possible, five years ago, but the standard of our work has been advanced; we have taken steps forward and we cannot go back. You may say, I think I can do just as good

A man, to be a doctor in one of our sanitariums to-day must pass a higher grade of criticism than he would five years ago, or even one year ago, as he has an opportunity for a better preparation than it was possible for him to get one year ago, in order to be taken into this work and be recognized as qualified for it. Now you will say, "I think I can do just as good work, as So and So if I don't have this fourth year preparation. That might be, but if you get where you are not disciplined in these truths you will be so much behind, and you haven't kept step in the march of progress, and you are not an up-to-date physician or an up to date practitioner of the physiological school, and you never can catch up unless you take this course. That is the way the Faculty and the Medical Missionary Board look at it. So those who separate themselves from the Medical Missionary College by going elsewhere during the senior year without the recognition of the Medical Missionary Board are considered as separating themselves from this work altogether, because the Medical Missionary Board cannot recognize such a course. There was a time when there were circumstances under which this could be done, but the time has come when it cannot be done, and when to do it is simply to put a stain upon this school and those who remain in it, and also to put a stain upon the Faculty. I feel as though it were somewhat presumptuous for a man who is only passed through two or three years of this school, or any other school to stand up and say, "I know better than the Faculty or the Medical board does, what is necessary to prepare me for the work of a medical missionary. The Medical Missionary Board has had much experience in this work, and when a young man says he knows better than the board what is necessary to prepare him for this work, it seems to me like a very presumptuous attitude for a young man to take-- a young man says, "I have had three years in this school, and now I think I know better what is necessary to prepare

me for the work that the Medical Missionary Board has for me to do and says I am going to do this work anyhow, that young man simply separates himself from the work..... We cannot have co-operation in that way, so it is just as well for such a man to be separated from the work because he cannot keep step with it and push and pull together with the other workers. What kind of an army would it be if it were marching to meet an enemy and some of the men were going one way and some another, and some shooting up into the air and others firing down to the ground, some shooting in one direction and some in another? We must have unity and harmony and confidence among all our members, and I hope those persons who thus set themselves up above their seniors will be weeded out of this school. I sincerely hope that every such man or woman will leave this school before they go further because I feel that it is an idle thing to teach them, and that it is putting sharp weapons into their hands with which to thrust back at us,-- you will see just persons thrusting their weapons back into the hearts of those who have trained and helped them; you will see them fighting against the very things that have made them what they are. But it has always been so. Our Saviour chose twelve men to receive his instruction and follow his example, and he gave them the best instruction and set them the best example and one of them proved to be a traitor,-- and he was a traitor all the time. Men are no different to-day from what they were eighteen hundred years ago, and I don't suppose we can ever turn out a class in this school in which there will not be some one that will not fall under temptation and turn against the very things that they have once accepted and supported. I feel that it is necessary that we should ask our students that they will stand by this truth. If this school is a good thing-- and every man who loves a good thing loves this cause and means to work for it and stand for its principles, --

Why? Because this school is the very heart and center of this work,-- if this Medical Missionary work has any heart at all, it is the Medical Missionary College,-- it not that true? It is true. Why? Because this Medical Missionary College sends out men and women to be champions and apostles of the principles for which it stands-- principles by which men are to be saved. Some of the seniors will leave this year, and they have been talked with, and labored with earnestly in regard to these things, and what I have said to you has often been said to them; many hours have been consumed in presenting these things to them, and some still feel that it is better for them to go. It may be that Providence is leading them, and if their motives are unselfish then God will go with them and give them success,-- but there must be some occasion for it-- it would be a case like that of Paul and Barnabas in which there was a work for each of them to do and the Lord can prosper each of them, and if they do prosper we shall feel that it is no misfortune to the Institution that they have left it; but if otherwise then it would be a great misfortune to all concerned. For myself, I feel that if there is any reason for organizing and sustaining this school-- if it is right to raise a hundred thousand dollars for the College in Chicago-- then it is right for every man who loves these principles to stand by this school. But, if it is right for ^{one} man to turn his back upon this school and go somewhere else, then it is right for every man to do so. If there is any one whose abilities are so great, whose time is so precious and whose talents are so brilliant that this school is too small for him, then the same thing is all the more true for those who are less talented; it is important for those who are possessed of the fewest and smallest talents to have the best advantages and opportunities. The talented and brilliant student can get along with

almost any kind of chances, while the poor, dull one who is left behind ought to have the best of opportunities. So there is no reason whatever for any person to leave this school for larger opportunities, except for a reason that would be good for every one here. Now if that is the case--if the faculty can say to any young man or woman here, "We recommend you to go to some other school where you can get larger opportunities--" if we can say that to a single one of the students of this school, we can say the same thing to every one of them. Can you not all see that? If we say that to one, we must say it to every one. So I am free to say, that the faculty must say to every one who expresses a desire to finish his course at some other medical school, with the idea of having larger advantages, "If we say 'Yes' to you, we must say the same thing to every student here, and shut up the school." The faculty must stand by the school, and stand by every one who remains in the school. If the faculty has any self-respect, even, they must stand by the school,--they must stand by the members of this school, so long as they stand by it. When any member of the faculty thinks it is necessary to recommend a student to go to some other school to finish his course, that member should "step down and out." When I get to that point, I will resign immediately, and will have nothing to do with the school. If this school does not offer advantages ~~large~~ enough for any student, then it is not good enough for me to remain here and allow my name to stand on the catalogue as a member of the faculty, for the school is not good enough for me, and I will leave it. I have been invited to take the presidency of , and a professorship in this medical college, and I don't know of any inducement large enough to take me away from it, so long as this school stands for what it stands for to-day. I fear there are some in the school who look at this matter through a sort of stra-

bismus glasses, or have become astigmatic in their view of it, and they see big things small and little things big. Some time ago, I remember of seeing a woman who put on a pair of glasses, and she was greatly pleased with the changed aspect of things,--she said, "I am delighted: My husband is a great deal better looking man than I thought he was; even the fence looks 'scolloped.' I never knew that my husband's nose was straight before; I never appreciated him before,--I am delighted."

Now I wish I knew of some sort of glass that I could put over the eyes of some of our students and make them look squarely at this college and this work, and see that it is the greatest work in the world to-day, although starting from a small beginning,--as it was in the time of the Reformation, when a small number gathered around Luther and Melancthon. Some of us have gotten our eyes fixed on the wrong thing. I have felt, this spring, that there was a spirit of professionalism among us, like a dry rot, and which will ruin us, if we don't get out of it, and I have determined, if possible, to rid this school of that sentiment,--the faculty have made up their minds to get it out and keep it out of the school. This school has no right to have that sentiment in it. This is a missionary school, the purpose of which is, to bring men and women up to the point where they will be the greatest healers on the face of the earth. This is the ambition that I have, and that we should all have,--it is not to become great pathologists, great chemists, great anatomists or great physiologists: we want all we can get of these things, but our one great business is, to make men and women great healers. Some of you may be very dull in your attainments and studies in Anatomy, for instance, but you may get where you can be great healers, and you

may be far more successful as missionaries, than some who have been very successful in the technical studies of the school. We expect the greatest things of those who have the clearest views of truth, and who love truth the most, and who show the greatest loyalty to truth, and have the greatest hungering and thirsting after truth. These are the men and women that I pin my faith to.

This growing spirit of disloyalty that we see among our medical students has been a very alarming thing, and has caused many heart-aches last year, and we have been greatly distressed about it,--for instance, I heard that one young man said to other members of his class, "You needn't think I am going to work under the Medical Missionary Board when I get through here,--you will find me 'off.'" He said that before his class, and I have never heard that there was any protest against it from any of the members of the class--there was nothing said about it to the faculty or to the Missionary Board. Now the faculty and the Medical Missionary Board consider every person who has this thought, whether he has it in his mind simply, or talks it openly, as being a knave and a hypocrite, and it is time for him to leave the institution at once, if he wishes to save his reputation, for the longer he stays here with that intention, the worse hypocrite he becomes, and the more untrue he is both to us and to himself. Such a man has no business here. Tell me, if you can, upon what basis, such a man could ^{consistently} remain in this school. (Fountain-pen runs dry.)

The Chairman continued, stating, among other things, that "This school starts out this year with better prospects than ever before; but we must notice this spirit of disloyalty on the part of some who have been taught here from year to year, and in whom we have reposed our confidence,--I have been surprised to hear them say, "I pro-

pose to leave this school, and if the Board do not like it, I am sorry, and when a young man told me of it, I said it would be less dishonorable in him, if he would, when he left the school, lay down three or four hundred dollars for payment for his tuition. When a person has received tuition, he is under obligation to pay for it; but that does not really settle the matter, because he is going contrary to what he promised to do, and proposed to do. Now I am ashamed to say this, but I am compelled to do so,--that next year we must exact of you in writing the statement that it is your intention to finish your work in this school and that the Board will not receive into this college again, any young man or woman who will not state in writing that he enters this school with the intention of finishing his course in it, and that he will do if, for any reason he leaves the school and the supervision of the Medical Missionary Board, he agrees to pay into the funds of this school for his tuition, one hundred dollars a year. Our students have heretofore been placed on their honor, and this has generally been sufficient, but the condition of things at present is such that we must put your names upon paper, as I state,--and I am sorry for it--but I feel that the school itself is to blame for this, because this disloyal talk has been had going on for some time in the presence of the school, and the students have not stood up for the school and rebuked such talk. I believe that if the students had properly appreciated these things, this matter would not have come up at this time,--and if this matter had been properly held up before the students, this thing would in all probability never have occurred, so I, as well as the faculty am also to blame in the matter.

The Medical Missionary College starts out this year under more favorable auspices and with more ^{brighter} favorable prospects than ever before. Large sums of money have been raised, and I hope we shall have a

large accommodation building in Chicago. In view of all these things, there is no doubt that the perpetuity and prosperity of this school is absolutely assured.

The Chairman then referred to the fact that Br. D.T. Jones, formerly of the Guadalajara Sanitarium, was then upon his dying bed, and asked the students to indicate by rising, their deep sympathy and heartfelt appreciation of Br. Jones, as well as love for and loyalty to the work for which he laid down his life. The whole assembly of students promptly responded by rising to their feet.

Benediction.

OPENING EXERCISES

OF THE AMERICAN MEDICAL MISSIONARY COLLEGE,

At the "South Hall," Sanitarium Buildings, Sept. . 25, 1902 .

J. H. Kellogg, M. D., Chairman.

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SINGING,--"Am I a soldier of the cross?"

PRAYER by Professor Prescott.

SINGING,--"Blessed assurance, Jesus is mine ."

CHAIRMAN : This is the eighth opening of our medical school. It hardly seems so long as that, since the enterprise was first begun. When we began this work it seemed to be an impossibility that it should be permanent, but it has continued year after year, until we find ourselves beginning this year under unusually favorable auspices.

I am glad to see that so many of our students are present at this time. One class, however, is not present,--it is in Chicago. If we had all our students here, I think this room would be well filled .. Some one was saying to me, some weeks ago, that ~~they~~ thought that but few of our students would be back this year; that the students of the American Medical Missionary College were largely losing their interest in this work, and that he thought but few of them would be back. But you are here, and the fact that you are here, is evidence that you are interested in this great work; we are certainly very glad to see you here . I have some remarks which I will reserve until others have spoken. I am sure we will all be glad to hear from Dr. Paulson .

DR. PAULSON: I seem to have commenced about where Dr. Kellogg left off. About fourteen years ago, he and Dr. Lindsay were the only "Rational" physicians in the world. When I first came to know something of this work, we had only a handful of students, and they were in California. I think we had no other medical students. The four years that I was here in college, I think, composed the best part of our educational movement. During that time, I got an occasional glimpse of Sanitarium work, and occasionally heard of one of our students going off to study medicine during that time. I think there were four--

CHAIRMAN: There were two.

DR. PAULSON: Dr. Kellogg used to urge the importance of our taking this matter up,--that it was necessary to take up medical work, but it seemed to us like an idle tale. All at once, and within a few weeks time, thirteen of us decided to study medicine, and among that number were Drs. Olsen, George, Rand, Winegar, Burleigh and others. Most of us were then in the Battle Creek College, and it was during the closing year.

That this was a Heaven-sent thought, I think there could be no clearer evidence than this,--that every one of the original thirteen students who took up the medical work twelve years ago, has been true to it; some of them have laid down their lives in it, and the balance have been true to it, and are giving their lives to it to-day. If the same thing shall prove true, twelve years hence--if, twelve years later on, every one of you shall be found true and earnest, and more enthusiastic than ever in this work, I think that will be pretty good evidence that the Lord has called you to it.

Some of our medical students used to spend all their time of study at Ann Arbor, and some went elsewhere, but the Lord helped us, although we had great trials, and Dr. and Mrs. Kress helped us along, and so we con-

tinued our studies until we graduated.

I might mention the fact that our Board decided, during this time, that Dr. Dowkontt and myself should go down to New York and examine the work of Dr. Dowkontt who was then trying to establish a medical mission in New York. The Board decided that we should do this in order to get better views of medical principles. And Dr. Kellogg had said to us, "We will want you to do some of this kind of work in some of our cities in the future." That was prophetic language. Since that time, the work in Chicago has far outdistanced the medical missionary work that was then carried on in New York. This illustrates the fact that when the Lord gives an opening, he always gives a good chance to improve it later on. While engaged in the work in Chicago, I was glad for what I got in New York, although I don't know of many things that I got in the Bellevue Hospital that were useful to me. But there were some things that I learned in medical missionary work. While in New York, for the first time, I knelt and prayed with and for a miserable drunkard, or for a miserable criminal, leaving him with a new song in his mouth. That was my first initiation into that work, and in this manner I there learned many precious things that I have since improved.

Dr. Dowkontt was greatly interested in the establishment of a medical missionary college in New York, and he was a splendid man; but somehow, he did not succeed in opening up that work, although he had a faculty ready for a school. But there were laws in New York which made it necessary ^{for him} to raise fifty thousand dollars, but this he could not do. We were very much interested in the matter, and every Tuesday morning, Dr. Frank Kellar and myself prayed that this medical missionary work might open in New York. One morning, while I was praying for that object, there was a conviction came over me that the Lord would not answer that prayer, and that it was his will that Dr. Dowkontt should not have a medical mis-

missionary college in New York, but that we should have one,, as we represented larger ideas and more truth than he . This seemed strange to me,, as we were the only students there. But I wrote to Mrs. Whitney that we would have a ^{missionary} medical college ourselves, some day. After this ~~thought~~ I came back from New York, this ~~thought~~ clung to me that we would have a medical missionary college, but no one seemed to be enthusiastic about it , and I didn't hear much said about the matter, although several had been thinking hard about it . One evening I met Dr. Kellogg, and he said to me, "The Board did a big thing to-night,--and what do you suppose they did?" I said, "They voted to start a medical missionary college ." He said, "How did you come to think of that ?" I said, "I thought of it, because I have been looking for it ." "Well," said he, "that is just the thing they did."

That was early in the summer, about ~~campmeeting~~ season. I started out and went to the ~~campmeetings~~ after that, and talked "medical missionary college" to the people . During that time, Dr. Kellogg wrote me saying, "We will have a hard time , even if it is possible for us to get this thing under way. We will not have much standing with medical men until we graduate men to show what can be done in our college ." But we got a splendid class together, composed of men and women who had faith in this thing . Remember, we had nothing to show for our medical college at that time , so that everything must have gone by faith. Many said it was a new scheme,--but ~~it~~ started. And, I am glad to say that, right from the start, there were special providences attending this work and aiding it. The Lord helped us, and men helped us when we needed help . Special providences clustered around this movement as^{if} the years rolled by, and I can see to-night,--looking back over the six or seven years that have passed, that I can feel in my soul, "Thus far the Lord hath led us." Splendid men have graduated from our school, and now we have men laboring in this and other countries in sister institutions, who have graduated from this school. They have the love of

God and humanity in their hearts; they are trained men and women, and are doing efficient work.

I am satisfied that there is a great future before this school, and I rejoice that there is something for it to do. I envied Dr. Kellogg last night when he was talking about his early opportunities in the work. I would have been glad to have seen the first stone laid, but that was before I was born. But I have had something to do with this school, and I am glad that I have been able to contribute something to this work. Now, I have faith in this thing. I had a vision ^{of this thing} away back in New York, and I have hope for the future. And I hope, as we grow older, and become more competent and absorb more truth of the truth that God has for us when we are ready to receive it, that we shall be able to put more into this school, and I, for my part wish to do more for it.

I am glad that so many splendid young men and women are getting ready for this work, and I feel, in my soul, that they are men and women that God has sent to us, and I hope that nothing will occur that will have a tendency to convince others that it is not so. I trust that we shall feel while laboring in different parts of the world, as the weeks and months go by, that we are fulfilling the great purpose of our calling. It is well to be saved for eternity, but it is better to be saved to serve. Those who are not saved for service don't amount to much. I want to be able to serve my fellow men here. I believe that is the thought that has led you here, and I trust that, as the years roll by, you will be elsewhere, working for others and imparting to them the things which have been ^{imparted to} ~~imparted to~~ and taught you. ~~taught~~

DR. HOLDEN: This is certainly quite a surprise to me. The other day, while in Vancouver, I ran two or three miles to catch a train in order to be able to get here in time to attend the opening exercises of this school. When I got to Chicago, I heard that the exercises were held last night,--but I came on, anyhow.

I have received much encouragement in regard to our medical missionary college, when I find that its graduates are running our institutions. Dr. Whitelock has started a successful work in San Diego, Cal., and with very favorable surroundings. The Portland sanitarium is prosperous in every respect; they are paying their expenses, and a great deal more,-- and I am sure that anybody who is connected with the management of a sanitarium, knows that that is a great feature of the work. They are building a new sanitarium in Portland, and the whole thing is being conducted by graduates of the American Medical Missionary College. They have a ~~good~~ beautiful site and a good prospect of paying their debt. They have a ~~good~~ nurses' class, and there is an excellent spirit among the helpers. The same thing may be said of the institution at Spokane. Dr. Dunlap was there when I first went there, but he went to Walla Walla to continue his work and Dr. Varnall went to Spokane. They are quite full, and hardly know what to do with the patients ..

At Tacoma, Dr. Allen has got started nicely, and is conducting ^{the work on} a self-supporting ~~business~~ ^{basis.} He is gaining friends, and, of course he has a large work in view. Dr. Shryock's work at Seattle is progressing finely. They have nice treatment rooms-- (Chairman: I have a letter stating that they are earning twenty or thirty dollars a month.)

St. Helena is the only sanitarium on the Pacific Coast in which our school is not represented. It is a great satisfaction to see the results of training in our medical missionary school in these institutions.

and to see what fine products can be turned out from our American Medical Missionary College .

The institution in Des Moines is run entirely by our graduates; also at Moline, and Madison. These institutions are run by our medical missionary graduates,--and they are run in a creditable manner , too. At College View and other places, it is practically the same . We have not been turning out cheap men and sending them to these places, for they are successful in their work and have the confidence of the medical profession. It looked somewhat doubtful when they first began, but at length the profession could not avoid recognizing our doctors--

CHAIRMAN: You might have mentioned Battle Creek.

DR. HOLDEN: I am only speaking of the places which I have recently visited. I am of good courage and hope to do all I can to make this work succeed more and more as the years go by....

DR. STEWART: I am sure it is very gratifying to hear Dr. Holden's report in reference to the graduates of the American Medical missionary College. Now there is something that has made our college great. I am sure, however, we all recognize the fact that it is not our great teachers that have made the college great, because none of us have had any very great experience as medical missionaries, ~~it is because of~~ the energy and the success of the graduates who have gone out from ~~it is due~~ this college is due to the fact that they have espoused great principles. And the future greatness and success of the college depends upon the graduates who go out from it; and their success depends upon their adherence to the principles taught by the college. ~~I hope and~~

I hope and trust that every student will set his standard high, and will maintain the dignity of the college, and will do everything they can to further and uphold the great principles for which it stands .

I have been in the work now, for quite a number of years; and when I first entered it, I had some idea of what medical missionary work meant, but I must say that I had but a very small conception of it, at that time, as compared with the present time. I tell you it is a very solemn thing to take up the medical missionary work. In this work, the medical man really stands between the patient and his Maker. It is the office and the function of the medical missionary physician not only to help nature in her curative work, but he must also point the patient ~~who~~ to the One who does the healing. The doctor does not heal; it is the Lord who does the healing. We must always recognize this fact; if we do not do that, we will fail in our purpose. I repeat, that I hope each one of us will be faithful to the principles that we love so dearly.

DR. THOMASON: I am glad to add my testimony to that of those who have already spoken in reference to these principles. I thought, last night, as the Doctor was speaking, and relating his experience and struggles during the last thirty years, ^{listened to} and the testimony which he bore, that these principles were to-day dearer to him, and meant more to him than ever before, others bearing a similar testimony,--when listening to these testimonies, I was reminded of Paul's experience and testimony in reference to the results of a Christian life: When he was about to lay down his life, after passing through all his struggles and trials of his past life, he said, "I have fought a good fight; I have finished my course." And I am thankful to-night, for the few years' experience which I have had in connection with these principles, for they mean more to me than all the rest of the years of my life.

Such a life-work is ~~like~~ like the path of the Christian,--~~it shines~~ it grows brighter and brighter, and surely it will, some day, shine as the perfect day. It seems to me we should all bear in mind the injunction of Solomon, "Let not the truth forsake thee; bind it about thy

neck; write it upon the tables of thine heart." Paul says, "Meditate upon these things; give thyself wholly to them." It seems to me that these are what we should consider the pearl of great price, to gain which, a man may well afford to sell all that he has. I do rejoice in these principles to-night. They are sweet to me now, and they grow sweeter day by day. I expect my life will be wholly devoted to them, and I trust that we shall all be faithful to them until they triumph in the earth. I am glad to be associated with so many who love these principles,--and they are much more numerous than when I began this work. I had the honor of belonging to the first class in this school, and I can see that the prospects of the school have been growing brighter ever since.

I suppose that sometimes some of us are tempted to look forward to the close of our college life before we can expect to do very much with these principles; but you remember Christ said, in reference to the harvest, "Say not, 'There are yet four months, and then cometh the harvest.'" So we may well say to you, "Say not, 'There are yet four years,' or 'three years,' or 'two years, and then cometh the harvest,'" for God has given us abundant opportunities to shine, to manifest them in our lives while passing through our course of medical instruction.

I trust that God will give each one of us such an intense love for these principles that they will be more precious to us than life itself. We cannot give our lives for these principles, because they are our life. Christ said, "I came that ye might have life, and that ye might have it more abundantly,--" and that is what God has given us in these principles, and for this I am very grateful to-night.

DR. MORSE: Fellow Students, --The question frequently runs through my mind, as we hear different phases of our work discussed, and in that connection we hear about "truth." What is truth? I am reminded of an expression once made to one of his classes, by Professor Bell, who was a very fine man--one of nature's noblemen, a very quiet and reserved man, a man who thought deeply and observed accurately, and stated things plainly, as he saw them--and as he was looking into our faces one day, he said, "The most difficult thing ^{to do,} that I know of, is, to tell the truth." I have thought of that many times, ~~as~~ I have had many opportunities of meeting new people, and I have had as many as five patients in one week tell me that they came to the ~~Sanitarium~~ Battle Creek Sanitarium, because they knew that the doctors here would not lie to them. When I asked them how they happened to come here, they would say, "We knew you would not tell us lies." I told them we would tell them the truth, so far as we knew it.

That is what we stand for. When we speak of standing for truth, we mean that we are standing for right; that we are not playing with our patients; that we are not palming upon them something that we know to be false; that we are telling them, as near as we can, the truth as God has shown it unto us. And, in a medical way, I don't think there is an institution in the world in which so much can be learned in regard to diseases and their causes and the removal of those causes as can be learned right here. A gentleman, the other day, wanted to know what I thought of a young man's taking a course in this school. "I told him that I had done so, and that if I had to make the choice over again, I would do the same thing again,-- I would take my course here.

This work has been life to me, --and that reminds me of this fact: We cannot teach others things which have not become a part of ourselves; it must be a living thing in us, or we cannot tell the truth in regard to

it,--we are not telling the truth about it . We may enunciate the truth verbally, but if it is not a part of our lives, we have told an untruth somewhere. As we look at it in this way, it greatly enlarges our task, in standing for the truth. To my mind, no one can stand for the truth, who does not live the truth that he preaches. ~~Our truths~~ The truths taught here are very simple. Patients come here, and they give ^{me} rough outlines of their history and treatment by their physicians,--that they tell wrong stories, and patients are sick and tired of the whole thing . They feel as one lady who came in the other day said she felt. She said she had brought her husband here, after a long journey, and that the physician at home had simply been playing with the patient, and he knew it, and she knew it . But perhaps the physician in that case did the best he knew how . Here we have the opportunity of learning the true condition of the patient, and the causes of his trouble, and we should highly appreciate these privileges and advantages,--and I am sure we do.

It seems to me that the privilege of being connected with this work is the greatest that we could aspire to, and I praise God to-night that he gives each one of us this privilege. We are all learners together in this work; there is never a time when we cannot learn something new. And, as God teaches us, and as we seek to know the truth together, let us remember that no honest question after truth will be unanswered; it may not be answered to-day, but it may be to-morrow; in God's good time it will be answered to such an extent as we can use for his glory,--it will be answered either here, or in the eternities, in reference to which our work here is done . (2)

DR. DRYDEN: I believe this work has been founded on firm principles, and that truth is its foundation, ^{and} I believe that we shall see that those who come here for the purpose of getting a better understanding of these principles will never be sorry for it. There are many who come to us to learn these principles from us, and they ask us all sorts of questions: How to live; How to be made better both physically and spiritually. Many of those who come here are sick of the ways of the world, and who believe that we have something here that they have not gotten hold of. Many patients come in and tell us of their experiences, and that they wish to be made better physically, mentally and spiritually, and it is a source of great comfort to feel that we are able to do something for them,--to point the way to a better life in every respect. So I will say to all of you: Be of good courage, for we believe that the Lord is our leader.

DR. EGGLESTONE: It seems to me that this is the best hour of my life. It seems to me that now I am going to have a holiday, for I feel that when I am helping to prepare others for this work, each one of them will help a thousand more, and the little that I can do is not a sacrifice, but my greatest joy. It seems to me that if I were not engaged in this work, life would not be worth living. I don't think I ever could be content with being separated from this work, it is so dear to me, and I am glad that it is time for ~~us to go~~ us to go to work again in this particular line of the work.)--But it is getting late, and I prefer to give the rest of my time to Dr. Kellogg.

DR. EVANS: I am gratified at seeing what a nice class of young men and women we have here, and I am looking forward to this year's work with a good deal of pleasure. Just one thought: We ought not to put off our work until we get through our course. Our work begins now. We ought to work all the time. And, as we go about our work, let us pick up the

practical things. Book-knowledge alone does not amount to much; it does not count for much--except in examinations--and then it counts. The things, which counts is that which we really know. So, while going through this medical course, I hope to be able to help you to pick up the practical thing bringing you in contact with sick people where you can help them, while picking up these practical things. So let us have for our motto this year, "Work rather than study (?).

DR. E/O

DR. F. OTIS : I feel that it is a privilege to be able to say that, during the time that I have been connected with this work and trying to follow the principles inculcated in the American Medical College, that I do not regret that I have ever been connected with this work, or have ever taken these principles for the guide of my life.

I have been interested in looking over the results of our college work. But while talking with a friend of mine about what these principles have done for various members of the college, we felt that, unfortunately, there are some connected with this work, and who are ardent exponents of it, who really have not known where we stand, and we have not known just where they stood. I have felt that if we could be more definite, and more decided in our views, and in relation to these principles, how much better it would be for us. I think this would help us to be more firm in our future life-work.

I love these principles better every day. I was pleased to hear it mentioned by some of the members of the faculty, while calling attention to a statement in a prominent medical journal,--that "Properly trained Seventh-day Adventists do not eat meat," and that they "refrain from the use of tea and coffee" and other drinks of that nature; that they are a perfectly temperate people. I appreciate that admission, and I feel that when the world and the medical profession are beginning to know what constitutes a

true Seventh-day Adventists, any one of us who would not stand up for these principles, even under trying circumstances ought to be really ashamed of themselves, and that it should be a very serious matter indeed which should bring any of us where we would deny them.

So far as our work is concerned, I desire to apply all my energies to it, in making out of it all that I can for the benefit of the student. That is what I tried to do, when I first started in the work, although failing in some respects. Some methods must be readjusted, and some suggestions which have been made by those who have a good understanding of things, will be followed, and I trust we will now be able to take hold and get what there is offered to us here.

I was surprised, on entering a prominent school (the Johns Hopkins Hospital), to find how difficult it was to do anything. The janitor practically ruled the place. Certain privileges were offered us by the professors, but if the janitor didn't see fit to give them to you, you couldn't get them. Everything was for delay, and it took weeks to do what you could do in one week with a little freedom. We have some opportunities for practical work that are lying before us here,--if we could only see them--and sometimes I wish our students could visit the various schools and see how few ~~what~~ opportunities there were in them for practical work, and then they would feel like taking hold more energetically and earnestly in getting what they could of this kind of work here,--and I feel sure that it is the desire of all our students to do that. But it is only the great amount of work to be done that makes it possible for us to accomplish all that we wish. In fact, when we complete our medical work in college, we see that there are greater things before us, and may be, more or less to our surprise, that we have entered forever upon a student's life, and that if we do not study harder after we have completed our course in college, we

will practically fall into the background. I hope and trust that we will be able to assist and direct in this work. I would like to say that it would be well to form little groups or circles in our studies of various subjects, which will make it very interesting and profitable, and that we may be able to accomplish what is expected of us.

PROFESSOR PRRSCOTT: I was in that Board-meeting to which Dr. Paulson has referred, in which it was decided to establish a medical missionary college. It had been in my mind before that time, and I have taken a personal interest in the work of the school ever since it was established, although, for the greater part of the time I had been out of America while the work has been carried forward here.

There is just one thought, in connection with this work, that I wish to emphasize, and that is this: It is worth a great deal ~~to us~~, to be able to recognize truth early in life, --to recognize it and accept it when we find it, regardless of outward circumstances. If you wanted to do your work in an institution which could make a large display of buildings, and much outward paraphernalia, you could doubtless find them elsewhere; but if your purpose is simply to find truth, and to avail yourself of its advantages and benefits, I don't know of any place where a young man or woman could take up this work with the same promise of success as here. I think principle is worth a great deal, and truth is worth a great deal, and to be able to recognize truth, and the value of it, and to receive it because it IS truth, rather than because of any particular setting it may have, --this, it seems to me, is true wisdom.

In this time in which we are living, I am looking for the greatest revelation of truth that has ever been made in the earth since Christ was here in person, --truth that will enlighten the whole earth, and truth which will pertain to the wellbeing of the whole man. So that this work with which

we have been connected, some of us for a number of years, to me stands for the fullest ~~revelation~~ revelation of truth pertaining to the welfare of man that has been made in the earth since Christ was here to teach in person, and I recognize it as a privilege to be associated with such a work. And I was thinking, while others were speaking, that the difference between your ages and mine does not seem very ~~great~~ great, and yet this is the span of life that is to determine your whole course in the work, and to start right, and to start on the right foundation, and to have an opportunity for a preparation for such a work as you have here, it seems to me is one of the rarest privileges that ever comes to a young man or woman.

I am always glad when I hear reports of success in this work, and I am also glad that there are so many who have the opportunity of preparing for such a field of usefulness as is open before those who have the privilege of studying the whole truth,--the truth that God has revealed to us for this time --the truth concerning soul, body, and spirit, and truth that will be a blessing to every one who may receive it.

MR. OSSIG : It is easy enough to be good and pleasant when life goes by like the shining of the sun, but it is not so easy to be so, when trial comes and everything goes dead wrong. So, in this institution, when we go out into the world, we must stand up for our principles regardless of what others will say. We should have the courage to speak the truth, no matter whether the whole world is against us or not. We should live in the right way,--not because Dr. Kellogg or any one else says so, but because we are convinced that it is the only way to live.

Another thing I would like to say,--Should you ever change your ideas and leave this work, I wish you would leave the institution quietly, and not speak or work against it. Some say, "I would like to do this or that." But we should ask ourselves, "Is it right to do it?" and "Is this

the best way to do it ?" We must not become so degenerate that we cannot be guided by our instructors any more. We must ask the reason of things, and we must be guided by the Word and the Spirit, and not by the flesh.

I can say, with Dr. Egglestone, that if I were not connected with this work, I would not consider my life worth living. Once I thought my life amounted to nothing, as I had not done the work that I ought to have done, and contracted disease. One thing that helped me get back to health was the desire to live to do some good in the world. A few years ago, when I came to Chicago to become a medical student, I was asked why I wanted to become a physician. I said it was not because I wanted to fight other physicians who were wrong in almost every respect, but to teach them how to treat disease, and to teach people how to live, how to become healthy, and stay so. Of ~~xxxx~~ course there are other reasons why I wanted to become a physician..

I am glad that I ever came to this institution, and that I found it to be a Christian institution. When I came here,, almost the only things that I knew about these people, was, that they were vegetarians and practiced bathing. But I found something more here, and I am proud to be connected with this institution.

I hope each one of you will treat your body right, because the body is the temple of the Holy Ghost. The better, and stronger and healthier the better you will succeed in your work. I wish also, that you may all be strict vegetarians. We have no right to take the lives of animals; it is very wicked to do, as we cannot give them back their lives, and it is wrong to take the lives of animals, for other reasons. Vegetarians are stronger, and have greater endurance physically [I don't know how it is, as to the mental part) than the one who eats meat...It is wrong to take life, and (as has been remarked by a good authority), "He who does not respect the life of an animal will not respect the life of a human being." This

also is one reason for wars which have taken place; and I hope that Jesus Christ will come soon, and make an end of wars, and of killing, ^{and} that peace will forever reign.. (Applause .)

CHAIRMAN : When I very reluctantly urged Br. Ossig to go ^{West} ~~west~~ for his health, I was fearful we would never see him again. And when I ~~saw~~ afterwards saw him in the West, I felt certain that we would never see him in our school again; for, after struggling six years with this dreaded disease (consumption), and after obtaining reasonable health, after doing some arduous work in the Laboratory, he suffered a severe relapse. Dr. Lindsay told me that he became so feeble that he could barely climb up a little hill behind the house. But he would climb up there and lay in the sunshine a large proportion of the day. He stuck to his principles, and each time he went out and climbed ^{mountain} the ~~hill~~ he became stronger, and he soon challenged me to run a race with him, ^{down the mountain,} and I found that his wind was better than mine, and he passed me. He finally developed into a seasoned athlete. At College View I asked some one how Br. Ossig was getting on, and the answer was, "Oh! he is a crank. He climbs the mountains and runs--you ought to see him run." Every body in Boulder that Br. Ossig can run. He wasn't running for sport,--he was running for life, and he was struggling to build himself up. He said, "Of course I want to live, but I want to prove to the world that these principles can cure me. I want to prove to the world that there is power in these principles--" and I think that that is what urged him on. His diet was very plain,--a few simple things, a little bread and some nuts and other simple food--just the simplest and plainest food composed his diet, so that he might have the purest blood. So he has now come back to us, strong and hardy--I don't think there is a more healthy person in the room than he. He is a demonstration of the power of these principles, and I wanted him to stand up before you, so

in this brother what power there is in these principles. Now is there any "medicine," including "Cod-Liver Oil," that will do that? ("No.") So here is a miracle that has been wrought; and I hope that Br. Ossig's experience in getting sick and in getting well will be a lesson for this school; that you will take warning, and not get sick; and if you do, that you will struggle for life and health until you find it. When Br. Ossig proposed to come to this school, I urged him not to come, because I was fearful that he might not be able to stand the ordeal; but when I met him at College View on his way here, I had no fears. A few months ago, I urged him to take work in the Boulder College in the medical department. But he said, "I want to come back to your school. If I go to that school (the University of Colorado), I will have to associate with people who do not believe the principles that we believe, and I want to come back to the American Medical College where I can associate with men and women who hold these principles sacred, as I do." And he is here, because he considers this school so good that he can take a little risk in selecting it. It would have been less expense for him to stay there and get his education in that school, which is an excellent one,, than to come here. There was also a beautiful climate there, and a climate in which he could feel sure that his health would be good. But he was willing to take the risk of coming back here in order to have the advantages of this school and its associations.

Br. Ossig learned these principles in Samoa, and inquired his way here, being attracted to us by the fact that we were vegetarians. Br. Ossig can tell you how he struggled for life, and how he got it, and we are thankful to God that he was able to come back here, strong and hardy and healthy. And I hope that you will become as strong and healthy as he is, by your method of living in this school, before you leave it. I am trying to have him become a missionary of health here, and that you will follow his example

until you become so strong and hardy that disease cannot get hold of you.

If one has become the victim of disease, and by following out these principles he is healed and has formed the habit of resisting disease, how much easier it will be to keep disease out of the body. If we follow this course, we shall not present pale faces, lean, wasted, and wizened figures, such as are so common around us, but be like Br. Ossig who has stood up before you here. Br. Ossig was once worse off than any of you, and now you see what a strict adherence to the laws of life and health and the principles of truth have done for him.

This is a most encouraging moment to me. It is encouraging to me to look around me and see this company of students. These young men and women, I feel, are determined to adhere to these principles; they have come here because they love these truths, and I hope there is not one who has come here who has not that purpose and motive. I trust that it is the love of truth that has brought you here; that you have ^{just} come here to become doctors. If you have, I hope we shall find you out, so that we may encourage you to go to some other place. Because this is not an institution for making doctors,--it is not a "doctor-mill." There are many doctor-mills where doctors are ground out by the score,--where diplomas are granted as the result of paying so much money and passing so many examinations. This is not that sort of school at all. In the first place, there is no charge made for diplomas, or for tuition in the school. The faculty of the school are not paid by the students for their services; it is a school in which the instruction is absolutely free. In fact there is not quite enough paid by the students to pay the running expenses of the school. The Sanitarium has borne a large part of the ^{running} expenses of the school. But I trust none of you have come here because this is a cheap school. It is not a cheap school. You are asked to pay more, and to give more for attending this school than are the students of any other school for their attendance. *tuition*

because you are asked to give your whole life to this work, and to the spreading and promulgation of these principles and this truth. That is the reason the tuition is free. The faculty and the members of the teaching force here are mostly employed in professional duties so that they earn a small salary, but they give the majority of their time and make an extra effort, in order that you may be prepared to do the same thing that they do; but they don't do it for pay. I am sure that money would not hire the member of the faculty and the rest of the teaching force to do this work.

While Dr. Paulson was speaking, I was mentally looking back to the beginning of this medical college. I remember when it was first spoken of. It was about thirty-five years ago when this college was first spoken of. At that time, there was a sort of health-reform convention held in this city, and there was a doctor (Dr. Trall) from the East, and he said, "Why don't you have a ^{medical} college here? You ought to have a medical college here, and you might as well have it as not." When a sanitarium was talked of, it was thought by some, that when that was established, a medical college might be established with it; but I thought that was impossible. Some ten years later, Eld. Haskell said to me, "Why don't you have a medical college?" I said, "We can't have a medical college, for we have no reputation, and if we sent out graduates, they would not be recognized by the medical profession. We don't want a hygienic collage, for we are not strong enough to carry on such a work. It would cost a good deal, and it ^{would} require a great deal more talent, ability, ability and patience than we have." We didn't have a school and time went on. Dr. Paulson in New York, with other students, were thinking and praying about it, and I was thinking of it at the same time, --there seemed to be a sort of mental telegraphing between us, for we didn't have any written correspondence about it; but Dr. Paulson was praying about it and I was thinking about it at the same time.

The reason of this thinking and praying in regard to the establishment of a medical college, was this: We had collected a company of thirteen medical students,--and that was more than we had ever had before at any one time, in the history of the Institution--we had never had more than six or seven at one time; at that time there was not more than six or seven Sanitarium doctors in the world--physicians practicing these principles. Well, we had this company of thirteen students, and more wanted to come in. We opened up a building in Ann Arbor, a sort of boarding-house--so that our students might be together and strengthen each other, and be able to stand up against the influences about them. I used to go down there to see them, and to see that they were not led astray, and to assist in fortifying them against the influences that surrounded them. I don't think it was very necessary to do that, because that thirteen seemed to be able to take care of themselves,--but we were fearful.

Well, as time went on, we began to find that there were difficulties. There were difficulties in regard to our work in Chicago, and in Ann Arbor. After a while there were so many students who came in, that we had not room for them. So we made some improvements to our buildings, but it became apparent that we would have to put up a large building. We had a considerable patronage in Ann Arbor, and the thirteen students assisted in various ways. Finally about thirty-thousand dollars were invested, and we concluded to have a medical school of our own,--in fact we had ~~al-~~ready started one because we found that the school in Ann Arbor was teaching some things that were not necessary, and failed to teach some things that our students ought to know. A class in hydrotherapy was started, and ^{our} ~~the~~ students at Ann Arbor were not taught hydrotherapy, and did not know what to do. So they applied for an opportunity to come and attend our summer medical school.

So our medical school was begun, and it was recognized at Ann

Arbor. One Professor there, sent a young man who was going to be his as -
sistant the next year,--he sent him here with a letter to us, asking that
he be taught here the things that they did not teach in Ann Arbor, allowing
him only three weeks for such instruction. We taught him what we could in
that time, and he learned ^{among other things,} that there was a lot of things that he didn't
know. One year, at the close of the school-year, Professor Dunstan (?)
announced that it was best to send some of their students to ^{the} Fattle Creek
Sanitarium, to learn things that they did not teach, for he had an assistant
who had done so, and he found that they knew a lot of things that he had
never heard of. So he advised the class to come up here and spend the
summer with us, so we made up our minds to start a summer medical school.
One year we took in eight or ten Ann Arbor students medical students, but
we found that that was not a profitable thing to do, because these students
brought in principles and ideas not in harmony with our work, and an in-
fluence that was not altogether wholesome,, so it was not wise to take in
such students. We also found that our students after spending four years
at Ann Arbor, had failed to learn some necessary things, and had learned
some things that might better have been left out. So, taking everything
into consideration, we made up our minds that the best thing to be done,
would be, to start a medical school.

Another thing that led us to take this course, was the fact that
it was plain enough to be seen that this work was going to take on a great
demand,--and these demands came ^{coming} to us from different parts of the earth. So
We found that it was necessary to increase the number of those who would
have the benefit of the medical school, and we made up our minds that by ad-
vancing money to students, a much larger number would be reached and re-
~~ceive the benefits of the school~~ taught. That was really the origin
of the medical college.

to do, was to stand by the name, "The American Medical Missionary College, --" that we would give it that name and stick to it. I felt that this name was going to be against us, because the medical profession, in general, don't take very much stock in religious things. The great majority of the medical profession may be called irreligious; as a rule, they do not believe in churches; they consider them, in general, as hypocrisy. I think the majority of medical men, at least a large proportion of them feel that way, so I thought our name would increase our difficulties. We felt that our name was against us, nevertheless we made up our minds to stand ~~for it~~ by the name, "The American Medical Missionary College." If we had not taken this course, the question would have arisen, "What is the purpose of this school?" And undoubtedly the answer would have been "This school is established for the purpose of propagating Battle Creek fads." And for two years, we were held up, by some, in that light. ^{and we had bitter opposition} Finally, in the third year of the existence of the school, the question was brought up in Philadelphia, and we were admitted into the American Medical Association, and there was no opposition.

So, after two years' persistent ~~opposition~~ and bitter opposition, a sudden change came. The Lord raised up a man (I had never met him nor had any correspondence with him) but when the question came up before the medical profession as to whether the American Missionary College was a scientific school, he said he was satisfied that it was a scientific school, and a good school, and that he was acquainted with some of our students, and that he was satisfied that this was a reputable school, and that it should be recognized. So the Lord helped us in that respect, and we were recognized. And all the way along, there has been a providence attending our efforts in this work, until we have no fears as to whether this school has a right to exist or not. We feel that Providence has decided that this school has a right to be here.

I am glad that we did not try to start a college before we did. If we had started it twenty years before we did, it could not have been recognized as a scientific regular medical college,-- we would not have stood any chance whatever to have received recognition. The consequence would be, that every one who graduated from our school would have been denounced as a sort of quack, or "irregular," and we would have been deprived of many of the privileges which we now enjoy. The Lord knew what was best for us, so he opened the way for us. At first there seemed to be nothing but a stone wall before us, but when we got to it, we found just space enough to get through, and not a bit to spare. I have been thankful that the Lord has brought us thus far, and that we see before us better prospects than ever. This summer I have been abroad, and have had an opportunity to visit some other medical schools, and to compare our standard with theirs, and I find that the American Medical Missionary College is not lagging behind. Our instructions, advantages and facilities, in most particulars, are really superior to those of most medical schools; there are very few that are superior to ours. The great medical college of St. Bartholomew's, in London, has no laboratories that begin to compare with ours. Other laboratories, though famous, do not compare at all with ours-- they are greatly inferior to ours. When in Berlin, I spent considerable time with Dr. Ewald, and spent some time in his laboratory to see if I could ^{get} hold of some new points, and I found that his laboratory for the study of ^{the} ~~stomach~~ analysis of stomach fluids and gastric digestion, was absolutely insignificant when compared with the facilities afforded by our laboratory in this respect. The work itself was very far inferior to ours. So our students have no reason to fear that in attending this school they are depriving themselves of advantages obtainable in other schools, or that they would be better nourished, from a medical standpoint, in other pastures. I don't know of any other place where your advantages would be any

better, or, indeed, where there is such an opportunity for studying scientific medical truth as here .

The world is making progress. I have been glad to find a wonderful increase in interest in physiologic therapeutics . In Berlin, ~~the~~ ~~xxxxxxxxxxxxxxxx~~ the Imperial University has a Chair in Hydrotherapy, which is filled by the eminent Professor Brieger, who is a physiological chemist who studied up hydrotherapy; he visited the different hydriatic establishments in Germany, and even spent some time with Pastor Kneipp. He is Professor of Hydrotherapy in the Imperial University of Berlin. I found him very enthusiastic upon that subject. He spoke of Ewald and others who used drugs in the treatment of stomach troubles,--he said, "I call those fellows, 'tube-specialists,'" because he does not think it necessary to use tubes in treating stomach troubles, and that most of them could be treated with water. There is also a Chair of Massage in the Imperial University, under Professor Zabledowsky, who has a massage clinic every day, and you will see several scores of people there every morning receiving treatment. I find that they have some of our methods there. As soon as I was introduced, I found that the doctors were already acquainted with me; every one of them knew me , in the hospitals and colleges because of the electric light bath,--they call it the "Kelloggische Lichtbad." They are much interested in this matter of "light-therapy," as they call it . But there is no particular credit due to us ; it is because of the principles which the Lord has given us, that we have been able to build up a work in hydrotherapy which is a little ahead of anything else in the world.

There is a chance for a great deal of improvement. We have only just begun to lay the foundation stone, so to speak, in view of the opportunities for advancement and improvement along the lines upon which we

have been working for so many years . . . The Lord has helped us to build up this work, and the opportunities for advancement and improvement are simply wonderful,--I cannot express them . But the fact is, there is more progress right ahead of us, that we can see, than we have made, up to the present time . I am overwhelmed, every day of my life, with the things that I can see which can be done by way of improvement in all departments of our work,--improvements in our methods, and improvements in our system. And the thought came to me this morning, "How is it possible to do all these things?" I hope some of you are going to help us in this respect. There has been a wonderful expansion of our work during the last fourteen (?) years. At the beginning of that time, I had to work almost alone, with the exception of Dr. Lindsay, as the other doctors did not stand with us,--in fact, Dr. Lindsay and myself were the only physicians in this Institution for years and years who fully believed in our principles; so we had our faith and patience tried many times. And now, to see so many who are taking hold of these principles, is, I assure you, a wonderful encouragement to me . And almost every day I wonder (and the thought comes to me with a great deal of force), if the time has not nearly come when my work is done. I used to think that if the Lord would only let me live until these principles were recognized, and others were raised up to carry on the work, that would be all I would ask. So, as I find that I am going on, year after year, I am surprised that I am alive. For I feel that I have a great deal more life than I ever asked for, and more than I ever dared to expect.

I feel most thankful that I have seen this development of our work and that I see you all coming here to engage in this work, and I feel that you will be loyal to it . Some of you are going to prove to be pillars in the work,--I feel sure of that--and therefore other sanitariums will be started and ably and successfully conducted by ~~these~~ graduates of this

medical college.

Dr. Holden has spoken of the fact that our institutions are being worked by ~~the~~ graduates of this school. Now we could not have had these splendid institutions if it had not been for this school,--if it had not been for this medical college we would not have had these institutions which are so filled with patients that there is hardly room for them and multitudes who have been relieved in them, could not have been helped. We hope to see yet greater opportunities, and the great thing before us, is to stand true to our principles, be loyal to these principles, and build up and maintain the character of the school--and, above all things, to maintain its character as a reform institution.

It does not require so much courage to-day to stand up for reform as it did thirty years ago,--and I am rather sorry that that is so, because times of persecution sometimes develop the spirit of true loyalty,--in fact we have to be sometimes persecuted a little that we may be the better able to appreciate the things that we are standing for. I was reading in ~~a~~ ^a ~~me~~ Medical Journal * yesterday morning, two or three paragraphs which reminded me of the great change which has taken place in the medical profession in their attitude towards us. Some of you will remember Dr. Wathen whom I introduced to you one day. He is President of the Kentucky School of Medicine, Louisville, Ky., which is one of the best known ~~medical~~ colleges in the United States. This doctor has a worldwide reputation as an abdominal surgeon; he has been known as an eminent surgeon for more than a score of years. He came here as a patient. He came here as a patient, and was in a very feeble condition. Within three weeks he returned home having made a good recovery. Since then, I have received a letter from

him, in which he ~~states~~ that he gained one and one-half pounds per day while here, and that he has gained forty pounds since leaving the Sanitarium; that he was himself again, and had not been in better health and strength for twenty years.

A short time ago (May 13, 1902), there was a paper read before the Louisville Clinical Society, by Dr. ~~Coomes~~ ~~(?)~~ on Dietetics, in which he discouraged the use of flesh. Quite a number of doctors discussed the question, one of them saying he was sorry for the writer of the paper, as he seemed to be a case of "Haig's disease," and that he must have the gout. This was ^{intended as a sort of slur} because the writer was partial to the teachings of Haig who discourages flesheating, as being the source of uric acid and rheumatism. There was quite a number, however, who endorsed the writer's views, and a few opposed him. Some spoke quite strongly against the paper. But the last to speak on the subject was Dr. Wathen, who remarked as follows: (Extract from remarks of Dr. Wathen.)

"Theory is all right as far as it goes, but practical observation ~~is~~ is of far more value. I assume that I have had opportunity of observing this question more than all of you combined, having recently spent three weeks among a class of people who use no meat at any time, and it has positively demonstrated to me that meat is unnecessary,--that the healthiest people in the world never eat meat; that those who have the most beautiful complexions, who are the most enduring in their work, who are the most amiable in their disposition, who are the least addicted to the use of whiskey, wines, opiates, sexual excesses, etc., are those people who do not eat meat. It has been demonstrated that persons who have been addicted to the excesses I have mentioned, while upon a meat diet, have entirely abandoned them while living upon an exclusively vegetable diet, but returned to the excesses when a mixed diet was again resumed.

No well trained Seventh-day Adventist eats meat, and you will not find healthier people in the world than these people, nor people more free from excesses of all kinds. I had occasion to observe, at Battle Creek, Mich., for three weeks, the nurses, the doctors, the medical students,—nor have I ever seen brighter medical students in my life, nor have I seen such healthy looking people as they are, and not one particle of meat do they eat. I lived among them for three weeks without any meat. I did not want, or feel the need of meat, and I gained, while there, one and ~~one~~ half pounds per day. Vegetarians are the most enduring people in the world; the laborers on the coast of Spain unloading vessels work longer hours and carry heavier weights than meat-eaters, and they never eat any meat.

The question of vegetarianism is a large one. You must prepare these things properly. Take, for instance, some of the cereals: We cook oatmeal between ~~thirty~~ and sixty minutes and think it is ready to be served, whereas, at Battle Creek, they cook it at 300° F. for three to six hours, and when prepared in this way, it is easily digested and nourishing. Many of the Battle Creek products are already predigested, so that they are readily assimilated.

As to the question of milk: In my own person, in 1880, I lived for ten days on an absolute ~~water~~ milk diet. I did not even take a drink of water during that time, and I gained over a pound a day. You can live almost indefinitely on milk.

Protese, made of the gluten of wheat and peanuts, is a substitute for meat. It is easily digested, easy of assimilation, and nutritious, and, when properly prepared, you can eat enormous quantities without ill effects.

One of the most admirable dinners I ever ate was at Dr. Kellogg's where no meat was served, the cooking being done with vegetable and nut oils, instead of lard and grease."

The thing that surprises me is, that there was not a word said in opposition to these remarks. Another surprising thing was, that they were published in a medical journal without any adverse comment. This must have weight with the medical profession. And the fact that the editor of a reputable paper and the Dean of a medical college should make such statements before a medical society, to go on record,--it shows that he has great confidence in these principles, and great respect for the work that is carried on here. When such a man is willing to take his stand by our side in this work, we ought not to be ashamed of these principles. ("We ought to be proud of them.") Yes. I have sometimes felt that there were some among us who really felt a little ashamed of these principles,--especially when they went away. They are inclined to hide their principles and leave them at home, for fear some one would find that they endorsed them. But we don't any of you are going to be that sort of people. Br. Ossig has said a few words to you to-night that I know are uppermost in his heart, because every time I meet him he says the same thing to me. He says he feels troubled, worried and distressed because he sees some doing what they ought not to do, and he is thoroughly right about it. We need to let these principles get down deep into our hearts. This is an institution, ^{established} not ~~merely~~ for the purpose of preparing students to be doctors, but to prepare young men and women to go out into the world as reformers--as champions for the truth. This is the thing we are to do--go out into the world and teach truth. The whole world about us is lying in darkness and wandering about in ignorance, without guides and going astray,--what a terrible spectacle it is!

Providence has brought us here, and given us an opportunity of having our hearts and heads filled with this truth, and I hope that none of you, while here, will fail to grasp large things, not being content to learn "Physiology, Anatomy," etc., and the technical things taught in the text-

books, but lay hold of the great things, the principles which are held here--the fundamental principles which have been the foundation of **all** this work, and out of which this work has grown, and out of which it sprung. This work is not based on wealth or personal influence; it is based on principles,--and they are principles which are needed in every part of this great and "enlightened country;" so-called--but it is really a benighted country. Men have wandered so far away from God that they don't know how to live. They don't know, about eating, for instance, as much as a horse. I am sometimes tempted to say of men, that they have lost their horse-sense. These principles are needed in every civilized land, and in every heathen land--and perhaps they are not so much needed in heathen as in civilized lands--for the heathen are not so far away from God, in their habits of life, as a rule, as are the people of civilized lands...

There is an abundant opportunity for going out into the world and teaching truth. Calls are coming in from every side from this and from other lands. Br. Conradi asks for brethren ... Egypt is waiting. A lady physician is wanted in the Orient. There is a great opportunity for woman's work, for there are some ~~times~~ lands in which it is impossible for men to ^{labor} work in certain lines of missionary work. There are two physicians wanted for Germany, three for Denmark, and three for New Zealand, and they are wanted immediately ("And one for Vancouver.") And two doctors are wanted for Canada, right away. So here is a call for eight or ten physicians,--and where are we going to find them? In our own country we need such help,--men and women who are Christian physicians are wanted; they want reform physicians. I fear there has sometimes been, in our school, too much professionalism; I hope we won't find so much in years to come as in the past. We want Christian reformers; and if we are that, we can be sure

that there is great need for us in the world, and great opportunities before us....

THE COURSE OF STUDY
in the
AMERICAN MEDICAL MISSIONARY COLLEGE.

Opens October 1st, 1895.

The following course of study represents the work which will be required as necessary for graduation in the American Medical Missionary College. As will readily appear, the amount of work required is somewhat greater than that required in other four year schools. This is made necessary on account of the several additional subjects which are considered essential, but which are not taught in ordinary medical schools-- Medical Physics, Hydrotherapy, Dietetics, Clinical Bacteriology, etc., may be mentioned as examples of this class of studies. Heretofore these subjects have been taught to missionary physicians at the Sanitarium either in vacation studies during the course or in post-graduate studies after finishing the course.

Some slight modifications may be made in the course as regards the length of time devoted to individual studies, but the full amount of work represented will be required. Arrangements are being rapidly made for a competent teaching faculty. It is gratifying to be able to report that arrangements have already been consummated with a number of distinguished medical teachers who have been for years connected with other leading schools, for giving instruction in didactical branches

Suitable arrangements have been made for work in practical anatomy, or dissection, in Chicago. A considerable amount of clinical and dispensary work will also be required in Chicago, but the greater part of the teaching will be conducted at Battle Creek, so that advantage may be taken of the specially favorable opportunities for practical instruction in connection with the Hospital and Sanitarium at that place.

Class rooms are being fitted up in the north wing of the Battle Creek College.

The course of study will cover at least 45 weeks of the year, and

DIDACTIC INSTRUCTION.

FIRST YEAR.

1.	Anatomy.	3 hrs. week-45 weeks.
	Bacteriology	1 hour day--15 weeks.
	Physiology	2 hrs. week-45 weeks.
2.	Histology and Embryology	1 hr. day---15 weeks.
	General Chemistry	3 hrs. week-45 weeks.
	Hygiene	2 hrs. week-45 weeks.
III.	Organic Chemistry	1 hr. day---15 weeks.
	Medical Physics.	

PRACTICAL INSTRUCTION.

1.	Anatomy	5 hrs. Daily--6 weeks.
II.	Bacteriology	2 hrs. Daily--5 weeks.
	Physiology	2 hrs. Daily--5 weeks.
III.	Histology and Embryology	3 hrs. Daily-10 weeks.
	Qualitative Chemistry	4 hrs. Daily-10 weeks.
	Quantitative Methods	3 hrs. Daily--5 weeks.
	General Chemistry	3 hrs. Daily--5 weeks.

Second Year.

DIDACTIC INSTRUCTION.

1.	Anatomy	1 hr. week --45 weeks.
II.	Physiology, Advanced.	3 hrs. week--45 weeks.
	Physiological Chemistry	
1.	Biology	1 hr. Daily--15 weeks.
II.a	Medical Dietetics	2 hrs. week--15 weeks.
	1 a. Sanitary Science	4 hrs. week--30 weeks.
	1b. Hydrotherapy	4 hrs. wk. ---15 weeks.
IIb.	Massotherapy	2 hrs. week 15 weeks.
II.	Materia Medica and Toxicology	
	General Therapeutics	

PRACTICAL INSTRUCTION.

Second Year.

Anatomy	5 hrs. Daily--6 weeks.
Physiological Chemistry	5 hrs. . Daily-6 weeks.
Biology	2 hr. Daily-10 weeks.
Applied Physiology	4 hrs. week--15 weeks.
Clinics	6 hrs. week--15 weeks.
Morbid Histology	5 hrs. week--15 weeks.

DIDACTIC INSTRUCTION.

Third year.

Therapeutics, General	2 hrs. week--45 weeks.
Practice of Medicine	4 hrs. week--45 weeks.
Surgical Anatomy	2 hrs. week--45 weeks.
Surgery	2 hrs. week--45 weeks.
Pathology	3 hrs. week--15 weeks.
Diseases of Women	3 hrs. week--40 weeks.
Dissection.	

LABORATORY WORK, DEMONSTRATION, COURSES AND CLINICS.

Third Year.

Surgery	3 hrs. Daily--5 weeks.
Diseases of the Eye and Ear	2 nrs. Daily-5 weeks.
Diseases of Women	2 hrs. Daily--5 weeks.
Physical Diagnosis	2 hrs. daily--5 weeks.
Applied Physiology	2 hrs. Daily--5 weeks.
Therapeutics	2 hrs. Daily--5 weeks.
Materia Medica	5 hrs. week--5 weeks.
Clinics.	

DIDACTIC INSTRUCTION.

Fourth Year.

Nervous Diseases	2 hrs. week--45 weeks.
Mental Diseases	2 hrs. week--45 weeks.
General Practice of Medicine	3 hrs. week--45 weeks.
Pathology	1 hr. week---1 week.
Obstetrics	2 hrs. week--45 weeks.
Diseases of the Digestive Organs	1 hr. week---45 weeks.
Diseases of the Chest and Throat	1 hr. week---45 weeks.
Diseases of the Eye and Ear	1 hr. week---45 weeks.
Diseases of Children	1 hr. week---45 weeks.
Genito-Urinary and Skin Diseases	1 hr. week---45 weeks.

PRACTICAL WORK AND CLINICS.

Nervous Diseases
Mental Diseases
Diseases of Women
Practice of Medicine
Diseases of the Nose, Throat and Chest
Diseases of the Eye and Ear
Diseases of Children
Genito-Urinary and Skin Diseases
Surgery
Disorders of Digestion
Diseases Peculiar to Tropical Countries
Dispensary Clinics
Obstetrics
Clinical Bacteriology, Microscopy, Chemistry and Pathology.



Class 1910
A.M.C.

L. B. ESHLEMAN
J. A. WHITE

R. O. ROSS
A. W. GEORGE
E. F. OTIS

S. E. KERBY
N. F. ARMSTRONG
D. E. GARVIN
M. E. SPENCER

E. L. EGGLESTON
C. P. FARNSWORTH
J. D. SHIVELY

J. A. VERNIER
A. M. BENNETT
H. B. FARNSWORTH
C. L. BECKNER

M. N. POMARE
E. M. MARTINSON
S. A. LOCKWOOD

L. E. KYNETT
E. A. PERRINE

From ARTICLE II of association of the American Medical Missionary Board:

"The purpose or purposes for which it is formed, are as follows:

The performing of such work and acts with its property and funds of an unsectarian, humanitarian, benevolent and charitable nature, and not for private gain or profit, through organized institutions or by pecuniary aid extended to individuals or such institutions, as are in the line of sanitary, dietetic, dress, hygienic and temperance reforms and as will disseminate the principles of social purity and oppose the use of narcotics of all kinds; to found homes and otherwise care for homeless, destitute and orphan children, and aged, infirm, and outcast men and women, and infirm and superannuated physicians and nurses who have spent their lives in medical missionary work and especially those who have labored in connection with this association, to train and send out missionary physicians and nurses and give pecuniary aid to those being thus trained and also such work and acts as will aid research having for its object the discovery of new foods, or food preparations and the improvement of those which are known, and for the study and improvement of physiological means for the treatment of the sick, and preservation of health, and various other direct and indirect methods of medical missionary work both home and foreign."

Memorandum

1. The first Med. Miss. College. 100 yrs ago.

- Beginnings. —
- Great Principles —
- " Opportunities —
- Chicago Work. —
- Ann Arbor Students. —
- First Steps. —
- Providential Helps —
- First Buildings.

~~Medical Rec~~

- Petticord Farm. —
- Medical Recognition. —
- Work accomplished. —
- Missionaries in Fields —

Names of Graduates + Location —

~~Kelly, P. M. A.~~

(Graduates from Ann Arbor + Elsewhere)

Began with summer courses at Sanatorium, winters Ann Arbor, New York + Chicago. Work of Dr. Lindsey, Ridley and other Physicians.

- Paulson + Wife. Davies.
- Rand + Rand. Lopez.
- Cress + Mrs. Hare.
- Winger. Rossiter.
- Hunter. Allen.
- Dwyer. Holden.
- Whitney. DeForest.
- Bryant. Henoes.
- Moran. Sanderson.
- Case. Ottoson.
- Branch. Mortenson.
- Anthony. Ingersoll.
- George. Heald.
- Reed. Brigham.
- Nicola + Wife. Craig.
- Dr. Bradford. Cleveland.
- Herr + Wife. Stewart.

A. M. C.	Elmer Otis
Mrs. C.	De Roy "
Thomason.	Frank "
Foulton.	Martinson.
Evans.	Conway.
Kelly	Spencer.
Kellais.	Lockwood.
Eshelman.	Simmons.
Stains.	Armstrong.
Boyer.	Kirby.
Helman.	Morse.
	H. B. Farnsworth.
	C. P. Farnsworth.
	Eggelston.
	Morse.
	George Shively.
	Pomate.
	Patterson.
	Carkebeck.
	Bennett.
	Vannier.
	Belkner.
	Hayward.
	Troom.
	Prices.
	Shryock.

A. M. M. C.

Memorandum

Dr. + Mrs Edward G.
Julia White.
Amelia Ziph.
Gardener's Wife.
~~XXXXXXXXXX~~
Dunlap.

"many hands, make light work".

From an examination of the Second Annual Announcement of the American Medical Missionary College it appears that, this College is founded for the purpose of "uniting Biblical and Missionary instruction", with special methods of treatment pursued at the Battle Creek Sanitarium; and, as, no students are received excepting such as have dedicated their lives to medical missionary work, under the supervision of a Missionary Board of the Seventh Day Adventists, it is evident that this is not an Institution with aims and purposes in full accord with those of the Association of American Medical Colleges.

The application is declined.

By order of the Council.

June 2nd, 1897.

Exact copy of original.

Lewis B. Baldwin

For Dr. Conner's History of Medicine. Send to Dr. Stewart.

The American Medical Missionary College was organized and opened for the admission of students Its purpose, as stated in its articles of Incorporation (If this is not found in the articles, get it from the first announcement or some subsequent one), is the education of medical missionaries. In this regard it stands unique as a medical educational institution, and is the first and only regularly organized medical college ever established exclusively for this purpose. From the inception of this enterprise its promoters have endeavored to place its work upon a high level by establishing a high standard of admission, and of required efficiency in glasswork after admission. The full curriculum of didactic, clinical and laboratory work is provided for the students of the school, and ample facilities consisting of hospital, dispensary and laboratory equipments are placed at their disposal.

Accommodations are at the present time limited so that only between thirty and forty students are received annually. The members of the classes which have already graduated have been well received by the profession and have succeeded in giving a good account of themselves and of their alma mater at State Board and other medical examinations where they have appeared in various states of this country and in some foreign countries. Graduates from this school are engaged in practice in several foreign countries.

Aside from the fact that only those who have devoted their lives to work as medical missionaries at home or in foreign lands, are received as students in this school, it differs from other medical schools chiefly in two particulars: First, the large amount of clinical work required of students, at least two hours of practical medical work being required ^{daily} of each student during the

entire course of four years, by which means the student is rendered familiar with the varied aspects of disease by actual contact with the sick. Second, the considerable amount of attention given to physiologic therapeutics. The school was the first in the United States to establish special chairs devoted to hydrotherapy, and other branches of physiologic therapeutics. Dispensaries are maintained in connection with the school in which special prominence is given to hydrotherapy, electrotherapy and other physiologic measures. The teaching and practice of the school are in no sense exclusive, but are made as far as possible to represent the most advanced line of scientific progress in medicine.

The American Medical Missionary College belongs to the Association of American Medical Colleges, and recognizes the code of ethics of the American Medical Association.

The foundation of the school was laid by a gift of forty thousand dollars, made by Francis and Henry Wessels, Cape Town, South Africa. This benefaction has since been increased by other gifts, including ten thousand dollars from Mr. . . . Kimball, three thousand dollars from Abner Case, and various sums from other sources. In addition a fine property comprising three large buildings, well adapted to college work, has been placed at the disposal of the college, being held by trustees to be turned over to the college as soon as paid for by means which the committee have had placed in their hands for the purpose. In the meantime, the buildings are placed at the disposal of the college and are in use for laboratories, didactic and clinical teaching, and other purposes. An additional building is being erected the present season at a cost of between forty and fifty thousand dollars, in which will be conducted an institute of physiologic therapeutics, for use in clinical teaching. The generosity of friends has provided for the

school a good medical library. The pathological laboratory comprises many hundreds of valuable and instructive specimens illustrating a large variety of pathologic conditions. The histological, physiological, chemical, bacteriological and experimental laboratories are fully equipped with the appliances and material necessary for instruction and original research.

LIST OF A. M. M. C. GRADUATES.

- Paul Christman, M. D., Altamont, Kansas.
- Margaret Banta, M. D., Battle Creek, San.
- M. A. Mortensen, M. D., Skodsborg, Den.
- H. W. Miller, M. D., Shang Tsai Hsien, Honan, China.
- Amy R. Humphrey, M. D., College View, Neb.
- B. N. MacLafferty, M. D., Portland San., Mt. Tabor, Ore.
- A. C. Salmon, M. D., Sin Tsai Hsion, Honaw, China. Via Hankow.
- Wilbur O. Upson, M. D., San Jose, Cal.
- Abbie W. Simpson, M. D., Glendale San., Glendale, Cal.
- T. J. Evans, M. D., 23 P. O. Bldg., Colorado Springs, Colo.
- T. S. Whitelock, M. D., Paradise Valley San., Nat'l City, Cal.
- Mary P. Hunter, M. D., 1211 St. John St., Albuquerque, N. M.
- Rowland H. Harris, M. D., B. C. San.; Battle Creek, Mich.
- Calvin O. Prince, M. D., South Lancaster, Mass.
- N. C. McLafferty, M. D., Portland, Ore.
- W. P. Larson, Skodsborg, Denmark. San.
- D. W. Reed, M. D., ~~Bex 1405, Colorado Springs, Colo.~~ Greeley, Colo.
- W. T. Thornton, M. D., 3558, S. Halsted St., Chicago, Ill.
- Ruth Merritt Miller, India.
- M. H. Martinson, M. D., Graysville, Tenn.
- Kate Lindsay, M. D., San. Boulder, Colo.
- A. F. Lemon, M. D., 92 Freshwater Road, St. Johns, Nfld.
- Chas. R. Knox, M. D., 1714 Winter St., Superior, Wis.
- L. E. Elliott, M. D.,
- Martin P. Keller, M. D., Huntley, New Zealand.
- Sophie Johnson, M. D., 2619, G St., San Diego, Cal.
- J. E. Cooper, M. D., Wellington, Colo.
- Clair Hinds, M. D., Phoenix, Ariz.
- Evelyn Helman, Cotati, Cal.

LIST OF A. M. M. C. GRADUATES.

(Continued).

- Ida M. Herr, M. D., Boulder, Colo. San.
- G. H. Gibson, M. D., Papanui, Christchurch, New Zealand.
- Arthur W. George, M. D., English P. O., Constantinople, Turkey. BU
- I. A. Dunlap, M. D., College Place, Wash.
- W. Claude Copeland, M. D., Aspen, Colo.
- J. M. Keichline, M. D., 9 Shara Gama Charkiss, Cairo, Egypt.
- Newton C. Evans, M. D., Murray, Ky.
- W. B. Holden, M. D., The Decum, Portland, Ore.
- D. E. Garvin, M. D., Empire, Colo.
- W. L. Gardner, M. D., Box 612, Salt Lake City, Utah.
- H. B. Farnsworth, M. D., Missoula, Mont.
- Clarence F. Ball, M. D., Quinn Bldg., Rutland, Vt.
- T. J. Allen, M. D., 1016, Tacoma Ave., Tacoma, Wash.
- J. D. Chively, M. D., Sheldahl, Ia.
- C. C. Hubly, M. D., Alpha, Ill.
- Benj. B. Kinne, M. D., 1929-37, Girard Ave., Philadelphia, Pa.
- R. S. Cummings, M. D., Williamsfield, Ill., Knox Co.
- L. H. Wolfson, M. D., *Sanitarium, Cal.*
- Cora M. Richards, M. D., Sk. Bethel, Wis.
- William E. Kitchell, M. D., St. Clair, Mo.
- A. M. Vollmer, M. D., Apia, Samoa.
- Elmer F. Otis, M. D., Upper Hudson San., Hadley, N. Y.
- Jean A. Vernier, M. D., 58 Madison Ave., Detroit, Mich.
- Ruth Bryant Leak, M. D., 148, S. Oxford St., Brooklyn, N. Y.
- Lottie C. Isbell, M. D., Huntsville, Ala.
- Geo. K. Abbott, M. D., Glendale, Cal.
- Lucinda Marsh, M. D., South Lancaster, Mass.
- F. E. Brancht, M. D., Dept. de Olancho,, Juticalpa, Spanish Honduras.

LIST OF A. M. M. C. GRADUATES.

(Continued).

- John Reekie, M. D., Auckland, N. Z.
 Heinrich Habenicht, M. D. Majestic Bldg., Denver, Colo.
 Fred G. Dryden, M. D., Yorkville, Ill.
 Edgar Caro, M. D., Wilton Hall, Khyber Pass Road, Auckland, New Zealand.
 Lillian H. Boyer, M. D., Washburn, Mo.
 Mary E. Britton, M. D., 326, N. Limestone St. Lexington, Ky.

SANITARIUMS.

-
- Howard W. Rand, M. D., Boulder, Colo.
 California Sanitarium, Sanitarium, Cal.
 W. A. George, M. D., College View, Neb.
 W. R. Simmons, M. D., Mt. Tabor, Ore.
 C. C. Nicola, M. D., Melrose, Mass.
 Frank J. O'is, M. D. 28-33rd Place, Chicago, Ill.
 J. E. Collogan, M. D., 603, E. 12th St., Des Moines, Ia.
 S. P. S. Edwards, M. D., 1213, 15th St., Moline, Ill.
 Paradise Valley Sanitarium, Box 508, National City, Cal.
 Lewis J. Belknap, M. D. San Jose, Cal.
 C. P. Farnsworth, M. D., Madison, Wis.
 Silas Varnell, M. D., Spokane, Wash.
 Treatment Parlors, 137, Oneida St., Milwaukee, Wis.
 R. L. Mantz, M. D., 201, Granby Block, Cedar Rapids, Ia.
 A. R. Satterlee, M. D., 922, Niagara St., Buffalo, N. Y.
 O. M. Hayward, M. D., Cor. Church & Vine Sts., Nashville, Tenn.
 F. A. Stall, 1157-1161, Prospect St., Cleveland, Ohio.
 A. J. Read, M. D., ~~44 E. Main St.~~, Battle Creek, Mich. San.
 David Paulson, M. D., Hinsdale, Ill.
 Treatment Rooms, 156, Monroe Ave., Rochester, N. Y.

S U P P L E M E N T

to

LIST OF PHYSICIANS.

- J. H. Neal, M.D., 1528, Ninth St., N.W. Washington D.C.
R. A. Buchanan, M.D., 1436 Market St., San Francisco, Cal.
M. B. Lindemyer-Brate, M.D., Sharonville, Ohio.
Florence E. Del'Horbe, M.D.
J. E. Froom, M.D., Takoma Park, Washington, D.C.
J. R. Leadsworth, M.D., Los Angeles, Cal., Cor. Hill & 3rd Sts.
H. S. Maxson, M.D., Oakland, Cal.
M. H. Maxson, M.D., Oakland, Cal.
F. R. Parker, M.D., Lebanon, Mo.
D. C. Ross, M.D., Keene, Tex. San.
Carrie S. Staines, M.D., Battle Creek, Mich.
W. S. Swayze, M.D., 60 Ave. Libertad, Guadalajara, Mexico.
Jean H. Whitney, M.D., Battle Creek, Mich.
Lenora Bows-Patch, M.D., 211 Dearborn Ave., Chicago.
John Bell, M.D., 343 Antriam Road, Belfast, Ire.
Lillian Eshleman Magan, M.D., Madison, Tenn.
A. J. Harris, M.D., St. Joseph, Mo.
H. M. Doodakyan, M.D.
Mary I. Goodison, M.D., 28, 33rd Place, Chicago, Ill.
A. J. Hetherington, M.D., Uvilla, Bay Islands, C. America.
G. H. Heald, M.D., 222 N. Capitol St., Washington, D.C.
A.A. Zipp, M.D., Onawa, Iowa.
Mr. C. D. Christman, M.D., Wiconisco, Pa.
B. F. Moran, M.D., Wilson Bldg., Dallas, Texas.
E. W. Matthewson, M.D., 298 Elm St., Dallas, Texas.

SANITARIUMS. (Continued).

-
- Alfred Shryock, M. D., 1313, 3rd Ave., Seattle, Wash.
- J. E. Heald, M. D., 203, Third Ave., Peoria, Ill.
- P. N. Haskell, M. D., Melrose, Mass.
- H. B. Knapp, M. D., 1229-37 Girard Ave., Philadelphia, Pa.
- A. B. Olsen, M. D., Caterham, Surrey, England.
- F. C. Richards, M. D., 80 Regent St., Leicester, England.
- R. S. Ingersoll, M. D., 51 Park St., Calcutta, India.
- Geo. Thomason, M. D., Cape Town, South Africa.
- Christchurch Sanitarium, Papanui, Christchurch, N. Z.
- S. A. Lockwood, M. D., 42, Yamato-dori, Nichome, Kobe, Japan.
- J. W. Erkenbeck, M. D., Apartado 130, Guadalajara, Mex.
- P. De Forest, M. D., Basle, Switzerland.
- J. Carl Ottosen, M. D., Skodsborg, Denmark.
- D. H. Kress, M. D., Wahroonga, N. S. W., Australia.
- A. J. Hoenes, M. D., Post Grabow, Bez. Magdeburg, Germany.
- J. V. Willson, 32, Old Main St., Kimberly, South Africa.
- O. K. Gaston, M. D., Guadalajara, Mexico.
- Geo. R. B. Myers, M. D., " "
- Mrs. Wescott Myers, M. D., " "
- H. E. Fullmer, M. D., 3200 W. Douglas Ave., Wichita, Kansas.

FACULTY.

- J. H. Kellogg, M. D., Battle Creek, Mich.
- W. H. Riley, ~~XX~~ M. S.; M. D., Battle Creek, Mich.,
- David Paulson, M. D., Hinsdale, Ill.
- Elmer L. Eggleston, M. D., Battle Creek, Mich.
- Charles E. Stewart, M. D., Battle Creek, Mich.
- John F. Byington, A. B., M. D., Battle Creek, Mich.
- John F. Morse, M. D., Battle Creek, Mich.
- Frank J. Otis, M. D., Branch, 28 33rd Place, Chicago, Ill.
- 2 Rowland H. Harris, M. D., Battle Creek, Mich.
- Mary V. Dryden, M. D., Battle Creek, Mich.
- Mary Wild Paulson, M. D., Hinsdale, Ill.
- Julia A/ White, M. D., Loma Linda, Cal.
- William T Thornton, M. D., Chicago, Ill.
- Walter F. Martin, M. D., Battle Creek, Mich.
- Albert W. Nelson, M. D., Battle Creek, Mich.
- Edward H. Risley, M. D., Battle Creek, Mich.
- Benton N. Colver, M. D., Battle Creek, Mich.

GRADUATES OF 1904.

- Rachel Leiza Elwell, ^{M. D.} Battle Creek, Mich.
- Gertrude Mildred Johnson, ^{M. D.} Battle Creek, Mich.
- B. B. Kinne, M. D., (?)
- A. G. Larson, M. D., Berrien Springs, Mich.
- Bertha E. Heshier, M. D., Battle Creek, Mich.
- Paul Roth, M. D., Battle Creek, Mich.
- Linda M. Roth, M. D., Battle Creek, Mich.
- Laura B. Stoner, M. D., Battle Creek, Mich.

GRADUATES OF 1905.

GRADUATES OF 1905.

- S. E. Barnhart M. D., Battle Creek, Mich.
 H. M. Bonniwell, M. D., Battle Creek, Mich.
 J. T. Case, M. D., 523 E. 35th St. Los Angeles, Cal.
 John E. Groff, M. D., Battle Creek, Mich.
 Mayme M. McCafferty, M. D., Portland Ore.
 Hervey S. Kelsey, Battle Creek, Mich.
 W. T. Lindsay, M. D., Madison, Wis. San.
 Henri A. Morel, M. D., Battle Creek, Mich.
 Herbert Ossig, M. D., Battle Creek, Mich.
 A. H. Ross, M. D., New Zealand, Khyher Pass Road, Auckland.
 W. H. Smith, M. D., Charlotte, Mich.
 C. R. Thornton, M. D., ?
 H. W. Vollmer, M. D., Battle Creek, Mich.
 H. G. Westphal, M. D., Battle Creek, Mich.

SENIORS OF 1905.

- Miss A. I. Bascom, Battle Creek, Mich.
 T. J. Berggren, Chicago, Ill.
 W. E. Bliss, Chicago, Ill.
 D. D. Comstock, Chicago, Ill.
 Miss A. A. Cook, Battle Creek, Mich.
 Miss Grace A. Diuguid, Chicago, Ill.
 R. Edib, Chicago, Ill.
 Vergil L. Fisher, Chicago, Ill.
 Horatio N. Greaves, Chicago, Ill.
 C. A. Hansen, Chicago, Ill.
 C. W. Heald, Chicago, Ill.
 Miss Lena L. Holland, Chicago, Ill.

SENIORS OF 1905. (Continued).

Miss Roxie E. Landis, Chicago, Ill.
A. H. Larson, Chicago, Ill.
E. A. Lavanture, Chicago, Ill.
W. A. Ruble, Chicago, Ill.
G. Ruck, Chicago, Ill.
M. T. Smith, Chicago, Ill.
Miss Minnie E. Staines, Chicago, Ill.
Mrs. Lena W. Sadler, Chicago, Ill.
W. S. Sadler, Chicago, Ill.
Miss Louie E. Vandervoort, Chicago, Ill.
H. J. Williams, Chicago, Ill.

JUNIORS OF 1905.

F. F. Abbott, Battle Creek, Mich.
G. W. Bailey, Battle Creek, Mich.
Miss Elizabeth Bentele, Battle Creek, Mich.
A. Brandt, Battle Creek, Mich.
Miss Dott Case, Battle Creek, Mich.
C. J. B. Cave, Battle Creek, Mich.
Roy W. Clark, Battle Creek, Mich.
H. Harrower, Battle Creek, Mich.
A. W. Hewitt, Battle Creek, Mich.
J. W. Hopkins, Battle Creek, Mich.
Miss Myrtle Hudson, Battle Creek, Mich.
G. S. Loveren, Battle Creek, Mich.
C. M. Mercer, Battle Creek, Mich.
Miss Estella G. Norman, Battle Creek, Mich.
Robert L. Owens, Battle Creek, Mich.
A. W. Peterson, Battle Creek, Mich.
C. C. Rozelle, Battle Creek, Mich.

8
JUNIORS OF 1905. (Continued).

Philip Runck, Battle Creek, Mich.

Miss Nellie M. Stevens, Battle Creek, Mich.

E. J. Waggoner, Battle Creek, Mich.

SOPHOMORES OF 1905.

Miss Ora Barber, Battle Creek, Mich.

Miss Emy Behn, Battle Creek, Mich.

C. S. Bossert, " "

E. A. Baber, " "

Miss M. E. Camp, " "

Miss Martha M. Canfield, " "

Miss A. Deneva, " "

H. B. Gaskell, " "

A. V. Heynenmann, " "

Mrs. Ethel M. Heynenmann, " "

Miss H. M. Kellogg, " "

J. H. Koenig, " "

C. A. Marker, " "

H. L. Peterson, " "

Mrs. W. H. Riley, " "

Riley Russell, " "

H. B. Weinburgh, " "

FRESHMEN OF 1905.

Paul E. Bowen, Battle Creek, Mich.

C. H. Bowyer, " "

Miss A. B. Durrie, " "

T. G. Charles, " "

Geo. Ephraim, " "

9
FRESHMEN OF 1905. (Continued).

S. N. Greaves, Battle Creek, Mich.		
H. W. Hartzell,	"	"
B. M. Heald,	"	"
Miss F. J. Holt,	"	"
Philip Johnston,	"	"
A. B. Moore,	"	"
Miss C. V. Radabaugh,	"	"
R. C. Reimche,	"	"
Clyde E. Ripley,	"	"
J. O. Stow,	"	"
C. W. Symonds,	"	"
J. J. Weir,	"	"
Miss Belle J. Wood,	"	"

NURSES AT THE SANITARIUM.

GRADUATES.

Anderson, Minnie.	Warrand, Effie.
Anderson, Mary.	Poster, Maggie.
Abegg, George.	
Ackerman, Julia. (Gone).	
Armitage, Ida.	Grössell, Bessie.
Aycock, John. (Gone).	Glasby, Mary.
	Grennells, Mable. (Gone).
	George, Zada.
Brown, Elsie.	Haysmer, Nina.
Brown, Alberta.	Hawgood, Mary.
Brandt, Irene.	Hopkins, Iulu.
Best, Katherine.	Hall, Hattie.
Beller, Sue.	Holland, Iva.
Burnette, Margaret. (Gone).	Hansen, J. P.
Beasley, Alice.	Morning, Carrie.
	Iler, Lucinda.
Chancey, H. T.	Jones, J. D.
Cover, J. J.	Jewell, W. B.
Crow, Jennie.	Johnson, Martina.
Carter, Mrs. Emma.	
	Klemensen, Tena.
DeLhorb, Celia.	Kirshman, Birtha.
Darling, Hattie.	Krater, C. M.
Dahl, Selma.	
Dibble, Hattie.	Lewis, Harriett.
Evans, Mrs. Etta.	Lane, Frank.
	Lambert, Bessie.

NURSES AT THE SANITARIUM

GRADUATES. (Continued).

LaForge, Zoa.	Stevens, Maude.
Manful, J. B.	Stewart, Elizabeth. (Gone).
Miller, Mrs. Mertie.	Stranger, James.
Maxson, W. J.	Stranger, Mrs. Anna.
Muelher, Mrs. Mary.	Tatro, Loie.
McCoy, Emily.	Thompson, Della. Russiaville Ind.
Meriton, Bertha.	Thompson, Minnie.
Olsen, Bothilda.	Tattersall, Florence.
Orchard, Bertha.	Tillotson, Viola.
Olds, Pearl.	Tillotson, Flora.
O'Donnell, Marie.	VanVoorhees, Katherine.
Patterson, Robert. (Gone).	Whitcomb, B. A.
Parfett, Bessie. (Gone).	Walker, Andrew.
Pope, Nettie.	Wilbur, Mary.
Price, Alida. (Gone).	Walde, Sarah.
Patton, Roy.	Webster, Amelia.
Paul, Susan.	Westergreen, Olivia.
Page, Edith.	Williams, Eva. (Gone).
Paul, Emma.	Wilds, Cora.
Parker, Luella.	
Richards, Mrs.	
Reynolds, Nabel.	
Sing, Dolphine.	
Skerritt, Eudora.	
Sahli, Mary.	
Sickler, Emma.	
Smith, Grace.	
Sutton, Mae.	
Shaskey, S. Joseph.	

NURSES AT THE SANITARIUM.

UNDERGRADUATES.

November Class 1903-1905.

Atterberry, Arthur.

Bossert, Mary.
Bossert, Mildred.
Balzer, J. F.

Balzer, Mrs. Arvilla.

Brenner, Anna.

Cady, Grace.

Donnelly, Alice.

Edwards, Gertrude.
Erskin, Anna.
Evans, Mabel.Frances, Edith.
Frye, Mary.Garris, Grace.
Hutchins, H. A.
Hutchason, Olive.

Jamison, G. J.

Lossing, Carrie.
Lohman, W. K.

McCatchan, R. M.

Noon, Eddy.

Richardson, Ellen.
Read, Almyrtia.Saucerman, Amanda.
Santee, Lillian.
Stevenson, Emma.

Tenney, Carrie.

Waggoner, Bessie.

April Class of 1906.

Ashdon, Eva.

Barber, Rose.
Brewer, Zadia.Comstock, Lucy.
Craig, Florence.Drake, Harry.
Doring, Pauline.
Davis, Cora.

Eubery, Bayard.

Filley, Georgia.
Frederickson, Daisy.Goibel, Eva.
Garlock, Harriett.Hickok, Lillian.
Hickok, Elizabeth.
Huss, Iva.
Hollin, Alice.

Keller, C. C.

Laustin, Martin.

Moorman, Mrs. Henrietta.

Parish, Mildred.

Reynolds, Pearl.
Ripley, Marietta.
Ramsey, Maggie.
Ramsey, Robert.
Robinson, Emma.Steffensen, Marie.
Scott, Annie.
Sanders, Georgia.
Shelden, Grace.
Seaton, Gertrude.
Stricker, Angie.

Teachout, Eva.

NURSES AT THE SANITARIUM.
 UNDERGRADUATES. (Continued).

April Class 1907.

Beasley, Dora.
 Barton, Lois.
 Cooper, Frances.
 Cope, Naoma.
 Durham, Minnie.
 Devine, Lettie.
 Emery, Florence.
 Gettman, Edith.
 Goddard, Mary.
 Hansen, Alice.
 Hansen, Hattie.
 Hill, Jessie.
 Kane, Mrs. Mary.
 Lavanture, Ruby.
 McGuffin, Hilda.
 Matthews, Evadna.
 Mazelle, Ellen.
 Metcalf, Blanche.
 Niergarth, H.
 Nosler, Mrs. Jessie.
 Oden, Lonie.
 Oberholtzer, Sarah.
 Oberg, Marie.
 Price, William.
 Rumery, Katie.
 Rush, Effie.
 Richardson, Mrs. Martha.
 Skeritt, Mabel.
 Snyder, Mattie.
 Tatersall, Ellis.
 White, Ethel.
 Worthington, Florence.

April Class 1908.

Aicher, Amy.
 Bruns, Nellena.
 Benson, Ethel.
 Brunson, May.
 Ball, Lillie Frank.
 Crinklaw, June.
 Craw, Iva.
 Carl, Nina.
 Cummings, Mazie.
 Dehn, Julia.
 Dietz, Eva.
 Decker, Grace.
 Day, Mrs. Mary.
 Ellis, Lora.
 Grossman, Nellie.
 Giddings, Jessie.
 Grave, Rena.
 Hansen, Mrs. Elizabeth.
 Hoodner, Mrs. Victoria.
 Hutchason, Emma.
 Helms, Elizabeth.
 Johnson, Clara.
 Johns, Joseph.
 Johnson, Minnie. (Gone).
 La Forge, Elizabeth.
 Learned, Ada.
 Morse, Mrs. Cora F.
 Moores, Mrs. C. E.
 Perin, Fannie.
 Robinson, Ora.
 Remaele, Irene.
 Scott, Mabelle.
 Woodcock, Maisie.
 Wagner, Mrs. Edna.
 Wharram, M. R.
 Wilkie, Mrs. Jennie.
 Williams, Avis B.

NURSES AT THE SANITARIUM.
UNDER-GRADUATES. (Continued).October Class 1908.

Berger, Sadie.
Baldwin, Anna.
Bledsoe, Grace. (Gone).

Crow, Mamie.

Dibble, Ethel.

Erickson, Edith.

Graham, E. J.

Harter, Beatrice.

J. G. Hatfield.
Johnson, Ellen.

Kitchell, Edna.
Kellogg, Adeline.

Lorenson, Emma.
Landon, Archie.

McClintic, Mrs. Ella. (Gone).
Monot, Ina Hodges.

Rector, Henrietta.

Sargent, Alfred.
Shepherd, Edith.

Wapler, Frank.

610.7

OUTLINE FOR MISSIONARY STUDY IN THE AMERICAN MEDICAL
MISSIONARY COLLEGE.

B I B L I C A L C O U R S E .

4 hours,	How to Study the Bible.	Bible Marking, etc.
20 "	Bible History and Antiquities.	
5 "	Nature and Evidences of Inspiration.	
2 "	Nature of Man.	
10 "	Prophecies of the Bible.	Christian Doctrines.
10 "	Christian Life.	
2 "	Salvation through Christ.	
5 "	The Gifts.	
2 "	The Judgment.	The Redeemed State.
1 "	The Sabbath.	
3 "	The Divine Government.	

Study of Special Books.

15 hours,	the Gospel of John--Life of Christ.
15 "	Isaiah.
10 "	Psalms.
10 "	Galatians.
10 "	Ephesians.
5 "	Evidences of Christianity, and Natural Theology.
2 "	The Higher Criticism.
6 "	Bible Readings.
10 "	Lives of the Apostles.
8 "	Missionary Teaching of the Bible.
2 "	God in Nature.

M I S S I O N A R Y C O U R S E .

20 hours,	The First Missionaries.
20 "	Missions in the Middle Ages.
10 "	Pagan Religions.
5 "	The Missionary Idea.
25 "	Christian Help Work.
	The History of Missions.
	Modern Missionaries and Missions.
	Missionary Lands and their Inhabitants.
	Practical Hints and Training for Missionary Work.
	Special Hygiene for Foreign Missionaries.
	Missionary Comity.
	Home Missionary Work.
	The Settlement Idea.
	Dispensary Work.
	Rescue and other Lines of Work.
	The Relation of Medical to Theological Work.
	The Missionary Sanitarium.

A U X I L I A R Y C O U R S E S .

Music.

Elocution.

Physical Training--Educational or Hygienic--Curative.

Practical Nursing.

First Aid to the Injured.

Emergency Methods.

Dental Surgery and Pathology.

Languages,

English.

German,

French,

Spanish.

F A C U L T Y
of the
AMERICAN MEDICAL MISSIONARY COLLEGE.

- Dr. W. H. Riley: Nervous Diseases.
- Dr. Kate Lindsay: Diseases of Women and Children.
- Dr. David Paulson: Therapeutics and Hygiene.
- Dr. Howard F. Rand: Anatomy.
- Dr. D. H. Kress: Genito-Urinary Diseases of Men.
- Dr. Abbie M. Winegar: Obstetrics.
- Dr. Ruth O. Bryant: Assistant in Diseases of Children.
- Dr. George W. Burleigh: Bacteriology.
- Dr. J. H. Kellogg: ^{Principles of Rational Medicine} Surgery and Medical Physics.
- Dr. Wm. F. Hubbard: Assistant in Anatomy.
- Dr. Addie C. Johnson: Assistant Demonstrator in Anatomy.
- Dr. Wm. A. George: Chemistry.
- Dr. Alfred B. Olsen: Physiology, Histology and Pathology.

Dr. Dow Eye & Ear

Dr. Pappas

Dr. Hubbard

Several Leading Physicians

Wm. F. Hubbard

Miss Burleigh

Miss

Medical Students.

Gl W. Thomason.

J. S. Reekie.

Mr. Vince.

Ira M. Fulton.

Mr. Owen.

Mr. Shively.?

J. F. Morse.

Prof. I. A. Dunlap.

Frank Dunlap.

Frank J. Otis.

C. O. Prince.

S. S. Edwards.

Paul Ellwanger.

Leroy Otis.

Newton Evans.

Martin Kellar.

C. F. Yale.

W. L. Gardner.

A. Q. Shryock.

W. C. Deming.

Geo. Shannon.

J. W. Erkenbeck.

D. E. Smith.

~~Martin Mortensen~~

~~Leabier~~

~~Oryden(?)~~

~~Mr. Oryden~~

~~Etta Kirby~~
Miss Staines.

Miss Patterson.

Miss Zipf.

Miss Helman.

Mrs. Halsey.

Lizzie S. Linton.

Emma M. Hall.

Miss E. L. Hall.

Mrs. Eva M. Gardner.

Alice Zener.

~~Mrs. Loughboro~~

~~Miss Conway?~~

~~Miss - - - - -~~

~~Oryden~~

~~J. W. Erkenbeck~~

Miss Bayliss

Alphabetical List of
MEDICAL STUDENTS.

1. T. J. Allen.
2. Miss Bayliss.
3. Miss Boyer.
4. Alice Conway.
5. I. A. Dunlap.
6. S. S. Edwards.
7. Paul Elwanger.
8. J. W. Ekenbeck.
9. Newton Evans.
10. Ira M. Fulton.
11. W. D. Gardner.
12. Mrs. Eva M. Gardner.
13. Henry Hobenicht.
14. Miss E. L. Hale.
15. Emma H. Hall.
16. Tillie Helman.
17. Martin Keller.
18. Etta Kirby.
19. Lizzie S. Linton.
20. Mrs. M. Loughborough.

21. John Morse.
22. Leroy Otis.
23. Frank J. Otis.
24. H. A. Owen.
25. Louise Patterson.
26. C. O. Prince.
27. John S. Reekie.
- ~~28. Belle Reith.~~
29. George Shannon.
30. Dow Shively.
31. A. G. Shryock.
32. Mr. Simmons. - WR
33. D. E. Smith.
34. Carrie Stains.
35. Miss Stock. +
36. G. W. Thompson.
37. Edmund Vince.
38. C. F. Yale.
39. Alice Zenor.
40. Amelia Ziph.

T. S. Whitecock + 2x

English Course.

Second year.

1st Term

Rhetoric and Composition

Zoology

Sanitary Science.

New Testament

2^d Term

Rhetoric and Composition

Physics & Natural Philosophy

Sanitary Science

New Testament

3^d Term

English Literature

Chemistry

Bible Hygiene

Church History.

English Course

First year

1st Term

English Grammar

Physical Geography and Geology

Anatomy, Physiology, & Hygiene

Old Testament & Ancient History

2^d Term

English Grammar

Astronomy

Anatomy, Physiology, & Hygiene

Old Testament and Ancient History

3^d Term

English Grammar

Botany

Anatomy, Physiology, & Hygiene

Old Testament & Ancient History

general Lecture Course in Connection with the Medical Missionary Course.

Missionary Series.

- 1 The Missionary Idea.
2. The Medical Missionary Idea.
3. History of Missionary Work.
- 4 History of Medical Missionary Work.
5. Pioneer Missionaries.
6. Pioneer medical Missionaries.
7. Existing Medical Missions, Foreign,
- 8 Existing medical Missions, Home.
9. Medical Missionary Methods, Foreign,
- 10 " " " " " Home

Each of the above subjects to occupy from two to five lectures.

God in Nature Series.

1. Love and Justice of God as Illustrated in Nature.
2. Wisdom of God.
3. Power of God.
4. Divine Artist.
5. Universal Fatherhood and Motherhood of God.
6. Field Lecture -- Trees.
7. " " Trees and Shrubs.
8. " " Leaves.
9. " " Stones.
- 10 " " Living Cells -- animal and vegetables.

Other series of Lectures to be arranged on such subjects as
Popular Hygiene.

Foreign Countries, their habits, customs, and manners. Etc.

First Year.

Anatomy	6 mos.	2 times week.
Text Book of General Nursing,	6	2
Gydrotheropy (practical),	3	2
Practical Nursing,	3	1
Hygiene,	3	1
Cooking,	4	3
Physical Culture,	12	2
Missionary Study,	12	1
Study of Testimonies, Principles & practical subjects,		No special time settled on

Second Year.

Children's Diseases,	3	2
Surgical Nursing,	3	2
Gynecology (for ladies),	3	2
Obstetrical Nursing,	3	2
Massage, Turkish & Russian Baths,	3	2
Bandaging,	3	2
Missionary Study,	12	1
Physical Culture,	10	2

Third Year.

Diseases and their treatments,	3	2
Advanced Anatomy & Physiology,	3	2
Applications of Electricity,	1	2
Cooking (Responsibility work),	1	full time
Missionary Study,	12	1
Sewing,	3	2
Physical Culture,	8	2
Manual Swedish Movements.	3	2



OFFICE OF THE

Battle
Creek . . .

Sanitarium

MEDICAL STAFF.

J. H. KELLOGG, M. D. H. M. DUNLAP, M. D. ADDIE C. JOHNSON, M. D.
W. H. RILEY, M. D. A. J. HOENES, M. D. RUTH O. BRYANT, M. D.
KATE LINDSAY, M. D. O. G. PLACE, M. D.

Battle Creek, Mich., Aug. 6, 1895.

Dr. Kellogg, -

REPORT OF THE COMMITTEE UPON THE COURSE OF STUDY
FOR THE AMERICAN MEDICAL MISSIONARY COLLEGE.

I may say by way of preface that the Committee has had two or three different meetings. It has been somewhat difficult at times to get all together, but all took an active interest in the matter and I am certain they all feel desirous of having the course of study as thorough and as practical as possible.

The Chairman of the Committee had supposed that the report of the Committee would be given before the body who appointed the Committee; but as some time has elapsed and no report has been given, it has been thought best to report in this way:-----

(1) Your Committee are in favor of at least a four-years course of study, and a course that will compare favorably with the courses offered by the best medical colleges in this country, such as Harvard, Yale, University of Michigan, University of Philadelphia etc.

(2) We would also recommend that the methods of treatment and principles of practice, such as are used in the Battle Creek Sanitarium for the treatment of various diseases, be made especially strong. Consequently we would advise that a thorough course be given in Hydrotherapy, Massage, and Hygiene, using the term Hygiene in its broadest sense, and along with these the use of exercise as a remedial agent should be given its proper place. While we would recommend that an especially strong course be given on these subjects, we would also suggest that caution be exercised that not more time than is necessary to give the student a thorough theoretical and practical knowledge of these subjects be used. The science of medicine has become so broad that it is important that the student's time be used to the very best advantage during his course of under-graduate study.

(3) After careful consideration, the Committee hardly deemed it practicable and expedient for the student to be required to work five hours a day in addition to doing the amount of work required in the course of study that was placed before them for consideration, or even in such a course of study as they would recommend. It is possible, however, that by extending the term of study to forty-five weeks this objection may not be as great as it might appear at present. We would further recommend that if the five hours' work daily be placed as part of the requirements in the course, that the course of study be made forty-five weeks for a school year.

(4) With reference to the subjects for study and the amount of time for each, the Committee spent most of the time on the first two years' work. They did not think it advisable to make very many changes

Electrotherapy

in the course that was already marked out. On the whole, the Committee are of the opinion that the course is a little too long and perhaps a little too full. They would therefore recommend that Biology be stricken from the course, and that the time which was given to this be put upon Anatomy and Physiology. In comparing the time which was allowed for Anatomy, in the course of study placed in the hands of the Committee, with that of other colleges, it was found to be a trifle short. While the course in general Biology would undoubtedly be valuable to a medical student, yet the line must be drawn somewhere, and we are of the opinion that the time devoted to the study of Anatomy and Physiology, which are really biological studies, would be of more practical value to the medical student.

(5) Would recommend that the laboratory work in Bacteriology cover at least ten weeks, --- three hours daily. This does not include recitations or lectures upon the technique of laboratory work.

(6) It is not the mind of the Committee that a practical course in the laboratory ^{in Physiology} be made a required one. Students desiring such a course might be allowed to elect it as advanced work with the professor of Physiology. Much of the work which is of most importance coming under this head can be done in the laboratory under the head of Physiological Chemistry, but such work as requires expensive and elaborate apparatus for the study of muscle and nerve reaction etc., we hardly think should be required in an under-graduate course. Demonstrations of this of course can be made by the professor of Physiology before the class as a whole in lectures.

(7) We would recommend that the laboratory work in general Chemistry be dropped from the list of required work and that the time be given to other subjects.

(8) The Committee was of the opinion that sixty hours was sufficient time to be put on general Hygiene. While it would especially recommend that this course be made strong, yet there are many other branches, such as Bacteriology, Chemistry of Foods, Food Adulterations etc., which are really part of the subject of Hygiene, and as they are supposed to be treated under separate heads it did not seem hardly practical to the the Committee to devote more than sixty hours to Hygiene. We would also recommend that the other thirty hours which were allotted for Hygiene in the course of study placed in the hands of the Committee be added to the time given to Organic Chemistry with the idea of making a careful study of the Chemistry of Foods.

(9) The Committee would recommend forty-five hours to be devoted to the study of Medical Physics.

(10) That both lectures and laboratory work in Biology be dropped from the course.

(11) That forty-five hours instead of ninety hours be given to Surgical Anatomy.

(12) The Committee are of the opinion that it would be best to diminish the time given to the three following subjects: General Practice of Medicine, Diseases of the Chest and Diseases of the Digestive Organs. That is, that taken together as a whole, too much time has been given to these three branches. Diseases of the digestive organs are usually considered as a part of General Medicine, and the Committee would recommend that diseases of the digestive organs and diseases of the chest either be placed under the head of General Medicine, or else that the time devoted to these two subjects be lessened.

As above stated, the Committee felt that it was most important to put most of their time on the first and second years' work. Of course the course of study can be changed from time to time as experience would seem to indicate.

◆ The Committee would recommend that the fundamental branches of the medical science, such as Bacteriology, Chemistry, Physiology, Anatomy and Hygiene, and the methods of treatment, such as are used at the Battle Creek Sanitarium, be made especially strong.

(H. M. Dunlap, M.D.,
)A. J. Hoenes, M.D.,
(D. H. Kress, M.D.,
COMMITTEE----)H. F. Rand, M.D.,
(Geo. W. Burleigh, M.D.,
)Geo. H. Dow, M.D.,
(W. H. Riley, M.D., Chairman.

**OUTLINE FOR MISSIONARY STUDY, IN CONNECTION WITH THE
MEDICAL COURSE, IN THE
AMERICAN MEDICAL MISSIONARY COLLEGE.**

--- 000 ---

Biblical Course.--

Bible History and Antiquities; Prophecies of the

Bible; Christian Doctrines--

Nature and evidences of inspiration;
Nature of man.
The Divine government.
The Sabbath.
The judgement--the redeemed state.
Salvation through Christ.
Christian life.
The gifts.
Missionary teaching of the Bible.
Life of Christ.
Lives of the Apostles.
How to study the Bible--Bible marking, etc.

The study of special books--

The Gospel of John.
Psalms.
Isaiah.
Ephesians.
Galatians.

Evidences of Christianity, and natural theology.

God in Nature.

The Higher Criticism.

Bible Readings.

Missionary Course:--

The history of Missions.

The first missionaries.

Missions in the Middle Ages.

Modern missions and missionaries.

Pagan religions.

Missionary lands and their inhabitants.

The missionary idea.

Practical hints and training for missionary work.

Special hygiene for foreign missionaries.

Missionary comedy.

Home missionary work.

Christian help work.

~~Shaxatstamantixitaxi~~

The Settlement idea.

Dispensary work.

Rescue and other lines of work.

The relation of medical to theological work.

The missionary Sanitarium.

Ausilliary Courses:--

Music.

Elocution.

Physical training--educational or hygienic--curative.

Practical nursing.

First aid to the injured.

Emergency methods.

Dental surgery and pathology.

Languages--English, German, French, Spanish.

D I D A C T I C I N S T R U C T I O N .

FIRST YEAR.

Descriptive Anatomy	90 hrs.
Bacteriology	75 hrs.
Anatomy of the Nervous System	45 hrs.
Physiology	90 hrs.
Histology	75 hrs.
General Chemistry	135 hrs.
Hygiene	60 hrs.
Organic Chemistry	75 hrs.
Medical Physica	30 hrs.

P R A C T I C A L I N S T R U C T I O N .

Anatomy	5 hrs daily--6 weeks.
Bacteriology	3 hrs daily--10 weeks.
Physiology	2 hrs daily--5 weeks.
Histology	3 hrs daily--5 weeks.
Qualitative Chemistry	4 hrs daily--10 weeks.
Quantitative Methods	3 hrs daily--5 weeks.
General Chemistry	3 hrs. daily--5 weeks.

D I D A C T I C I N S T R U C T I O N .

1. Anatomy	30 hrs.
11. Physiology, Advanced	135 hrs.
Anatomy of the Nervous System	15 hrs.
Physiological Chemistry	60 hrs.
General Biology & Embryology	75 hrs.
11.a Medical Dietetics	30 hrs.
1 a. Sanitary Science	90 hrs.
1b. Hydrotherapy	45 hrs.
11b. Massotherapy	15 hrs.
11. Materia Medica and Toxicology	135 hrs.
General Therapeutics	45 hrs.

P R A C T I C A L I N S T R U C T I O N .

SECOND YEAR.

Anatomy	5 hrs. daily--5 weeks.
Physiological Chemistry	4 hrs. daily--10 weeks.
Biology	2 hrs. daily--10 weeks.
Embryology	2 hrs. daily--5 weeks.
Clinics	5 hrs' week--5 weeks.
Morbid Histology	3 hrs. daily--5 weeks.

D I D A C T I C I N S T R U C T I O N .

THIRD YEAR.

Therapeutics, General--	74 hrs.
Practice of Medicine	90 hrs.
Surgical Anatomy	90 hrs.
Surgery	135 hrs.
Pathology	80 hrs.
Diseases of Women,	120 hrs.
Obstetrics,	75 hrs.

LABORATORY WORK, DEMONSTRATION, COURSES AND CLINICS.

THIRD YEAR.

Surgery	3 hrs. daily--5 weeks.
Diseases of the Eye and Ear	2 hrs. daily--5 weeks.
Diseases of Women	2 hrs. daily--5 weeks.
Physical Diagnosis	2 hrs. daily--5 weeks.
Applied Physiology	2 hrs. daily--5 weeks.
Therapeutics	2 hrs. daily--5 weeks.
Materia Medica	5 hrs. week--5 weeks.
Clinics	
Dissection	4 hrs. daily--5 weeks.

FOURTH YEAR.

Nervous Diseases	90 hrs.
Mental Diseases	45 hrs.
General Practice of Medicine	90 hrs.
Pathology	30 hrs.
Diseases of the Digestive Organs	30 hrs.
Diseases of the Chest and Throat	45 hrs.
Diseases of the Eye and Ear	45 hrs.
Diseases of Children	30 hrs, 1 hr. week.
Genito-Urinary and Skin Diseases	45 hrs.

PRACTICAL WORK AND CLINICS.

- Nervous Diseases.
- Mental Diseases.
- Diseases of Women,
- Practice of Medicine,
- Diseases of the Nose, Throat and Chest,
- Diseases of the Eye and Ear,
- Diseases of Children,
- Genito-Urinary and Skin Diseases,
- Surgery,
- Disorders of Digestion,
- Diseases Peculiar to Tropical Countries,
- Dispensary Clinics,
- Obstetrics,
- Clinical Bacteriology, Microscopy, Chemistry and Pathology.

Cauter 5 5 5 5

Series of work

street meetings, personal work

Self service ^{prison correspondence} visiting jails with ^{trucks}

members of '21 26. 40 25 1/2 1/2 1/2 1/2

Members should be active ~~in~~ ^{as} participants

ⁱⁿ ~~at~~ church meetings 4 or 5 (m) 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12

4 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20

of 12-14, 7 several 16 m.p.

O w l s b y u b l i g a n s .

C-2, - ul 1, 2
one, p. 1, 2

O o y U v s ?

Erasmus P. Allerton

In lot of M. 7 of 6e

O 71W & e b y b 2 m k .

Educational Museum
Museum
Material
Spiritual

1 2 3 4 5 .

O 71W, m k O m e p e w

1 4 5 .

O f u l h G r m . v s .

to me

O w l s t h e C r o w s p e c t o r 2 - 3 6 / m
C r o w s p e c t o r 2 - 3 6 / m

Questions and Answers concerning Life Boat Crews.

M.S.O.

1. What is a Life Boat crew?

Ans.- a corps of Christian workers who have consecrated their lives to the work of rescuing lost and perishing souls.

2. Wherein does it differ from a Christian Help Band?

Ans.- The work of the band is a broad one, including all manner of good deeds, such as visiting the sick, feeding the hungry, clothing the naked, holding meetings with mothers

and working with the children,
spreading the light of healthful
living and the whole Gospel.

The Life Boat Crew, on the
other hand, concerns itself
more especially with ~~efforts~~ ^{the}
~~to~~ rescue ^{of you and women} ~~those~~ who have made
shipwreck of life, and who are
must sink beneath the waves
of sin unless the life-line
is thrown to them. The mem-
bers of the crew hold street
meetings, distribute Gospel
~~tracts~~ on the street and in
yards and saloons, - come
~~carry on~~ direct services in

fails, and carry on ^{missionary} correspondence with the prisoners.

3. What relations should exist between these two organizations?

Ans. The band should embrace the crew, the latter being a chief feature of the former, and containing some of the most able and willing workers.

4. Can young people become members of crews?

Ans. - Most certainly, but it is also highly essential
to have a certain number of young people in the crew.

American
Medical Missionary
College



ANNOUNCEMENT
1907-1908

**American
Medical Missionary
College**

Thirteenth Annual Announcement

1907-1908

16

INCORPORATED
IN THE STATE OF ILLINOIS

—
CHICAGO

CALENDAR

1906-1907 and 1907-1908

1906

September 18.....Twelfth Annual Session Began
November 29.....A Holiday
December 24.....Winter Vacation Began

1907

January 2.....Exercises Resumed
March 20.....Spring Vacation Began
March 27.....Exercises Resumed
May 30.....A Holiday
June 14.....Annual Session Closes
June 17.....Ninth Commencement



September 17.....Thirteenth Annual Session Begins
November 28 and 29.....A Holiday
December 23.....Winter Vacation Begins

1908

January 2.....Exercises Resumed
March 18.....Spring Vacation Begins
March 25.....Exercises Resumed
June 1.....Final Examinations Begin
June 12.....Annual Session Closes
June 17.....Tenth Commencement

BOARD OF TRUSTEES

JOHN H. KELLOGG
ELMER L. EGGLESTON CHAS. E. STEWART
DAVID PAULSON JESSE ARTHUR

OFFICERS OF THE BOARD

JOHN H. KELLOGG.....President
ELMER L. EGGLESTON.....Secretary
CHAS. E. STEWART.....Treasurer

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ROBERT BEEBE, M. D.....Nanking, China
Alfred B. Olsen, M.S., M.D., M.R.C.S., L. R. C. P. London
London, England
GEORGE THOMASON, M. D., L. R. C. S., L. R. C. P. Dublin,
Plumstead, South Africa

FACULTY

JOHN H. KELLOGG, M. D., PRESIDENT,
Professor of Clinical Surgery and Therapeutics.

A. E. HALSTEAD, M. D.,
Professor of Surgery.

FRANK X. WALLS, M. D.,
Professor of Clinical Medicine and Pediatrics.

W. H. RILEY, M. S., M. D.,
*Professor of Nervous and Mental Diseases, Anatomy and Physiology
of the Nervous System, and Clinical Medicine.*

CHARLES E. PADDOCK, M. D.,
Professor of Obstetrics.

DAVID PAULSON, M. D.,
Professor of General and Clinical Therapeutics.

CHARLES E. STEWART, M. D.,
Professor of Practice of Medicine and Physical Diagnosis.

JOHN F. BYINGTON, A. B., M. D.,
Professor of Diseases of the Eye, Ear, Nose, and Throat.

JUDGE JESSE ARTHUR,
Professor of Medical Jurisprudence.

JOHN F. MORSE, M. D.,
Professor of Anatomy and Principles of Surgery.

FACULTY (Continued)

MARY V. DRYDEN, M. D.,
Professor of Gynecology.

FRANK J. OTIS, M. D.,
Assistant Professor of Surgery.

M. A. MORTENSON, M. D.,
Assistant Professor of Medicine.

ELMER L. EGGLESTON, M. D., SECRETARY,
Professor of Materia Medica.

ROWLAND H. HARRIS, M. D., L. R. C. P. & S. Edin., Registrar,
Professor of Physiology.

GEORGE PAULL MARQUIS, A. M., M. D.,
Professor of Clinical Rhinology and Laryngology.

ALBERT J. READ, M. D.,
Professor of Hygiene and Public Health.

WALTER F. MARTIN, M. D.,
Professor of Pediatrics and Electrotherapeutics.

ALBERT W. NELSON, M. D.,
Professor of Bacteriology.

EDWARD H. RISLEY, M. D.,
Professor of Chemistry.

BENTON N. COLVER, M. D.,
Professor of Histology and Pathology.

PAUL ROTH, M. D.,
Instructor in Hydrotherapy.

FACULTY (Continued)

LINDA MAY ROTH, M. D.,
Instructor in Histology.

JAMES T. CASE, M. D.,
Instructor in Dietetics.

LOIZA ELWELL, M. D.,
Instructor in Obstetrics.

W. S. SADLER, M. D.,
Instructor in Clinical Medicine.

LENA K. SADLER, M. D.,
Instructor in Diseases of Women and Children.

LAURA B. STONER, M. D.,
Assistant in Bacteriology.



AMERICAN MEDICAL MISSIONARY COLLEGE

AMERICAN MEDICAL MISSIONARY COLLEGE

THE American Medical Missionary College was incorporated July 3, 1895, under the laws of the State of Illinois.

The reasons which led to the organization of the American Medical Missionary College were chiefly these:

1. The growing demand for medical missionaries. The rapid opening up within recent years of vast areas of the uncivilized portions of the earth, with their uncounted millions reaching out for knowledge and for spiritual and physical help to their more fortunate fellow beings living under the light and blessing of Christian civilization, is a loud call to men and women possessed of the spirit of self-sacrifice and Christian altruism, together with the professional skill and insight of the trained physician, to render pioneer service in the transformation of these millions of men and women, made like ourselves in the image of God, but debased by ignorance, enslaved by superstition, and crushed to earth by the burdensome delusions of idol worship, into enlightened Christian communities. The experience of a century of Christian missionary work in heathen lands has amply demonstrated that the medical missionary is the most powerful of all agencies in lifting up the depressed masses of heathendom to the level of Christian manhood and womanhood.

At the time of the organization of the American Medical Missionary College, no similar institution existed; and so far as the promoters of this enterprise have been able to learn, this is the first and only successful venture of the sort in the history of medical or missionary education.

Several excellent organizations have been formed for

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the encouragement of medical missionary education. The Medical Missionary Society of Edinburgh and the International Medical Missionary Institute, organized nearly twenty years ago in New York City by Dr. Dowkontt, Dr. Stephen Smith, and others, are the most important of these, and have done most noble work for foreign missions, and under very difficult and perplexing circumstances. The plan of these organizations has been to supplement the training of the ordinary medical school by a simultaneous course of missionary instruction and training in practical missionary work. The value of this plan is clearly witnessed by the hundreds of able men and women who have received the necessary training and have gone out to the ends of the earth under the fostering care of these educational organizations. But the experience of more than a quarter of a century has convinced those who have been most prominently engaged in this work, as Dr. Dowkontt has so ably shown, of the necessity of giving to the whole plan of training, in the education of the medical missionary, a distinct and positive medical missionary aim and setting. It has been suggested that men and women who can not resist the secular and professional influences of the ordinary medical college, have not the stamina necessary for reliable medical missionaries. There is certainly truth in this, but at the same time it must be acknowledged that the years spent in a medical school form a background for the professional life of the graduate. Environment exerts an influence from which we can not easily isolate or detach ourselves.

2. A large share of those who are willing to devote their lives to the noble calling of the medical missionary, are without means. They are willing to give their time, their hands, their brains, their hearts, their lives, but of money they have little or none to give. That means must be provided in most instances to aid the student in main-

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taining himself during his course of study, was one of the most pressing reasons which led to the organization of the American Medical Missionary College. The liberal attitude assumed toward the enterprise by the management of the Battle Creek Sanitarium not only made the organization and equipment of the institution possible but opened the way for a large proportion of the students of the school to meet a part of their current expenses, while at the same time obtaining a valuable practical experience in doing medical service in the laboratories, wards, and offices of the institution.

It was the combination of these considerations and advantages which seemed to demand and to render possible the organization of the American Medical Missionary College.

The American Medical Missionary College is non-sectarian, and is committed to no medical dogma. It undertakes to teach the science and art of rational medicine as developed in the progress of the world during the last three thousand years, giving special prominence to those modern advances which have placed the scientific branches of medicine upon a sure foundation. That particular prominence in therapeutics is given to physiologic medicine will not be looked upon by progressive medical men either as a dubious experiment in medical teaching or out of touch with the spirit of the age, since this newly recognized department of practical medicine has already won for itself a permanent and most respectable position in the curricula of most of the leading medical schools of continental Europe, and is rapidly gaining ground in this country.

Since the organization and incorporation of the American Medical Missionary College, in July, 1895, 322 students have been admitted to the school, and 177 have been graduated, including the class of 1907.

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A number of the graduates of this College are already at work in foreign lands, while others are seeking further preparation by postgraduate work with the expectation of entering foreign fields as opportunity may offer. Medical missionaries who received their training in this school are now in China, Japan, India, Persia, South Africa, Mexico, New Zealand, and Australia. Death has claimed Dr. A. W. George who labored in Turkey, Dr. A. M. Vollmer who labored in Samoa, and Dr. Maud Miller in China.

Of the graduating class of 1906, Dr. Horace Williams is in Great Britain preparing for work in South Africa; Dr. W. E. Dunscombe is on his way to Japan; Dr. Robert Edib is under appointment to go to Egypt, and Dr. H. N. Greaves is preparing for work in Guiana, South America.

Dr. Paul E. Ellwanger of the class of 1899 and Dr. M. C. Hinds of the class of 1903, who expected to go to foreign fields, died without being permitted to realize the desire of their lives. Lemuel J. Rousseau, who had served as a missionary in Australia and who entered the school in 1896 to prepare for greater usefulness, died while taking the course. F. W. Brown, who had been a missionary in India for a number of years and who entered the school in 1897, felt that he could not remain away from the work in India to complete the course, and returned to India. He died at Karmatar, while caring for the sick poor during an epidemic of smallpox.

Not all can go immediately to a foreign field. Most encouraging letters have been received from almost every graduate of the school within the past few months, and in the case of every one who has been heard from, the assurance has been given that each one is still true to his pledge to devote his life to medical missionary work. It is impossible to estimate the value of the work being accomplished by those educated in the school, whose lives are devoted to the service of God and humanity wherever God may direct.

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The wide influence of medical missionaries in foreign lands can not be measured by the number of such workers. Their lives are multiplied many times by those who through them are led to the service of God. Who can measure the influence of such a man as David Livingstone?

The development of the school has been more rapid, and the number of students in attendance has been greater, than was anticipated. The aim of the management from the outset has been to establish and to maintain a high standard. The duties of the missionary physician are more arduous and exacting, and cover a larger and more responsible professional field, than those of any other class of medical men. The missionary physician usually has under his supervision an institution or work in which a considerable number of persons are associated, requiring broad knowledge, well-balanced judgment, and thorough training in all branches of medicine, not excepting those departments of medical work which in this country are usually left almost exclusively to specialists.

Within the twelve years which have elapsed since the organization of the school, great advance has been made in medical education in all civilized countries, and particularly in the United States.

The standard of entrance requirements has been raised in nearly all schools. Stringent medical laws have been passed in the majority of the States of the Union, and examining boards have established a much higher standard of medical proficiency than has heretofore existed. For years the medical institutions of England, and of many other civilized countries, were in advance of American schools in their educational requirements for entrance and graduation. Recently, however, the development of medical education in this country has brought the standard recognized by the best schools and the most progressive examining boards fully up to that of European colleges.

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These high standards and the long course of study may be considered unnecessarily exacting and may be regarded with disfavor by some of those who are anxious to get into active service in some missionary field at the earliest possible moment; but that these standards must be maintained is evident to those who are familiar with the fact that medical practice is coming to be more and more restricted and regulated by law in all civilized countries.

The organization of the work of the College was made possible by the generous gift of forty thousand dollars by Francis and Henry Wessels, of South Africa. With this money a building and other facilities were secured in Chicago.

In the spring of 1901, an important accession to the school equipment was made by special arrangements with the corporation then owning the commodious buildings and grounds formerly occupied by the Battle Creek College, whereby these buildings were secured for the use of the American Medical Missionary College. These buildings consist of a well-constructed college building with between twenty and thirty recitation, laboratory, and lecture rooms, well lighted and furnished, besides two large dormitory buildings and several smaller ones, located on and about the beautiful campus. These buildings, herewith shown, situated just across the road from the beautiful grounds of the Battle Creek Sanitarium, have since been purchased and are now owned by the American Medical Missionary College.

The acquisition of these large buildings in Battle Creek near the Battle Creek Sanitarium, greatly facilitates and insures the permanent carrying out of the general plan of the school whereby students are, from the very beginning of their course of study, brought in close and constant contact with the sick and given increasing responsibilities in their care. At the same time they receive com-

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compensation for their work, and are thus assisted in bearing the financial burden of a necessarily long and somewhat expensive course of preparation for a life of active and arduous professional service. The location of the school in Chicago affords abundant advantages for dispensary and hospital study, as well as suitable opportunities for missionary experience.

THE CHICAGO DISPENSARY

For a number of years a dispensary was maintained on Halstead Street, near Thirty-fifth Place. The dispensary was fitted up with electric-light baths, various appliances for the administration of hydriatic treatments, and conveniences for the treatment of accidents and emergencies. Although the facilities were inadequate, several thousand persons received treatment annually, and in addition hundreds were treated in their homes by the visiting nurses and students.

Being the only dispensary in that part of the city known as the Stock Yards District, which is peopled almost entirely by laboring men and women, the dispensary had a great field of usefulness, and its work grew in magnitude and efficiency.

The Board of Trustees of the College feel great satisfaction in announcing that a building has been purchased and equipped which is admirably adapted to the purposes of a complete and representative physiologic dispensary. This building, which is on Thirty-fifth Place within half a block of the former location, is far enough away from the city street-cars to secure quiet. As it stands in the middle of a large lot, there is an abundance of light on all sides. It has two stories, each twelve feet in height, with a high basement and attic. An addition twenty feet in width, two stories and a basement, has been made to the north end.

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The long basement is divided by a partition into two distinct apartments, one for men and the other for women. Each apartment is provided with an excellent shower bath, a vapor bath, an electric-light bath, full baths, sitz baths, foot and leg baths, and facilities for every form of hydriatic treatment, together with tables for massage and appliances for electricity. The partitions are of hard brick covered with Keene cement, and so are water proof and vermin proof.

On the first floor are the offices, the clinical laboratory, the electrical department, the emergency room, and a large lecture and clinic room. On the second floor are small wards and an operating room.

In the annex to the north end of the building is the anatomical laboratory, which is large, convenient, and well lighted.

All students are given opportunity to do actual practical therapeutic work in connection with the dispensary. This professional work, done under supervision, is a most valuable part of the student's training. Members of the senior class take turns in acting, under supervision, as house physician at the dispensary. This gives the student an opportunity to feel something of the responsibilities of the profession, and to learn how to deal with emergencies of an exceedingly varied sort.

THE COLLEGE DISPENSARY IN BATTLE CREEK

A well-attended dispensary is conducted in connection with the College in Battle Creek, and several visiting nurses are employed. This work has the cordial cooperation of the Superintendent of the Poor, and there is always a large and interesting variety of cases under care. Many cases which can not be brought to the Dispensary are seen by students under the supervision of the Dispen-

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sary physicians. A ward has been recently added to provide for the care of such charity cases as need more constant medical supervision than could well be given in their homes. This will afford further opportunity for bedside instruction.

REQUIREMENTS FOR ADMISSION

Students are required to obtain a medical student's certificate from some recognized State Board of Registration. The secretary of the faculty of the American Medical Missionary College will be glad to furnish to those interested the particulars necessary to put them in communication with the secretaries of these boards.

The minimum standard of preliminary education as required by the Michigan State Board of Registration is strictly adhered to by this College. The applicant for endorsement of preliminary education must present to the Michigan State Board of Registration a *certificate of graduation* from a recognized and reputable high school, academy, college, or university, issued after four years of study of at least eight months in each separate year, with the following minimum requirements:

GROUP I. English Language

- (a) English Grammar.
- (b) Rhetoric and Composition.

GROUP II. History

(a) History of the United States, as presented in McLaughlin's History of the American Nation, Johnston's History of the United States, or equivalent text.

(b) General History, as presented in Myer's General History, or equivalent text. Greek and Roman History or English History will be accepted as a substitute for General History.

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GROUP III. Mathematics

(a) Algebra — Fundamental Rules, Fractions, Simple Equations, Involution and Evolution, and Calculus of Radicals and Quadratic Equations, as given in Olney's Complete School Algebra, or Beman and Smith's Elements of Algebra, or some equivalent text.

(b) Geometry—Plane Geometry, as given in Beman and Smith's Plane and Solid Geometry, or equivalent text.

(c) Plane Trigonometry, as given in Wentworth's Trigonometry, or equivalent text.

GROUP IV. Natural Sciences

(a) Physics, as presented in Carhart and Chute's Elements of Physics, or equivalent text.

(b) General Biology, or Botany and Zoology, as presented in Sedgwick and Wilson's General Biology, or Spaulding's Introduction to Botany and Kingsley's Comparative Zoology.

(c) Chemistry, as presented in Freer's Elementary Chemistry, or an equivalent amount of work in Remsen's Introduction to the Study of Chemistry.

GROUP V. Modern Languages

(a) German and French. The applicant must be able to read French or German. This requires two years of school work in either language.

GROUP VI. Classics

- (a) Latin Grammar.
- (b) Prose Composition.
- (c) Reading, four books of Cæsar's Gallic War.
- (d) Greek Grammar.
- (e) Prose Composition.
- (f) Xenophon or Homer.

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The following table classifies the requirements more in detail:

ACADEMIC WORK AND EXAMINATIONS

12 major units (60 counts) or 15 minor units (60 counts).

Required Group

Minimum, 7 major units (35 counts) or 9 minor units (36 counts).

STUDIES	MAJOR UNITS	COUNTS	MINOR UNITS	COUNTS
English.....	2	10	3	12
*Mathematics.....	2	10	3	12
*Latin.....	2	10	2	8
Physics.....	1	5	1	4
Total Required.....	7	35	9	36

A count represents one recitation period weekly, entire school year.
 A minor unit represents four recitation periods weekly, entire school year.
 A major unit represents five recitation periods weekly, entire school year.

Elective Group

Maximum, 5 major units (25 counts) or 6 minor units (24 counts).

STUDIES	MAJOR UNITS	COUNTS	MINOR UNITS	COUNTS
Greek.....	2	10	2	8
French.....	2	10	2	8
German.....	2	10	2	8
Spanish.....	1	5	1	4
History.....	2	10	2	8
English Literature....	1	5	1	4
Chemistry.....	1	5	1	4
Botany.....	½	2½	½	2
Zoology.....	½	2½	½	2
Biology.....	1	5	1	4
Physiology & Hygiene	½	2½	½	2
Physical Geography..	½	2½	½	2
Trigonometry.....	½	2½	½	2
Drawing.....	½	2½	½	2
Total Elective.....	5	25	6	24

* Subject to excess credit.

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The following credentials are recognized by the Michigan State Board, and are sufficient to allow entrance into this school, provided they are equivalent to the minimum standard set forth above:

(a) A diploma from a recognized and reputable literary college having a classical course granting the degree of Bachelor of Arts, or equivalent degree.

(The degrees which are deemed equivalent to that of Bachelor of Arts are: Bachelor of Philosophy, Bachelor of Science, Doctor of Science, Bachelor of Letters, Bachelor of Classics, Civil Engineer, Doctor of Philosophy, Master of Science, Master of Arts, Doctor of Letters, and Mechanical Engineer.)

(b) A diploma from a recognized and reputable high school, normal school, or academy, having a classical course, issued after four years of study.

(c) A teacher's permanent or life certificate, granted upon examination by the State Board of Education.

(d) A medical student's certificate, issued upon examination by any recognized State Board of Medical Examiners.

(e) A student's certificate of examination for admission to the Freshman class of a recognized literary or scientific college.

(f) A certificate issued by the Board of Preliminary Examiners in Michigan of having passed the Board's Minimum Standard of Preliminary Education.

Beginning with September, 1909, this College will require for admission not only the standard of preliminary education as set forth in the foregoing, but also one year of college work in Physics, Chemistry, Biology, and Languages. Beginning with September, 1910, two years of college work will be required.

Graduates of Literary Colleges are not admitted to advanced time standing except for work performed in or-

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ganized medical courses. Subject credit may be granted for work which is equivalent in scope and time to the courses conducted in this College.

CONDITIONAL ENTRANCE

Candidates who have a certificate of graduation from a recognized high school, academy, college, or university, but who lack some subjects of the minimum preliminary requirements, may be admitted for the first year's work upon obtaining the conditional endorsement of the Michigan State Board of Registration. The total amount of conditions must not exceed 3 major or 3 minor units; and each of such conditions must be removed by attendance upon the entire subject in some recognized school or by examination before the Michigan State Board of Preliminary Examiners. Through the courtesy of the Michigan State Board, a special examiner is located in Battle Creek. The work represented by these conditions must be completed and the examinations passed before November 1st of the second year. No student may continue the work of the second year who has not fulfilled all entrance requirements.

MATRICULATION AND REGISTRATION

On the day preceding the first day of school, students expecting to enter the school for the first time, should present their diplomas and credentials to the Registrar, pay their fees to the Treasurer, and obtain their matriculation cards. Students who have previously been in attendance should register and pay their fees.

SPECIAL STUDENTS

Those who are preparing for medical missionary work but do not desire to graduate, may be registered as special students and may be admitted by special permission of the

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Faculty to such classes as they are prepared to undertake, upon payment of the fees required. Time credit can not be given for such work, but the work so done may be accepted for subject credit if the student afterwards complies with the entrance requirements and enters upon the course.

The American Medical Missionary College is a member of the Association of American Medical Colleges. Being a medical missionary college, its sole purpose is to train physicians for medical missionary work. Candidates for admission must present evidence of Christian character and intention to devote their lives to missionary effort, either under some regularly constituted missionary board, or as self-supporting missionaries in home or foreign fields.

ADMISSION TO ADVANCED STANDING

A student having done work in any other approved medical college, equivalent to any portion of the work done in this College, may, upon the presentation of the proper certificates, be excused from such work, and be allowed to take advanced work, and be granted the degree of Doctor of Medicine; provided that he spend at least the fourth year in this College. The faculty may, if they deem best, require any applicant for advanced standing to submit to examination in one or more branches.

REGULATIONS

1. Punctual attendance on all College exercises is required of every student. Any student who absents himself without satisfactory excuse may be dropped from the school.

2. No student shall enter or leave any class, or leave the city, during school periods, except by permission of the president.

3. Attendance upon the daily chapel exercises of the College is required, and any student who is absent must

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present a written excuse to the secretary of the faculty.

4. A student being conditioned in three subjects at one time, will be reported to the Board of Trustees for action in relation to his further connection with the school.

5. To enter the class of any year after the first, a student must pass at least three-fourths of the work of the preceding year. Students must remove all conditions before entering the senior year.

6. No student will be allowed to take more than the regularly prescribed work except by special permission of the faculty.

7. Whenever, in the judgment of the Board of Trustees, a student's attendance is no longer profitable to himself or is detrimental to the College, he may be dismissed.

8. Any regulation made by the Faculty or Board of Trustees, and announced to the students, will be considered equally binding with those published in the catalog.

COURSES OF INSTRUCTION

The regular course of instruction comprises four college years of nine months each, and covers about five thousand hours. The work scheduled in the various branches meets the requirements of the Association of American Medical Colleges and of the State Examining Boards.

The students are required to be present regularly at classes, and must have a record of at least 80 per cent in attendance and of 75 per cent or above in recitations and examinations. Special attention is given to clinical teaching, which is regarded as of the highest value in training for practical work. Opportunity is given students to become familiar with all forms of chronic disease, through their connection with the Battle Creek Sanitarium.

In addition to regular laboratory courses, the students are expected to spend sufficient time in the working lab-

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oratories of the school to become thoroughly familiar with practical laboratory methods.

The morning hours are devoted to lecture and recitation work; the afternoon to laboratory work, demonstration courses, and clinics.

The Junior and Senior students assist the physicians of the Battle Creek Sanitarium in their offices in various capacities, taking case notes, assisting in the examination and treatment of patients, and visiting the patients in their rooms. All students have an opportunity to work in the different departments of the institution, and thus to become familiar with the practical application of physiologic medicine in all its forms. The staff of surgical assistants is also formed from the students of the advanced classes. The large amount of surgical work done in the institution affords every student an opportunity to act in this capacity.

CHEMISTRY

General Chemistry.—A thorough course in this subject is one of the entrance requirements. In addition to this, fifty hours during the Freshman year are devoted to lectures, recitations, and demonstrations, especial attention being given the subject from the standpoint of medicine.

Qualitative Chemistry.—In this course of one hundred and five hours almost the entire time is spent in the laboratory. The student becomes familiar with the reactions characteristic of various metals and acids. Each student is supplied with a separate table and an excellent outfit of apparatus and material. As a part of the course, each student is required to analyze a set of ten unknown mixtures of salts.

Organic Chemistry.—Fifty hours of lectures and textbook work are devoted to this subject. The more important carbon compounds are considered, especially those which have a bearing on the treatment of disease.

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Physiological Chemistry.—Three courses are given in this subject in the first and second years, consisting of (1) text-book work, lectures, and recitations, (2) laboratory work in the Freshman year on foods and digestive juices, (3) laboratory work in the Sophomore year on quantitative analysis. The different secretions and excretions of the human body in health and disease are studied from a chemical standpoint. The laboratory courses include the qualitative and quantitative analysis of foodstuffs, blood, bile, feces, with special attention to normal and abnormal stomach fluids and urine. The new medical science which has been developed within the last forty years, is based largely upon the results of researches conducted in the physiological laboratory by eminent investigators. The older methods of investigation of the urine and other secretions are now recognized as incapable of affording the accurate data necessary for a scientific diagnosis, the basis for the rational and physiologic treatment of patients. Modern medicine is rapidly developing the exactness which is necessary to constitute a true science. The methods and procedures of the physiological laboratory have come to be as essential to the successful practice of medicine as are the stethoscope and the thermometer. In addition to the ordinary urinary tests, the student becomes practically familiar with cryoscopy, the use of the refractometer, the colorimeter of Amann, and other of the latest methods of testing the urine for the products of imperfect metabolism and of intestinal putrefaction.

NORMAL HISTOLOGY

Didactic Instruction.—This course of eighty hours is given in the first year, and consists of lectures, demonstrations, text-book work, and recitations.

Practical Instruction.—Three hours daily for seven weeks are required. The laboratories are thoroughly

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equipped with excellent microscopes, and apparatus for embedding, sectioning, and staining tissues, of which there is a large and varied supply. Each student is provided with a first-class microscope, table, and all accessories and facilities, so that his work may be prosecuted without hindrance or delay.

The student is required to make one hundred and twenty-five permanent mounts, comprising all the different tissues of the body. Drawings are required of all preparations studied.

During the course, practical instruction is given in the approved methods of hardening, macerating, embedding (both paraffin and celloidin), microtome cutting, staining, and mounting. Students are expected to take the fresh tissues and prepare them for microscopic examination.

EMBRYOLOGY

The work in Embryology is given in connection with Normal Histology in the first year. The didactic instruction consists of lectures, text-book work, and recitations, supplemented by the use of models of human embryos, and of preserved specimens.

In the laboratory course the students are required to study and draw from specimens of embryos of chickens and rabbits and human embryos, also to study dissected preparations of the human embryo and fetus at different ages.

The laboratories are amply equipped with microscopes, microtomes, incubators, and all necessary apparatus.

ANATOMY

Each student is required to obtain a thorough knowledge of anatomy. Didactic work in Osteology and Myology is given in the beginning of the course to prepare the student for the practical anatomy, to which six weeks

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of the first year are devoted exclusively, five hours each day being spent in the dissecting room, and two hours each day in lecture and quiz on the work done in the dissecting room. The students are required to make use of the skeleton and of disarticulated bones. Skeletons will be rented to students when desired. During work in the dissecting room an instructor is in constant attendance to direct, quiz, and call attention to points of special interest which the inexperienced student might easily overlook. The dissection work is supplemented by models, casts, and colored charts, and by daily general quizzes and lectures.

During the Sophomore year six weeks are spent in the anatomical laboratory, and special attention is given to visceral anatomy. During this year the student also makes a careful study of the anatomy of the central nervous system.

The Juniors spend six weeks in text-book and laboratory work in Anatomy, special attention being given to applied anatomy, both medical and surgical. From the beginning of the study every effort is made to impress anatomical facts and furnish a motive for their remembrance by briefly calling attention to the medical and surgical importance of the various structures.

PHYSICAL AND GENERAL DIAGNOSIS

As a preliminary to the teaching of diagnosis, the student becomes familiar with the normal body, studying the external landmarks, and acquiring a thorough familiarity with the technique necessary to an examination of the viscera.

Clinical cases, ample in number and variety, and well depicting the varied morbid condition of the different organs, are presented to the student.

Each case is thoroughly examined by a student, who

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prepares a complete history of the case, and presents and demonstrates it to a small class group under the supervision of the instructor of the department. A lively conference is held, in which the student is expected to sustain his diagnosis.

The subsequent course of the case is followed by the student, and reports are made to the class as occasion may demand. These case histories, which are preserved by the students, have a personal and statistical value, and are considered by the faculty in making up the class standing.

PHYSIOLOGY

Didactic Instruction.—The theoretical instruction is given by means of lectures, demonstrations, text-book study, and recitations extending throughout the first and second years. No effort is spared to make the student thoroughly acquainted with the subject of Human Physiology considered in the light of the most recent researches, and each student is required to become thoroughly familiar with all physiological facts which have a bearing upon medical diagnosis and rational therapeutics.

Practical Instruction.—The student studies experimentally the physiology of digestion, secretion, and excretion in the chemical laboratories. A course in Experimental Physiology of three hours a day for five weeks is given in the physiology laboratory, in which the student estimates hemoglobin, counts blood-cells, makes sphygmographic tracings, determines blood-pressure, and becomes familiar with the use of instruments of precision for studying the circulation, respiration, muscles, and nerves.

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HYGIENE AND SANITARY SCIENCE

This course is given during the fourth year, and consists of text-book work combined with class drills and demonstrations, taking up the general principles of personal and public hygiene, including clothing, bathing, exercise, ventilation, diet, and water supply. Special attention is also given to the heating, lighting, and ventilation of large buildings, sewerage, and other important subjects.

BACTERIOLOGY

Two courses are given during the second year, one didactic and the other practical.

In the didactic course, instruction is given in the fundamental principles of this important science, and their application in surgery and in the prevention and cure of infectious diseases is carefully studied.

The laboratories are completely equipped, and each student is given an experience in making the various culture media, in cultivating and studying the more common bacteria, yeasts, and molds, and in methods of staining. Particular attention is given to the bacteriological diagnosis of diphtheria, tuberculosis, typhoid fever, and to the bacteriological examination of drinking water, food, and gastric and other secretions. A thorough course of instruction is given in the bacteriological examination of feces, also in the determination of the opsonic index for different bacteria.

MATERIA MEDICA AND TOXICOLOGY

This course, which includes didactic and laboratory work, is taught in the first and second years. Special attention is given to the physiological effects of the official drugs, their toxic action and their antidotes. In the laboratory course the students become familiar with all the standard drugs in their crude form, and with their preparations. They are required to fill prescriptions represent-

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ing the various pharmaceutical preparations, and to become familiar with the most common incompatibilities.

PATHOLOGY AND MORBID HISTOLOGY

Second Year.—(a) A didactic course in General Pathology. It includes lectures, text-book and quiz work; also demonstration of gross and microscopic specimens. (b) A laboratory course in Morbid Histology, covering the subject of General Pathology; also practical work in laboratory technique.

Third Year.—(a) A didactic course in Special Pathology, taught by demonstration, lectures, and text-book work. (b) The laboratory course covers the pathology of the special systems and organs, and also of the infectious diseases. Each student prepares microscopic specimens from autopsy and operative cases. (c) Students are given ample opportunity to attend autopsies during the last two years, especially in connection with the Cook County Morgue.

Fourth Year.—During the last year an extended practical course in Clinical Microscopy is given. Especial attention is paid to blood, sputum, urine, feces, and the detection of important infectious diseases and of malignant tumors.

DEMONSTRATION COURSES

Besides the practical work already mentioned for the third year,—Dissection and Morbid Histology,—six demonstration courses are given.

Surgery.—This course includes bandaging, the application of splints, and experimental surgery, by which the student is as thoroughly prepared as possible for operations which he may be called upon to perform.

Ophthalmology.—The instruction in Ophthalmology includes a demonstration course of fifty hours during the

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Junior year, in which the student is taught refraction and the practical use of the ophthalmoscope, retinoscope, perimeter, and other instruments for examining the eyes.

Rhinology, Laryngology, and Otology.—During the Junior year a demonstration course of thirty hours is given on the nose, throat, and ear, which includes practical instruction in the methods of examination of these organs, together with the diagnosis and treatment of the diseases which affect them.

Obstetrics and Diseases of Women.—With the class divided into small sections, this instruction is given first by means of manikins, models, and preserved specimens, and later by examination and attendance upon cases under the guidance of an instructor, for which ample opportunity is afforded by the daily clinics and outside department of the Halstead Street Dispensary. An obstetrical ward and lying-in department have been established in connection with the College in Battle Creek, which adds greatly to the opportunities for obstetrical instruction.

Diseases of the Nervous System.—Under the eye of the instructor the student makes examinations of cases of disease of the nervous system, studies the different organs of sense and the different reflexes, learns the electrical reaction of nerve and muscle, makes psychological tests, and has practical experience in case-taking and making graphic records of cases.

Electrotherapeutics.—The course in Electrotherapeutics consists of a study of the principles and characteristics of the various forms of electricity and their application in the treatment of disease. Demonstrations of the use of the various currents—galvanic, sinusoidal, faradic, static, high frequency—are given, and the students are required to administer the various treatments in order to familiarize themselves with the technique and the value of such

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treatments. Special instruction is also given to the technique of electrolysis in gynecology and surgery, cataphoresis, and the Roentgen ray in diagnosis and therapeutics.

THERAPEUTICS

During the second year, two required courses and one optional course in Special Therapeutics are given, as follows:

Medical Dietetics.—A large amount of attention is given to this much-neglected branch of therapeutics. The relation of diet to the various diatheses and to acute and chronic maladies of every class is carefully studied in the light of modern physiological chemistry, and the results of recent researches in relation to digestion in health and disease. In the study of this branch, students are required to become familiar with the properties of food,—chemical, physical, and physiological,—and to make a practical application of the knowledge previously gained in chemistry and physiology to the formation of dietaries for both the well and the sick.

An auxiliary course in scientific cookery will be given in the experimental kitchen. It is expected that each student will become competent to prepare whatever special article of food any patient may require, special attention being given to emergency preparations, such as might be required of a missionary in a foreign field with few facilities.

Hydrotherapy.—This course includes, in addition to a brief historical survey of the subject of hydrotherapeutics, a thorough study of the subject from a theoretical standpoint. The student is also required to familiarize himself with all the various medical applications of water and allied therapeutic means.

An extended series of demonstrations in which the student participates, is conducted in connection with this course

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by the aid of the calorimeter, sphygmograph, tonometer, ergograph, plethysmograph, and other instruments of precision, whereby the student becomes thoroughly familiar with all the physiological effects of thermic applications by the medium of water and allied means. The facilities afforded for this purpose include not only different forms of calorimeters, but apparatus for the application of all the different forms of baths—shower, spray, and douche apparatus in which both temperature and pressure may be influenced; also apparatus for vapor, Russian, Turkish, and electric-light baths, a large swimming bath, and numerous other appliances. Students also have opportunity for practical work in the application of hydrotherapy, massotherapy, mechanotherapy, phototherapy, electrotherapy, and medical gymnastics.

Medical and Educational Swedish Gymnastics.—This optional course comprises a thorough study of the application of exercise, both active and passive, in the treatment of disease. The basis of the course is the admirable system of gymnastics developed by Ling and his followers, commonly known as Swedish Gymnastics, medical and pedagogical or educational. Instruction is given by persons who have had special opportunities for thorough training and experience in these branches. A special course is given on the physiology of exercise, on the prescription of exercise both as a hygienic measure and a therapeutic means, and in the administration of exercise to patients of different classes and ages.

PRACTICE OF MEDICINE

This course consists of lectures and text-book work extending throughout the second, third, and fourth years. Special attention is given to the principles of rational medicine as taught by the best authors and developed by modern research. Students have an excellent opportunity for

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becoming acquainted with the language of disease, by acting as clinical assistants to the physicians of the Battle Creek Sanitarium, in the surgical wards, the College dispensary, and in connection with the dispensaries and visiting nurses' work in Chicago. Special attention is given to the application of such physiological and therapeutic measures as hydrotherapy, electrotherapy, massotherapy, exercise, diet, climate, and other means whereby the most beneficial and permanent therapeutic effects may be secured.

OBSTETRICS AND DISEASES OF WOMEN AND CHILDREN

Obstetrics and diseases of women are studied during the third and fourth years, and illustrated by means of manikins, models, and specimens, besides an abundance of clinical material.

The diseases of childhood and infancy are studied during the third and fourth years. Special attention is given to the study of dietaries for young children both in health and in disease.

NEUROLOGY AND PSYCHIATRY

Instruction in this department consists of didactic lectures, recitations, clinical demonstrations, and laboratory work. Lectures are given on the anatomy, histology, and physiology of the nervous system, during the Sophomore year. The student studies text-books, attends lectures and quizzes, makes a series of drawings, dissects the brain, and is aided in his study by the use of brain models, prepared dissections, diagrams, charts, and by microscopic slides of sections at different levels of the brain and spinal cord.

In the Junior year the work of the Sophomore year in Neurology is reviewed, and the etiology, general symptomatology, and methods of examination are carefully studied,

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so that the student is prepared to make examination of patients with the object in view of finding disordered functions or disease of the nervous system.

During the Senior year instruction in diseases of the nervous system and disorders of the mind is given by didactic lectures and clinical demonstrations.

The various courses given in this department consider the more recent developments and methods of study in the anatomy, physiology, and normal and pathological histology of the nervous system; also the most approved methods of treatment, including hydrotherapy, phototherapy, electrotherapy, massotherapy, rest, exercise, and medication. In the clinics presented in this department the student has special opportunities to observe the results of the treatment pursued.

SURGERY

Throughout the entire course, students enjoy unusual opportunities for acquiring a proficiency in surgery. Both at Battle Creek and in Chicago students are constantly brought in contact with surgical cases. They are required to act as nurses and assistants in every branch of surgery, and thus have opportunity to observe carefully the results.

This course, consisting of lectures, text-book study, and recitations, begins in the second year and continues throughout the third and fourth years, and aims to give the student a thorough preparation for the clinical work of the third and fourth years, for which ample facilities are afforded by the number of the great hospitals of Chicago, to which students of the school have access.

In this branch the students of the American Medical Missionary College have the benefit of the instruction of some of the ablest surgical teachers in Chicago, in addition to their unusual opportunities at Battle Creek.

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FORENSIC MEDICINE

The instruction in this department is given in the fourth year by Judge Jesse Arthur, who has had a long experience both as a judge and as a lawyer.

The course consists of twenty-four lectures, and comprises the history of Forensic Medicine and instruction upon all those medical subjects which bring a physician in contact with the law. The aim is to present these subjects to the mind of the student, so arranged from a legal rather than a medical standpoint, that they may be more easily remembered, and more readily made available in anticipating and overcoming the difficulties and perplexities sure to be met with when it becomes necessary to apply medical knowledge to the purposes of the law. The principal object in view is to fit the student, when called upon as a physician, to make use, in a creditable manner, of his entire range of medical knowledge in aid of the law.

OPHTHALMOLOGY, RHINOLOGY, LARYNGOLOGY, AND OTOTOLOGY

The didactic instruction in diseases of the eye is given during the Senior year, fifty hours being devoted to the subject. A didactic course of forty hours on Diseases of the Ear, Nose, and Throat is given in the Junior year. In these courses the methods of treatment, both palliative and operative, receive careful attention. By this work and clinics in Chicago, the student is admirably prepared for this branch of practice, which forms so large a part of the work of the medical missionary in many foreign fields.

A special course in Genito-Urinary and Skin Diseases is given during the fourth year.

Particular attention is given to the study of the diseases of the digestive organs. The great prevalence of digestive disorders of every kind makes this subject of great importance and of general interest. The opportunities af-

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forded for the study of this class of disorders are unexcelled.

CLINICS

The student is brought in contact with the sick at the very beginning of his medical course, and the daily work is so arranged that he has constant opportunities for observing the phenomena of disease, and thus becoming familiar with the physiognomy of disease and the clinical picture presented by chronic and acute disorders. Each year an increased amount of time is spent in clinical work, which in the fourth year comes to occupy the chief place in the curriculum.

As far as possible the diseases studied during the entire course are illustrated in the clinics. Each student is required to take charge of patients, and, under the direction of the instructor, to make the diagnosis and the prescription, and, in part, to give the necessary treatment.

In addition to the great opportunities for practical medical work through the connection of the school with the Battle Creek Sanitarium, students are afforded in Chicago very large advantages for clinical instruction. Several of the professors of the College have appointments in Cook County and other large Chicago hospitals, and give the classes the benefit of the clinics which they hold, as well as other special opportunities which their connection with these institutions enables them to secure. The visiting nurses' work connected with the Halstead Street Dispensary, Chicago, affords abundant opportunity for obstetrical practice, so that every student is given an opportunity for ample experience in this important branch of medicine before graduation. The advantages offered for obstetrical training are of unusual character and are scarcely equaled by those of any other college in the country.

All of the clinical work as outlined in the schedules is obligatory. The attendance of the students upon the clin-

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ics at Cook County Hospital and St. Luke's Hospital, and upon other clinics for which arrangement is made, is recorded, and the students are subsequently quizzed with reference to the cases seen in the clinics.

Clinical Chemistry and Bacteriology.—In order to give the student experience in the practical application of the knowledge gained during the earlier portion of his course of study, special attention is given in the fourth year to what may be termed Clinical Chemistry, Bacteriology, and Microscopy. In this course the students are required to make, individually, the necessary chemical and bacteriological examinations of the stomach fluid, urine, sputum, or other secretions or excretions as may be required in cases assigned to them, in addition to the application of the more ordinary means of examination.

By arrangement with the Battle Creek Sanitarium, the great amount of laboratory work incidental to the examination and treatment of several thousand patients who visit that institution yearly, is done in the laboratories of the American Medical Missionary College. This affords an extraordinary opportunity for students to become familiar with all the technical details required to be expert in examinations of this sort. There is probably no other laboratory in the world in which so large an amount of work of this sort is done, and it is acknowledged by those who have made careful study of the work, that there is to be found no laboratory in which more thorough work is done. Those who have a desire for medical research work have opportunity for pursuing inquiries in various lines.

AUXILIARY COURSES

Courses in Swedish Movements, Massage, Physical Culture, General and Surgical Nursing, Scientific Cookery, and other subjects are given in addition to the regular courses of medical study. Auxiliary courses of study are also

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conducted with special reference to the missionary phases of medical work in home and foreign fields.

MISSIONARY INSTRUCTION

A thorough course of Bible and missionary instruction is carried on in connection with the College, which all students are expected to attend. This course continues throughout the four years, half an hour each day being devoted to this study, which is conducted by thoroughly competent Bible teachers and returned missionaries from many countries. An opportunity is thus afforded in the four years for the student to become well acquainted with the Bible in all its parts, and largely with the missionary fields and the missionary work of the world.



FIRST YEAR

HOUR	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
7-8	<p>General Chemistry, Sept. 17 to Nov. 27.</p> <p>Organic Chemistry, Dec. 2 to Apr. 6.</p> <p>Physiological Chemistry, Apr. 7 to June 12.</p>	<p>General Chemistry, Sept. 17 to Nov. 27.</p> <p>Organic Chemistry, Dec. 2 to Apr. 6.</p> <p>Physiological Chemistry, Apr. 7 to June 12.</p>	<p>General Chemistry, Sept. 17 to Nov. 27.</p> <p>Organic Chemistry, Dec. 2 to Apr. 6.</p> <p>Physiological Chemistry, Apr. 7 to June 12.</p>	<p>General Chemistry, Sept. 17 to Nov. 27.</p> <p>Organic Chemistry, Dec. 2 to Apr. 6.</p> <p>Physiological Chemistry, Apr. 7 to June 12.</p>	<p>General Chemistry, Sept. 17 to Nov. 27.</p> <p>Organic Chemistry, Dec. 2 to Apr. 6.</p> <p>Physiological Chemistry, Apr. 7 to June 12.</p>
8-8:30	Chapel Exercises, Daily.				
8:30 to 9:30	<p>Histology, Sept. 17 to Jan. 20.</p> <p>Embryology, Jan. 21 to Apr. 21.</p> <p>Materia Medica, Apr. 22 to June 12.</p>	<p>Histology, Sept. 17 to Jan. 20.</p> <p>Embryology, Jan. 21 to Apr. 21.</p> <p>Materia Medica, Apr. 22 to June 12.</p>	<p>Histology, Sept. 17 to Jan. 20.</p> <p>Embryology, Jan. 21 to Apr. 21.</p> <p>Materia Medica, Apr. 22 to June 12.</p>	<p>Histology, Sept. 17 to Jan. 20.</p> <p>Embryology, Jan. 21 to Apr. 21.</p> <p>Materia Medica, Apr. 22 to June 12.</p>	<p>Histology, Sept. 17 to Jan. 20.</p> <p>Embryology, Jan. 21 to Apr. 21.</p> <p>Materia Medica, Apr. 22 to June 12.</p>
9:30 to 10:30	<p>Anatomy, Sept. 17 to Jan. 24.</p> <p>Physiology, Jan. 27 to June 12.</p>	<p>Physiology, Sept. 17 to June 12.</p>	<p>Anatomy, Sept. 17 to Jan. 24.</p> <p>Physiology, Jan. 27 to June 12.</p>	<p>Physiology, Sept. 17 to June 12.</p>	<p>Anatomy, Sept. 17 to Jan. 24.</p> <p>Physiology, Jan. 27 to June 12.</p>

Laboratory and Clinical Work in Battle Creek.

Biology, Sept. 17 to Oct. 14.
 Histology, Oct. 15 to Dec. 4.
 Qualitative Chemistry, Dec. 5 to Feb. 4.
 Physiological Chemistry, Mar. 25 to May 15.
 Embryology, May 18 to June 12.
 Clinics, Thursdays, Sept. 17 to Feb. 4 and Mar. 25 to June 12.

Chicago, Feb. 5 to Mar. 17.

Anatomy, Laboratory, 5 hours daily.
 Anatomy, Didactic, 2 hours daily.
 Chapel, $\frac{1}{2}$ hour daily.

SECOND YEAR

HOUR	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
7-8	Physiology, Sept. 17 to Nov. 5. Anatomy of the Nervous System, Jan. 2 to Feb. 28. Physiologic Therapeutics, Mar. 2 to May 1. Dietetics, May 4 to June 12.	Physiology, Sept. 17 to Nov. 5. Anatomy of the Nervous System, Jan. 2 to Feb. 28. Physiologic Therapeutics, Mar. 2 to May 1. Dietetics, May 4 to June 12.	Physiology, Sept. 17 to Nov. 5. Anatomy of the Nervous System, Jan. 2 to Feb. 28. Physiologic Therapeutics, Mar. 2 to May 1. Dietetics, May 4 to June 12.	Physiology, Sept. 17 to Nov. 5. Anatomy of the Nervous System, Jan. 2 to Feb. 28. Physiologic Therapeutics, Mar. 2 to May 1. Dietetics, May 4 to June 12.	Physiology, Sept. 17 to Nov. 5. Anatomy of the Nervous System, Jan. 2 to Feb. 28. Physiologic Therapeutics, Mar. 2 to May 1. Dietetics, May 4 to June 12.
8-8:30	Chapel Exercises, Daily.				
8:30 to 9:30	Bacteriology, Sept. 17 to Feb. 19. Physiology, Feb. 20 to June 12.	Bacteriology, Sept. 17 to Feb. 19. Physiology, Feb. 20 to June 12.	Bacteriology, Sept. 17 to Feb. 19. Physiology, Feb. 20 to June 12.	Bacteriology, Sept. 17 to Feb. 19. Physiology, Feb. 20 to June 12.	Bacteriology, Sept. 17 to Feb. 19. Physiology, Feb. 20 to June 12.
9:30 to 10:30	Materia Medica, Sept. 17 to Feb. 6. Pathology, Feb. 7 to Apr. 15. Medicine, Apr. 16 to June 12.	Materia Medica, Sept. 17 to Feb. 6. Pathology, Feb. 7 to Apr. 15. Medicine, Apr. 16 to June 12.	Materia Medica, Sept. 17 to Feb. 6. Pathology, Feb. 7 to Apr. 15. Medicine, Apr. 16 to June 12.	Materia Medica, Sept. 17 to Feb. 6. Pathology, Feb. 7 to Apr. 15. Medicine, Apr. 16 to June 12.	Materia Medica, Sept. 17 to Feb. 6. Pathology, Feb. 7 to Apr. 15. Medicine, Apr. 16 to June 12.

Laboratory and Clinical Work in Battle Creek.

Physiological Chemistry, Sept. 17 to Nov. 5.
 Bacteriology, Jan. 2 to Feb. 19.
 Materia Medica, Feb. 20 to Mar. 17.
 Pathology, Mar. 25 to May 6.
 Physiology, May 7 to June 12.
 Clinics, Thursdays, Sept. 17 to June 12.

Chicago, Nov. 6 to Dec. 20.

Anatomy, Laboratory, 4 hours daily.
 Anatomy, Didactic, 2 hours daily.
 Surgery, 1 hour daily.
 Chapel, $\frac{1}{4}$ hour daily.
 Clinics, 2 hours a week.

THIRD YEAR

HOUR	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
7-8	Gynecology, Sept. 17 to Nov. 25. Obstetrics, Nov. 26 to Feb. 13. Physiologic Therapeutics Feb. 14 to June 12.	Gynecology, Sept. 17 to Nov. 25. Obstetrics, Nov. 26 to Feb. 13. Physiologic Therapeutics Feb. 14 to June 12.	Gynecology, Sept. 17 to Nov. 25. Obstetrics, Nov. 26 to Feb. 13. Physiologic Therapeutics Feb. 14 to June 12.	Gynecology Sept. 17 to Nov. 25. Obstetrics, Nov. 26 to Feb. 13. Physiologic Therapeutics Feb. 14 to June 12.	Gynecology, Sept. 17 to Nov. 25. Obstetrics, Nov. 26 to Feb. 13. Physiologic Therapeutics Feb. 14 to June 12.
8-8:30	Chapel Exercises, Daily.				
8:30 to 9:30	Special Pathology, Sept. 17 to Jan. 8. Medicine, Jan. 9 to June 12.	Special Pathology, Sept. 17 to Jan. 8. Medicine, Jan. 9 to June 12.	Special Pathology, Sept. 17 to Jan. 8. Medicine, Jan. 9 to June 12.	Special Pathology, Sept. 17 to Jan. 8. Medicine, Jan. 9 to June 12.	Special Pathology Sept. 17 to Jan. 8. Medicine, Jan. 9 to June 12.
9:30 to 10:30	Surgery, Sept. 17 to Feb. 17. Neurology, Feb. 18 to June 12.	Ear, Nose, and Throat, Sept. 17 to Feb. 17. Neurology, Feb. 18 to June 12.	Surgery, Sept. 17 to Feb. 17. Neurology, Feb. 18 to June 12.	Ear, Nose, and Throat, Sept. 17 to Feb. 17. Neurology, Feb. 18 to June 12.	Surgery, Sept. 17 to Feb. 17. Neurology, Feb. 18 to June 12.
10:30 to 11:30	Pediatrics, May 7 to June 12.	Pediatrics, May 7 to June 12.	Pediatrics, May 7 to June 12.	Pediatrics, May 7 to June 12.	Pediatrics, May 7 to June 12.

Laboratory and Clinical Work in Battle Creek.

Physical Diagnosis, Tues. and Fri., Sept. 17 to Mar. 17, 2 hour session.
 Ear, Nose, and Throat, Mon. and Thurs., Sept. 17 to Nov. 7, 2 hour session.
 Eye, Mon. and Thurs., Nov. 11 to Feb. 17, 2 hour session.
 Medical Clinics, Mon. and Thurs., Feb. 20 to June 12, 2 hour session.
 Medical Clinics, Mon. and Thurs., Sept. 17 to Dec. 11, 2 hour session.
 Electrotherapeutics, Tues. and Fri., Sept. 17 to Dec. 11, 2 hour session.
 Pathology, Mon., Tues., Thurs., Fri., Dec. 12 to Mar. 17, 2 hour session.
 Surgical Clinics, Wednesday, 10:30 to 5:30, Sept. 17 to May 6; 11:30 to 6:30, May 7 to June 12.
 Gynecological Clinics, 30 hours; Obstetrical Clinics, 30 hours; Post-mortems, 10 hours.

Chicago, Mar. 25 to May 6.

Anatomy, Laboratory, 2 hours daily.
 Operative Surgery, 1 hour daily.
 Surgical Anatomy, 1 hour daily.
 Didactic Surgery, 4 hours a week.
 Didactic Obstetrics, 1 hour a week.
 Surgical Clinics, 4 hours a week.
 Medical Clinics, 4 hours a week.

FOURTH YEAR

HOUR	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
7-8	Neurology, Mar. 25 to June 5.	Neurology, Mar. 25 to June 5.	Neurology, Mar. 25 to June 5.	Neurology, Mar. 25 to June 5.	Neurology, Mar. 25 to June 5.
8-8:30	Chapel Exercises, Daily.				
8:30 to 9:30	Medicine, Mar. 25 to June 5.	Medicine, Mar. 25 to June 5.	Medicine, Mar. 25 to June 5.	Medicine, Mar. 25 to June 5.	Medicine, Mar. 25 to June 5.
9:30 to 10:30	Medical Jurisprudence, Mar. 25 to June 5.	Sanitary Science, Mar. 25 to June 5.	Medical Jurisprudence, Mar. 25 to June 5.	Sanitary Science, Mar. 25 to June 5.	Sanitary Science, Mar. 25 to June 5.
10:30 to 11:30	Eye and Ear, Mar. 25 to June 5.	Eye and Ear, Mar. 25 to June 5.	Eye and Ear, Mar. 25 to June 5.	Eye and Ear, Mar. 25 to June 5.	Eye and Ear, Mar. 25 to June 5.
11:30 to 12:30	Gynecology, Mar. 25 to May 22. Medical Economics, May 23 to June 5.	Gynecology, Mar. 25 to May 22. Medical Economics, May 23 to June 5.	Gynecology, Mar. 25 to May 22. Medical Economics, May 23 to June 5.	Gynecology, Mar. 25 to May 22. Medical Economics, May 23 to June 5.	Gynecology, Mar. 25 to May 22. Medical Economics, May 23 to June 5.

Laboratory and Clinical Work in Battle Creek.

Clinical Microscopy, Monday, Tuesday, Thursday, Mar. 25 to June 5, 2 hour session.
Surgical Clinics, Wednesdays, 12:30 to 6:30, Mar. 25 to June 5.

Chicago, Sept. 17 to Mar. 17

DIDACTIC

Surgery 70 hours.
Medicine 50 hours.
Obstetrics 50 hours.

Genito-Urinary Diseases 40 hours.
Dermatology 30 hours.

Pediatrics 30 hours.
Psychiatry 30 hours.

CLINICAL

Medicine 150 hours.
Surgery 100 hours.
Neurology and Psychiatry 50 hours.
Obstetrics 30 hours.

Gynecology 50 hours.
Pediatrics 50 hours.
Ear, Nose, and Throat 25 hours.
Eye 25 hours.

Genito-Urinary Diseases 30 hours.
Dermatology 30 hours.
Autopsies 20 hours.

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SCHEDULE OF STUDIES

FIRST YEAR

Didactic Instruction

Descriptive Anatomy.....	110 hours
Physiology	99 hours
Normal Histology.....	80 hours
Embryology	31 hours
General Chemistry.....	52 hours
Organic Chemistry.....	48 hours
Physiological Chemistry.....	49 hours
Materia Medica.....	38 hours
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Total	507 hours

Practical Instruction

(Laboratory Courses and Clinics)

Anatomy	6 weeks, 5 hours daily....	150 hours
Biology	4 weeks, 3 hours daily....	60 hours
Normal Histology.....	7 weeks, 3 hours daily....	105 hours
Embryology	4 weeks, 3 hours daily....	60 hours
Physiological Chemistry....	7 3/7 weeks, 3 hours daily....	114 hours
Qualitative Chemistry.....	7 1/7 weeks, 3 hours daily....	108 hours
Clinics	30 weeks, 2 hours a week....	60 hours
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Total		657 hours

SECOND YEAR

Didactic Instruction

Anatomy of the Nervous System.....	42 hours
Descriptive Anatomy.....	60 hours
Physiology	113 hours
Bacteriology	71 hours
Physiologic Therapeutics.....	40 hours
Materia Medica and Toxicology.....	62 hours
Theory and Practice of Medicine.....	42 hours
Pathology	44 hours
Surgery	30 hours
Dietetics	30 hours
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Total	534 hours

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Practical Instruction

Anatomy	6 weeks, 4 hours daily....	120 hours
Physiological Chemistry....	7 1/7 weeks, 3 hours daily....	108 hours
Bacteriology	7 weeks, 3 hours daily....	105 hours
Physiology	5 2/7 weeks, 3 hours daily....	81 hours
Pathology	6 1/7 weeks, 3 hours daily....	93 hours
Materia Medica and Pharmacology,		
	3 4/7 weeks, 3 hours daily....	57 hours
Clinics	36 weeks, 2 hours weekly....	72 hours
Total		636 hours

THIRD YEAR

Didactic Instruction

Physiologic Therapeutics.....	50 hours
Theory and Practice of Medicine.....	76 hours
Surgical Anatomy.....	30 hours
Surgery	84 hours
Pathology	72 hours
Gynecology	50 hours
Obstetrics	54 hours
Ear, Nose, and Throat.....	40 hours
Nervous Diseases.....	48 hours
Pediatrics	27 hours
Total	531 hours

Practical Instruction

Obstetrics	30 hours
Diseases of Women.....	30 hours
Physical Diagnosis.....	96 hours
Pathology	96 hours
Anatomy	60 hours
Electro-Therapeutics	48 hours
Medical Clinics.....	112 hours
Surgical Clinics.....	234 hours
Diseases of the Eye.....	50 hours
Diseases of the Ear, Nose, and Throat.....	30 hours
Operative Surgery.....	30 hours
Post-mortems	10 hours
Total	826 hours

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FOURTH YEAR

Didactic Instruction

Nervous Diseases.....	53 hours
Mental Diseases.....	30 hours
Practice of Medicine.....	103 hours
Sanitary Science.....	30 hours
Surgery	70 hours
Diseases of the Eye and Ear.....	53 hours
Obstetrics	50 hours
Genito-Urinary Diseases.....	40 hours
Diseases of Children.....	30 hours
Medical Jurisprudence.....	23 hours
Gynecology	43 hours
Dermatology	30 hours
Medical Economics.....	10 hours
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Total	565 hours

Clinics and Special Instruction

Nervous and Mental Diseases.....	50 hours
Obstetrics	30 hours
Gynecology	50 hours
Diseases of Children.....	50 hours
Medicine	150 hours
Surgery	160 hours
Diseases of the Eye.....	25 hours
Diseases of the Ear, Nose, and Throat.....	25 hours
Genito-Urinary Diseases.....	30 hours
Dermatology	30 hours
Clinical Microscopy.....	60 hours
Autopsies	20 hours
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Total	680 hours

Total hours didactic instruction, four years.....	2,137
Total hours practical instruction, four years.....	2,799
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Total hours.....	4,936

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PRACTICAL MEDICAL WORK

During the entire course of four years, each student is expected to spend at least two hours per day in practical medical work—in case-taking, laboratory investigation of the blood, stomach fluids, and urine, and as clinical assistant.

The Faculty of the American Medical Missionary College are fully persuaded that the most satisfactory method of training men and women for efficient medical work is by actual work; experience is the only true and thoroughgoing teacher. A student may sit for almost any number of years in an amphitheater or lecture room witnessing the most skilfully performed operations and listening to the most lucid and eloquent descriptions of disease and the proper methods of treatment, without becoming himself able to deal with the exigencies and emergencies which the practical physician meets in his daily experience. The student's work is in harmony with this idea, so planned that he shall, from the very beginning, become familiar with the natural history of disease by daily contact with the sick.

Very unusual advantages are afforded by this school for this kind of practical experience, several hundred patients suffering from chronic maladies of all sorts being constantly under observation, in addition to the large advantages afforded by the dispensaries in connection with the school. The students are required not only to observe cases casually, but cases are regularly assigned to individual students for careful study, and the student is required not only to investigate the case and make himself thoroughly familiar with it, but to administer much of the treatment prescribed, in harmony with rational and physiological principles.

EXAMINATIONS

Examinations (either oral or written, or both) are held at the close of each course, at the end of each term, and at such other times as different instructors may choose.

American Medical Missionary College

Students are marked "Passed," "Conditioned," or "Failed." A student marked "Conditioned" in any course must, before passing in that subject, take an examination, and repeat any of the course in which he may be lacking, to the satisfaction of the instructor in charge. A student marked "Failed" in any course must repeat the entire course.

PROMOTIONS

At the end of each college year the work of all students is considered, and each student is advised in writing of his standing before the 30th of June. By the first of November the student must have removed every condition of the second preceding year, and must have successfully completed at least three-fourths of the work of the preceding year. For admission to the senior year the work of all the three preceding years must have been successfully completed. Promotions can not be made during the year. Students who are not promoted will be permitted to take any courses of the next year for which they are sufficiently prepared and which do not interfere with the work in which they are conditioned.

REQUIREMENTS FOR GRADUATION

Before receiving the degree of Doctor of Medicine, a student must be twenty-three years of age, and must have given satisfactory evidence of good moral character. He must have presented evidence of the required preliminary education; must have accomplished four full years of medical study, the last of which must have been spent in this College; must have completed in a satisfactory manner the work in all the courses, and must have discharged all his financial obligations to this College.

Announcement for 1907-1908

TEXT-BOOKS AND BOOKS OF REFERENCE

The plan of didactic instruction adopted by this College is chiefly that of text-book study and recitations. It is imperative that there should be uniformity in text-books. The following list, which is subject to change, includes the required text-books and books of reference:

Medical Dictionary.—Dorland; Gould.

Anatomy.—Gray; Cunningham; Morris; Gerrish.

Anatomy of the Nervous System.—Cunningham; Gordinier; Barker; Edinger; Jacob.

Biology.—Sedgwick and Wilson; Bidgood.

Histology.—Bohm, Davidoff, and Huber; Ferguson.

Chemistry, General.—Holland; Remsen; Simon. *Qualitative Analysis*: Prescott and Johnson. *Organic Chemistry*: Holland; Perkin and Kipping. *Physiological Chemistry*: Hammarsten; Simon; Bunge. *Reference Books*: Watt's Dictionary; Thorpe's Dictionary; Fresenius; Sutton; Witthaus; Bartley.

Physiology.—Howell; Stewart; Halliburton. *Reference Books*: Schafer; American Text-Book; Tigerstedt.

Embryology.—Heisler; McMurrich; Hertwig; Foster and Balfour; Minot.

Bacteriology.—Park; McFarland; Sternberg; Novy's Laboratory Guide. *Reference Books*: Lehmann and Neumann; Muir and Ritchie.

Physical Diagnosis.—Butler; Hare; LeFevre.

Clinical Diagnosis.—Sahli; Simon; Boston.

Hygiene.—Harrington; Bergey; Notter. *Reference Books*: Glaister; Parke; Copeland and Bevin.

Materia Medica.—Sollman; Shoemaker; White and Wilcox.

Therapeutics.—Brunton; Wood; Hare. *Reference Books*: International System of Electrotherapeutics; Harteilius; Kellogg; Wilson; Cohen's System of Physiological Therapeutics.

American Medical Missionary College

Practice of Medicine.—Osler; Anders; Tyson.

Clinical Microscopy.—Simon; Wood; Emerson.

Obstetrics.—Williams; Edgar; Lusk; Davis; Paddock's Notes.

Gynecology.—Herman; H. MacNaughton-Jones; Dudley; Ashton. *Reference Books:* Kelly; Gilliam; Mann; Martin; Massey.

Surgery.—Rose and Carless; Senn; Moullin. *Reference Books:* Von Bergman; Treves; Kocher; Mayo Robson; Moynihan; Bryant; Ashurst; Mumford; Holmes; Keene; International Text-Book.

Pathology.—McFarland; Stengel; Ziegler; American Text-Book.

Neurology.—Church and Peterson; Dana; Oppenheim. *Reference Books:* Gowers; Berkely; Lewis; Clouston; Tuke.

Psychiatry.—Brower and Bannister; Kraepelin; Mendel.

Diseases of Special Organs.—*Eye:* Fox; May; Fuchs; Ball. *Ear:* Politzer; Buck. *Nose and Throat:* Kyle; Shurley. *Digestive Organs:* Ewald; Roberts; Rémond. *Genito-Urinary:* Keyes; Morton; Schmidt; Taylor. *Skin:* Hyde; Bulkley; Stelwagon; Shoemaker.

LIBRARY

Through the generous gift of his large private library, by Dr. B. B. Brashear, of Cincinnati, Ohio, and the sum of \$2,000 by Abner Case, of New York, the nucleus of an excellent library has already been formed, in which may be found a well-catalogued and indexed list of several hundred medical works such as are necessary and useful for reference, together with the leading medical periodicals published in English, German, and French. A large private medical library containing more than 2,500 volumes is also open to the students.

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MUSEUM

The museum of the College is located in the College Building, and contains hundreds of gross specimens illustrative of normal and pathological organs and tissues, which are in constant use for teaching purposes. Additional material is obtained from operations, post-mortems, and other sources.

FINANCIAL ASSISTANCE

The cost of obtaining a medical education in this school is so small, as compared with that of other first-class schools, especially when account is taken of the facilities afforded for meeting current expenses in work which is at the same time educational in character and highly valuable as practical experience, that persons possessed of ability sufficient to fit them for the work of medical missionaries ought to find little difficulty in working their way through without financial assistance. Nevertheless occasionally cases are brought to the notice of the Faculty in which a moderate amount of assistance seems to be required. Financial aid in cases of this sort, when the Board of Trustees are fully assured that such assistance is needed, may be given.

EXPENSES

The annual tuition fee is \$50.00.

Books.—The average cost of text-books is \$25.00 to \$30.00 a year.

Laboratory Courses.—The laboratory fees amount to about \$30.00 a year. This covers the cost of materials and specimens issued to each student. An extra charge is made for any apparatus which may be broken by the student during the course.

Board and Room.—The cost of board and room is very reasonable—not above three dollars a week.

American Medical Missionary College

Students are allowed to board at the nurses' dining hall of the Battle Creek Sanitarium, at the rate of \$2.00 per week for table board. The cost of room rent is fifty cents to one dollar a week.

Self-Support.—By working three to three and a half hours a day, a student may earn his board and room. Some students are able to pay all, or nearly all, of the expenses for board and room in this manner.

Students who are able to do this have opportunity to obtain a large practical experience, as the work assigned medical students is of such a character as to bring them in contact with the sick in the medical work of the institution as fast as they acquire proficiency in the administration of treatment.

It is expected that students will meet their current expenses in cash.

Laboratory fees must be paid at the beginning of each course.

The total expense for the year which must be met in cash in every case is approximately about \$135.00, aside from the expense of board and room. The expense for board, room, and washing is \$100.00 to \$125.00 a year. An allowance of \$10.00 to \$25.00 should be made for other incidental living expenses, in addition to clothing. This makes the total expense approximately \$260.00.

Lucrative employment can be furnished to students during vacation. Many students are able to earn during the vacation a sufficient amount to meet their expenses during the school year.

Valuable assistance can be given those who are planning to enter the American Medical Missionary College in their preparation for so doing, and such are invited to correspond with the officers of the school.

For further particulars, address—

E. L. EGGLESTON, M. D., *Secretary*,
Battle Creek, Mich.

Announcement for 1907-1908

LIST OF STUDENTS

GRADUATES 1906

Tell John Berggren	Sweden
William Everett Bliss	Michigan
Daniel Delos Comstock	Pennsylvania
Grace Ann DiuGuid	Ohio
William Colby Dunscombe	Maine
Robert George Edib	Greece
Virgil Luther Fisher	Ohio
Horatio Norman Greaves	British Guiana
Charles Avery Hansen	Iowa
Charles Wesley Heald	Iowa
Lena Leota Holland	New York
Roxette Landis	West Virginia
August Harold Larson	Kansas
Lewis Adolphus Lavanture	Vermont
Henry Ritter	Pennsylvania
Wells Allen Ruble, B. S.	South Africa
George Runck	Nebraska
Minnie Ethelyn Staines	Michigan
Lena Kellogg Sadler	California
William Samuel Sadler	California
Louie Ethelyn Vandervoort	Ohio
Horace Joseph Williams	North Carolina
Total, 22: Men, 16; Women, 6.	

SENIORS 1906-07

George Wesley Bailey	Michigan
Amy Inez Bascom	Iowa
Charles Jerome Bright Cave	Barbados, W. I.
Anna Adelaide Cook	Indiana
Henry Robert Harrower	England
Myrtle Belle Hudson	Illinois
Estella Gertrude Norman, A. B.	Iowa
Robert Lincoln Owens	Ohio
Nellie Mary Stevens	Ohio
Gertrude Florence Fleetwood-Taylor	England
Total, 10: Men, 4; Women, 6.	

American Medical Missionary College

JUNIORS

Julius Blechschmidt	Germany
Clarence S. Bossert.....	Wisconsin
Arthur Victor Heynemann.....	Australia
Ethel Manners Heynemann.....	Australia
Washington Leonidas Jones, B. S.....	New Jersey
Helena M. Kellogg.....	Michigan
Mrs. W. H. Riley, Ph. B.....	Michigan
Harry Weinburgh.....	Connecticut

Total, 8: Men, 5; Women, 3.

SOPHOMORES

Thomas Goodell Charles.....	Illinois
Anna Belle Durrie.....	Michigan
George S. Ephraim.....	Bulgaria
Seymour Nicholas Greaves.....	British Guiana
William E. Grey, B. S.....	Mississippi
Florence Jean Holt.....	England
Clara Viola Radabaugh.....	Ohio
Belle Jessie Wood.....	Michigan

Total, 8: Men, 4; Women, 4.

FRESHMEN

Emmanuel Anastassov.....	Bulgaria
Alberto G. Garcia.....	Michigan
Joseph John	Asiatic Turkey
George Elliott Klingerman.....	Pennsylvania
Guy Ernest McFarland.....	Iowa
Benn E. Nicola, M. S.....	Michigan
Andrew R. Nordlind, A. B.....	Illinois
Alexander Potchincov.....	Bulgaria
Arthur R. Smeck.....	Pennsylvania
Carl Rudolph Williams.....	Danish West Indies
Allen James Wood.....	Missouri

Total, 11: Men, 11; Women, 0.

SPECIAL STUDENTS

Earl A. Baber.....	Tennessee
Constantine V. S. Boettger.....	Michigan
Matilda Burman.....	Illinois
Mary Frances Carmichael.....	California

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Charles H. Haylock.....	Spanish Honduras
Gertrude Miller	Illinois
Elizabeth R. Shapleigh.....	New Hampshire
Mrs. Glenadine Snow.....	Michigan
J. C. Williamson.....	Ohio

Total, 9: Men, 4; Women, 5.

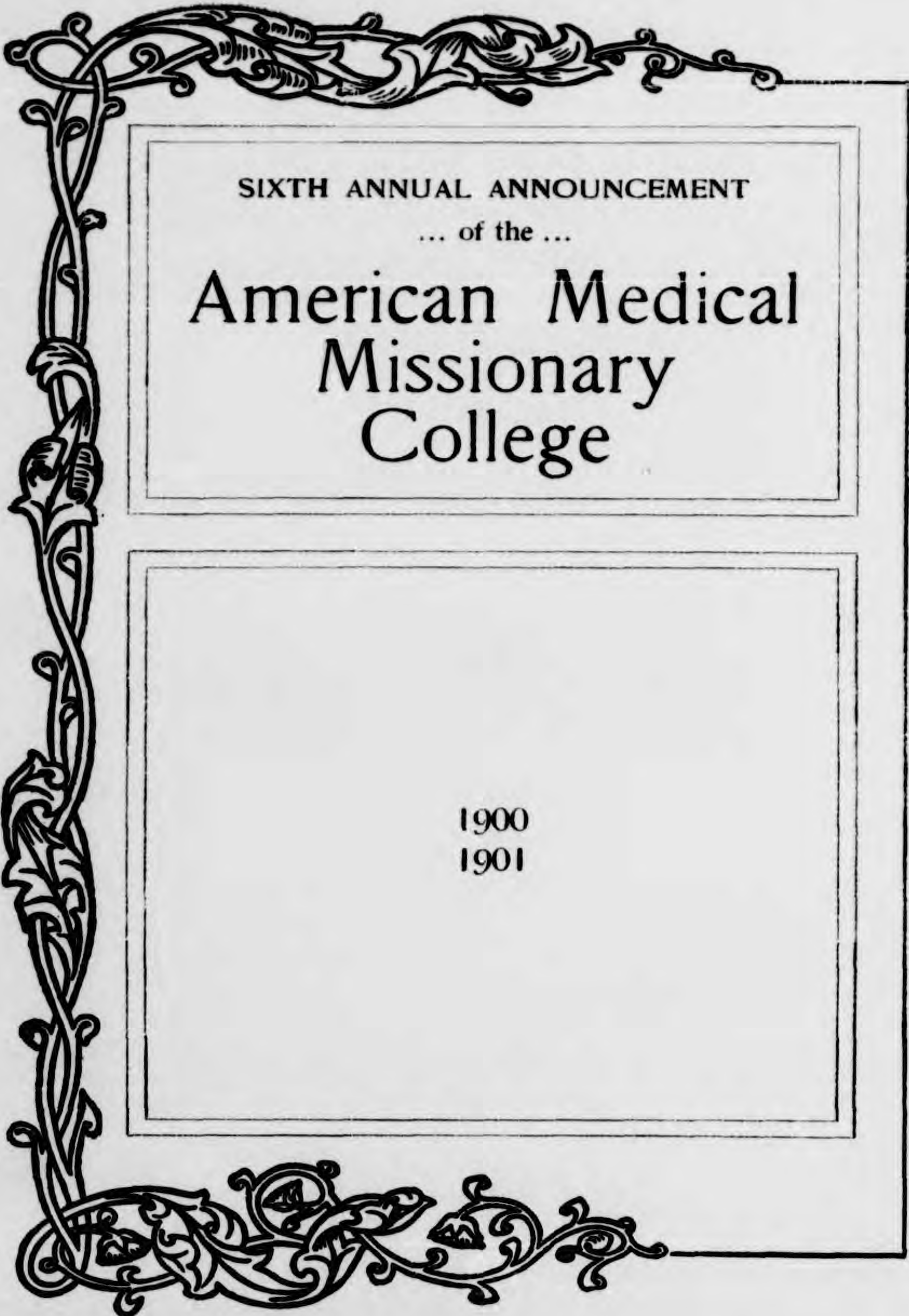
Total number of students, 46: Men, 28; Women, 18.

NUMBER OF STUDENTS FROM EACH STATE AND COUNTRY

Asiatic Turkey.....	1	Michigan	10
Australia	2	Mississippi	1
British Guiana.....	1	Missouri	1
Bulgaria	3	New Hampshire.....	1
California	1	New Jersey.....	1
Connecticut	1	Ohio	4
England	3	Pennsylvania	2
Germany	1	Spanish Honduras.....	1
Illinois	4	Tennessee	1
Indiana	1	West Indies.....	2
Iowa	3	Wisconsin	1





A decorative border with intricate floral and scrollwork patterns surrounds the text. It features a central vertical vine-like element on the left side, with elaborate flourishes at the top and bottom corners.

SIXTH ANNUAL ANNOUNCEMENT

... of the ...

American Medical
Missionary
College

1900

1901

American
Medical Missionary
College



SIXTH ANNUAL ANNOUNCEMENT

1900-01



INCORPORATED
IN THE STATE OF ILLINOIS
Chicago

Board of Trustees.

JOHN H. KELLOGG

HOWARD F. RAND
ALFRED B. OLSEN

LYCURGUS Mc COY
JESSE ARTHUR

Officers of the Board.

JOHN H. KELLOGG President
ALFRED B. OLSEN Secretary
WM. A. GEORGE Treasurer

Calendar, 1900-1901.

... 1900 ...

September 24, 25 . . . Examination for Admission
September 26 College Opens
November 29 Thanksgiving Day
December 25 to January 1 . . . Winter Vacation

... 1901 ...

February 22 Washington's Birthday
April 3 to 9 Spring Vacation
May 30 Decoration Day
June 18 . . . Lectures and Laboratory Work Close
June 25 Commencement

FACULTY.

JOHN H. KELLOGG, M. D.,
PRESIDENT,
Professor of Surgery and Principles of Rational Medicine.

ALFRED B. OLSEN, M. S., M. D.,
SECRETARY,
Professor of Physiology and Pathology.

HOWARD F. RAND, M. D.,
Professor of Surgical and Comparative Anatomy.

DAVID PAULSON, M. D.,
Professor of Nervous and Mental Diseases, and Assistant Professor in
General Therapeutics.

WILLIAM A. GEORGE, M. D.,
Professor of Organic, Inorganic, and Physiological Chemistry.

BAYARD HOLMES, M. D.,
Professor of Clinical Surgery.

ABBIE M. WINEGAR, M. D.,
Professor of Obstetrics and Diseases of Women.

CHARLES E. STEWART, M. D.,
Professor of Embryology and Histology.

FREDERICK M. ROSSITER, M. D.,
Professor of Descriptive Anatomy and Materia Medica.

WILLIAM B. HOLDEN, M. D.,
Professor of Anatomy, and Assistant Professor of Surgery.

JOHN F. BYINGTON, A. B., M. D.,
Professor of Diseases of the Eye and Ear.

JUDGE JESSE ARTHUR,
Professor of Medical Jurisprudence.

JOHN F. MORSE, M. D.,
Assistant Professor of Physiology and Biology.

SPECIAL LECTURERS AND INSTRUCTORS.

SARAH HACKETT STEVENSON, M. D.,
Operative Midwifery.

FRANK X. WALLS, M. D.,
Physical Diagnosis.

MARY V. DRYDEN, M. D.,
Instructor in Diseases of Children.

NEWTON G. EVANS, B. S.,
Instructor in Histology and Pathology.

DUDLEY FULTON, M. D.,
Instructor in Nervous Diseases.

ALFRED Q. SHRYOCK, M. D.,
Instructor in Anatomy.

GEORGE W. THOMASON, M. D.,
Instructor in Hygiene.

EVELENE HELMAN, M. D.,
Instructor in Gynecology.

FRANK J. OTIS, M. D.,
Instructor in Bacteriology.

AMERICAN MEDICAL MISSIONARY COLLEGE.



THIS Medical College was incorporated July 3, 1895, under the laws of the State of Illinois. The College is located at 1926 Wabash Ave., and 26 and 28 College Place, Chicago, Ill. (Office 28 College Place.)

REQUIREMENTS FOR ADMISSION.

The requirements of the Illinois State Board of Health and of the Association of American Medical Colleges must be fully met by applicants for admission.

The candidate must not be under twenty years of age, and must present a physician's certificate of soundness of health and constitution.

A college diploma from a recognized institution entitles the owner to enter the Freshman class without examination.

A diploma from a recognized high school also entitles the student to enter without examination, provided Latin is included in his course. If not, he will be required to pass an examination in Latin.

The following is a brief schedule of the minimum work required:—

(1) ENGLISH.—*Grammar.*

Rhetoric.—Equivalent of Bell's *Rhetoric and Higher English.*

English and American Literature, including a general knowledge of the life and works of the greatest writers, both English and American.

(2) MATHEMATICS.—*Arithmetic.*—Equivalent to Ray's or Wentworth's *Complete Arithmetic.*

Algebra.—Equivalent to Olney's *Complete School Algebra.*

Geometry.—Equivalent to Wentworth's Plane Geometry.

(3) GEOGRAPHY.—Political and Physical.

(4) NATURAL SCIENCES.—*Physics.*—An amount equivalent to Carhart and Chute's "Elements of Physics," or Gage's "Introduction to Physical Science," with experimental work in the Laboratory.

Physiology.—Equivalent to Martin's "Human Body."

Botany.—The elements of Vegetable Morphology and Physiology as given in Spalding's "Introduction to Botany," or Gray's "School and Field Book."

Zoology.—Equivalent to Packard's "Zoology," briefer course.

(5) CIVIL GOVERNMENT.

(6) HISTORY.—Meyer's General History, or an equivalent; and Higginson's or Johnson's History of the United States.

(7) LATIN.—"Medical Latin," Jones's First Latin Book, Harkness's Latin Reader, or an equivalent amount in some other text book. "Medical Latin" is to be preferred.

* (8) MODERN LANGUAGE.—Two years of some modern language, preferably German or French. The student is required to have mastered the elements of the grammar, and be able to read fluently and translate simple prose.

The advantage of a modern language is apparent when it is remembered that the students of this College are preparing themselves for foreign fields.

ADMISSION TO ADVANCED STANDING.

A student having done work in any other approved medical college, equivalent to any portion of the work done in this College, may, upon the presentation of the proper certificates, be excused from such work and allowed to take advanced work; provided that he spend at least two years, including the fourth year, in this College. The faculty may, if they deem best, require any applicant for advanced standing to submit to examination in one or more branches.

* This requirement will go into effect September, 1901.

REGULATIONS.

1. Punctual attendance on all College exercises is required of every student.
2. No student shall enter or leave any class or leave the city during school periods except by permission of the President.
3. A student being conditioned in three subjects at one time will be reported to the board for action in relation to his further connection with the school.
4. To enter the advanced class of the following year a student must pass at least three fourths of the work of the preceding year.
5. No student will be allowed to take more than the regularly prescribed work except by special permission of the faculty.
6. Whenever, in the judgment of the Board of Administration, a student's attendance is no longer profitable to himself, or is detrimental to the College, he may be dismissed.
7. All non-resident students are expected to room in the dormitories provided by the College.

A FIVE YEARS' MEDICAL COURSE.

The American Medical Missionary College offers an optional graded course of medical study covering a period of five years. The requirements for entrance and graduation are the same as for the regular course of four years, including five full years of medical study. Graduates of universities and colleges and other advanced students who have done work as outlined below will be admitted on examination to the second year of this course.

One of the objects of this course is to give an opportunity for more thorough preparation in Anatomy, Physiology, and Chemistry, and also to allow more time for clinical work and bedside observation and study.

The following is a brief schedule of the work of the first year: —

DIDACTIC.

General Biology	50 hours
Descriptive Anatomy, bones, muscles, blood-vessels,	100 hours
Physiology, blood, muscle, digestion	100 hours
General Chemistry	100 hours
Hygiene.	50 hours

LABORATORY.

Chemistry	3 hours daily, ten weeks
Biology	3 hours daily, ten weeks
Anatomy (cat)	3 hours daily, five weeks
Physiology	3 hours daily, ten weeks

COURSES OF INSTRUCTION.

The regular course of instruction covers four College years of nine months each.

The morning hours are used for lectures and recitations; the afternoon for laboratory and demonstration courses and clinics.

CHEMISTRY.

General Chemistry.—This course includes demonstrations and text-book work extending through the first year.

Practical Instruction.—An optional laboratory course of five weeks is offered, which enables the student to perform many interesting and instructive experiments, thus becoming familiar with chemical elements and compounds by actual contact.

Qualitative Analysis.—This course consists of laboratory work and recitations. After becoming familiar with the different elements and the ordinary chemical compounds, the student is given mixtures of several of these, and required to separate them and identify each. The careful work required in chemical manipulations is found to be one of the best means of developing the habit of exact and painstaking work which is so necessary in the training of the physician.

Quantitative Chemical Analysis.—An optional course of five weeks is offered. The qualitative work is preparatory to

the more exact and important work of quantitative chemical analysis, a subject which modern advances in medical research have made of great practical importance in scientific medicine. Special attention is given to quantitative analysis in the school.

Organic Chemistry.—This is a lecture course combined with text-book study. The more important of the carbon compounds and their derivatives are considered. Special attention is given to ptomaines, leucomaines, and other toxic substances developed within the animal body as a result of bacterial growth.

Physiological Chemistry.—Two courses are given in this subject in the second year, consisting of (1) text-book study and recitations, and (2) laboratory work. The different secretions and excretions of the human body, as saliva, gastric juice, bile, urine, etc., are studied from a chemical standpoint. The laboratory course includes the qualitative and quantitative examination of normal and abnormal stomach fluids and urine. The new medical science which has been developed within the last twenty-five years is largely based upon the results of researches conducted in the physiological laboratory by Lehmann, Liebig, and their successors in Germany; by Bernard, Pasteur, Bouchard, Rogers, Hayem, Winter, and others in France. The older and coarser methods of investigation of the urine and other secretions are now recognized as incapable of affording the accurate data necessary for a scientific diagnosis capable of furnishing the basis for the rational and physiological treatment of disease. Modern medicine is rapidly developing the exactness which is necessary to constitute the true science. The methods and procedures of the physiological laboratory have come to be as essential to the successful practice of medicine on the basis of the clearer light of more recent developments and discoveries as are the stethoscope and the thermometer.

NORMAL HISTOLOGY.

Didactic Instruction.—This course is given the first year, and eighty hours are devoted to it. It consists of lectures, text-book work, and recitations. The great importance of human histology is apparent when it is realized that it forms the foundation of practical pathology. To comprehend morbid changes and abnormal growths, one must thoroughly understand normal tissues.

Practical Instruction.—Three hours daily for six weeks are required. The laboratories are thoroughly equipped with excellent microscopes and other apparatus and chemical reagents, and with a liberal supply of well-prepared tissues. Each student is provided with a microscope, table, and all accessories and facilities, so that his work may be prosecuted without hindrance or delay.

The student makes from one hundred and twenty-five to one hundred and fifty permanent mounts, comprising all the principal tissues of the body. Drawings are required of all preparations studied.

Histological Methods.—An optional course of five weeks in laboratory methods is offered to those who have passed in the required work. It consists of practical instruction in the approved methods of hardening, macerating, embedding (both paraffin and celloidin), microtome cutting, staining, and mounting. Students are expected to take the fresh tissues, and prepare them for microscopic examination.

Histology of the Brain and Cord.—This optional course of five weeks is open to all who have taken the course in Histological Methods. The students are given an opportunity to make a set of brain and cord sections, stained by the well-known methods of Weigert, Golgi, etc.

BIOLOGY.

Ten weeks of the first year are spent in Practical Biology, accompanied by lectures on General Biology. The lower forms of both plant and animal life are studied, and drawings and dissections made by the students.

EMBRYOLOGY.

During the second year a course is given, both didactic and practical, in the study of the prenatal development of the different parts and organs of the animal body. The Embryological Laboratory is fitted up with microtomes, incubators, and all necessary apparatus, besides a set of Dr. Ziegler's celebrated wax models.

ANATOMY.

A thorough knowledge of Human Anatomy is the foundation of all medical study, and no pains are spared to make this course complete and practical. It continues the first three years as a separate study, and is reviewed during the fourth year in connection with each special subject taught. The first year begins with the study of the frame-work of the body, and to this are gradually added the muscles, blood-vessels, and nerves; and lastly the brain is carefully studied. The human skeleton, prepared specimens, models, manikins, charts, etc., are used to make the work most instructive. One dissection is required the first year. A second course in dissection is required during the second year, and another the third year.

Comparative Anatomy is also studied the first year, the anatomy of the lower animals, as shown by charts, models, and actual dissection, being studied comparatively with human anatomy.

Surgical Anatomy occupies the time devoted to the didactic study of anatomy during the third year.

PHYSIOLOGY.

Didactic Instruction.—The theoretical instruction in this most important branch of biology is given by means of lectures, demonstrations, text-book work, and recitations. No effort is spared in this and the following courses to make the student thoroughly acquainted with the subject of Human Physiology considered in the light of the most recent researches.

Three hours a week are given to Physiology during the first and second years.

Practical Instruction.— During the second year a laboratory course of three hours daily for five weeks is required. In this course the student performs some of the simpler experiments with blood, muscle, and nerves, and also experiments upon vision. He makes a careful study of the phenomena of digestion, absorption, circulation, and respiration. The student counts blood cells, estimates hemoglobin, and “balances” blood.

During the third year a laboratory course of five weeks is devoted to Applied Physiology.

MEDICAL PHYSICS.

This course consists of lectures and recitations on the laws of physics as applied to the human body and the materials and methods used in the rational treatment of disease. Among the subjects studied are electrophysics, the physics of air, water, light, and heat, and the application of the laws of physics and mechanics to muscular exercise, hygienic and curative.

HYGIENE AND SANITARY SCIENCE.

The course in hygiene is given during the first year, and consists of text-book work combined with class drills and demonstrations, taking up the general principles of personal and public hygiene, including clothing, bathing, exercise, ventilation, diet, and water-supply. Special attention is given to the laws of life, and the certain results of violating these laws.

During the second year, the science of sanitation is studied in a more technical manner, the work including the heating, lighting, and ventilating of large buildings, sewerage, and other important subjects.

BACTERIOLOGY.

Two courses are given during the second year, one didactic and the other practical.

In the didactic course, instruction is given in the fundamental principles of this important science ; and their applica-

tion in surgery and in the prevention and care of infectious diseases is carefully studied.

The laboratories are completely equipped, and each student is given an experience in making the various culture media, in cultivating and studying the more common bacteria, yeasts, and molds, and in methods of staining. Particular attention is given to the bacteriological diagnosis of diphtheria and tuberculosis, and to the bacteriological examination of drinking-water, foods, etc.

MATERIA MEDICA AND TOXICOLOGY.

This course includes didactic work extending throughout the second year, and a short laboratory course. Special attention is given to the physiological effects of all the drugs in common use, and to their toxicological action and their antidotes.

PATHOLOGY AND MORBID HISTOLOGY.

The study of pathology is begun in the third year, and continued in the fourth year. It consists of lectures, textbook study, and practical demonstrations, studying the tissues of the body as changed by disease, and comparing them with normal tissues in the different parts and organs.

A practical course of ten weeks in Morbid Histology is given in the third year, and each student is required to prepare permanent specimens of the diseased tissues as found in tumors and various morbid tissues.

DEMONSTRATION COURSES.

Besides the practical work already mentioned for the third year,—dissection, applied physiology, and morbid histology,—five demonstration courses of five weeks each are given.

Surgery.—This course includes bandaging, the application of splints, and experimental surgery by which the student is as thoroughly prepared as possible for operations which he may be called upon to perform upon human beings.

Diseases of the Eye, Ear, Nose, and Throat.— This course is in every way practical, as the class is divided into small sections, and each student is required to make examinations and give treatment under the direction of the instructor, learning the use of the ophthalmoscope, laryngoscope, test glasses, and other instruments used in the examination and treatment of the diseases of these special organs.

Obstetrics and Diseases of Women.— With the class divided into small sections, this instruction is given first by means of manikins, models, and preserved specimens, and later by examinations and attendance upon cases under the guidance of the instructor, for which ample opportunity is afforded by the dispensary clinics in Chicago.

Physical Diagnosis.— In this course the student is taught to carefully observe every sign and symptom which may have any bearing upon the diagnosis of disease. He studies the normal conditions until he is able to notice any variations which might indicate disease. Special attention is given in this course to examination of the heart and lungs, and the determination of the size and location of the stomach, liver, kidneys, and other abdominal viscera.

Diseases of the Nervous System.— Under the eye of the instructor the student makes examinations of cases of disease of the nervous system, studies the different organs of sense and the different reflexes, learns the electrical reaction of nerve and muscle, makes psychological tests, and has practical experience in taking histories, and recording symptoms of cases.

GENERAL AND SPECIAL THERAPEUTICS.

General Therapeutics is begun the second year and continued in the third. It deals with the principles of the rational treatment of disease, and investigates carefully every remedy known to be of value.

During the second year, four courses in special therapeutics are given, as follows:—

Medical Dietetics.— A large amount of attention is given to this much-neglected branch of therapeutics. The relation of

diet to the various diatheses and to acute and chronic maladies of every class is carefully studied in the light of modern physiological chemistry, and the results of the most recent researches in relation to digestion in health and disease. In the study of this branch, students are required to become familiar with the properties of foods, chemical, physical, and physiological, and to make a practical application of the knowledge previously gained in chemistry and physiology, to the formation of dietaries for both the well and the sick.

A portion of the time devoted to the study of this branch will be given to practical work in the Experimental Kitchen, and it is expected that each student will become competent to prepare whatever special article of food any patient may require, special attention being given to emergency preparations such as might be required of a missionary in a foreign field, with few facilities.

Hydrotherapy.—This course will include, in addition to a brief historical survey of the subject of hydrotherapeutics, a thorough study of the subject from a theoretical standpoint. The student will also be required to familiarize himself with all the various medical applications of water and allied therapeutic means.

An extended series of demonstrations in which the student will participate, will be conducted in connection with this course by the aid of the calorimeter, sphygmograph, sphygmomanometer, chronometer, and other instruments of precision, whereby the student will become thoroughly familiar with all the physical effects of the application or abstraction of heat by the medium of water and allied means. The facilities afforded for this purpose include not only different forms of calorimeters, but appliances for the application of all the different forms of baths, shower, spray, and douche apparatus, in which both temperature and pressure may be regulated with exactness; also apparatus for vapor, Russian, Turkish, and electric-light bath, a large swimming bath, and numerous other appliances.

Medical and Educational Swedish Gymnastics.—This course comprises a thorough study of the application of exercise, both

active and passive, in the treatment of disease. The basis of the course is the admirable system of gymnastics developed by Ling and his followers, commonly known as Swedish Gymnastics, medical and pedagogical or educational. Instruction is given by persons who have had special opportunities for thorough training and experience in these branches. A special course is given on the physiology of exercise, on the prescription of exercise both as a hygienic measure and a therapeutic means, and in the administration of exercise to patients of different classes, and persons of different ages.

PRACTICE OF MEDICINE.

This course consists of lectures and text-book work extending throughout the third and fourth years. Special attention is given to the principles of rational medicine as taught by the best authors and developed by modern research. Students have an excellent opportunity for becoming acquainted with the language of disease, especially during the last two years of the course, by acting as clinical assistants to the physicians in charge of the Battle Creek Sanitarium, the Sanitarium Hospital, and in connection with the dispensaries and visiting nurses' work in Chicago. Special attention is given to the application of such physiological and therapeutic measures as hydrotherapy, electrotherapy, massotherapy, exercise, diet, and other means whereby the most profound and permanent therapeutic effects may be secured.

In a special course, careful consideration is given to those diseases which are peculiar to foreign countries, included in what is commonly known as "the foreign missionary field."

OBSTETRICS, AND DISEASES OF WOMEN AND CHILDREN.

Obstetrics and diseases of women are studied during the third and four years, and illustrated by means of manikins, models, and specimens.

The diseases of childhood and infancy are studied during the fourth year, and special instruction is given as to the care and diet of young children in both health and disease.

NERVOUS AND MENTAL DISEASES.

The instruction in this course is given by means of lectures, both didactic and clinical. A course in mental diseases is also given, in which the principal diseases of the mind are studied, and the methods of management considered. The best methods for treatment of all diseases of the nervous system are investigated, and the value of hydrotherapy, massotherapy, rest-cure, exercise, Swedish movements, and other rational methods is emphasized. Special attention is given to the therapeutic value of electricity in all its known forms and applications.

SURGERY.

This course, consisting of lectures, text-book study, and recitations, continues throughout the third year, and aims to give the student a thorough preparation for the clinical work of the fourth year.

MEDICAL JURISPRUDENCE.

The instruction is given by lectures and recitations.

DISEASES OF SPECIAL ORGANS.

A thorough course is given on the *Diseases of the Eye and Ear*, including the methods of treatment, both palliative and operative.

A course in *Genito-Urinary and Skin Diseases* is also given during the fourth year, in which the causes and cure of these diseases are carefully studied.

Particular attention is given to the study of the *Diseases of the Digestive Organs*. The prevalence of digestive disorders of every kind makes this subject of great importance and of general interest. Special and favorable opportunities are afforded for the study of this class of disorders.

CLINICS.

Three years of attendance upon clinics and dispensary work are required of all students. The greater share of the fourth

year is spent in clinical work, didactic and practical. So far as possible the diseases studied during the entire course are illustrated in the clinics. Each student is required to take charge of patients, and, under the direction of the instructor, to diagnose, prescribe, and, in part, to give the necessary treatment.

Clinical Chemistry and Bacteriology.—In order to give the student experience in the practical application of the knowledge gained during the earlier portion of his course of study, special attention is given in the fourth year to what may be termed Clinical Chemistry, Bacteriology, Microscopy, etc. In this course the patient is placed in the hands of a student, who is required to make, individually, the necessary chemical and bacteriological examinations of the stomach fluid, urine, sputa, or other secretions or excretions, as the case may require, in addition to the application of the more ordinary means of medical research.

AUXILIARY COURSES.

Courses in Swedish movements, massage, physical culture, Delsarte, general and surgical nursing, scientific cookery, and other subjects are given in addition to the regular courses of medical study. Special auxiliary courses of study are also conducted with special reference to the missionary phase of medical work in home and foreign fields.

SCHEDULE OF STUDIES.**FIRST YEAR.****DIDACTIC INSTRUCTION.**

Descriptive Anatomy	110 hours
Physiology	110 hours
Normal Histology	80 hours
General Chemistry	80 hours
Hygiene	70 hours
Organic Chemistry	60 hours
Medical Physics	30 hours

PRACTICAL INSTRUCTION.**(LABORATORY COURSES.)**

Anatomy	5 hours daily for 5 weeks
Biology	3 hours daily for 10 weeks
Normal Histology	3 hours daily for 6 weeks
Physiological Chemistry	3 hours daily for 4 weeks
Qualitative Chemistry	3 hours daily for 8 weeks
Comparative Anatomy	3 hours daily for 3 weeks

SECOND YEAR.**DIDACTIC INSTRUCTION.**

Brain and Visceral Anatomy	80 hours
Physiology	100 hours
Bacteriology	60 hours
Physiological Chemistry	60 hours
Embryology	50 hours
Sanitary Science	40 hours
Hydrotherapy	50 hours
Materia Medica and Toxicology	100 hours

PRACTICAL INSTRUCTION.**(LABORATORY COURSES.)**

Anatomy	5 hours daily for 5 weeks
Physiological Chemistry	3 hours daily for 10 weeks
Bacteriology	3 hours daily for 9 weeks
Embryology	2 hours daily for 5 weeks
Physiology	3 hours daily for 5 weeks
Materia Medica	3 hours daily for 2 weeks

THIRD YEAR.**DIDACTIC INSTRUCTION.**

Hydrotherapy	50 hours
General Therapeutics	90 hours
Theory and Practice of Medicine	100 hours
Surgical Anatomy	60 hours
Surgery	60 hours
Pathology	80 hours
Diseases of Women	50 hours
Obstetrics	50 hours

PRACTICAL INSTRUCTION.

(LABORATORY AND DEMONSTRATION COURSES.)

Surgery	2 hours daily for 5 weeks
Diseases of the Eye and Ear	2 hours daily for 5 weeks
Obstetrics and Diseases of Women	2 hours daily for 5 weeks
Physical Diagnosis	2 hours daily for 5 weeks
Nervous Diseases	2 hours daily for 5 weeks
Applied Physiology	2 hours daily for 5 weeks
Morbid Histology	3 hours daily for 10 weeks
Anatomy	4 hours daily for 5 weeks
Electrotherapeutics	2 hours daily for 5 weeks
Clinics	2 hours daily for 20 weeks

FOURTH YEAR.**DIDACTIC INSTRUCTION.**

Nervous and Mental Diseases	80 hours
General Practice of Medicine	100 hours
Pathology	50 hours
Surgery	50 hours
Diseases of the Eye and Ear	30 hours
Obstetrics and Diseases of Women	50 hours
Genito-Urinary and Skin Diseases	30 hours
Diseases of Children	30 hours
Medical Gymnastics	20 hours
Medical Jurisprudence	20 hours

CLINICS AND PRACTICAL INSTRUCTION.

Four hours daily for thirty-six weeks, divided among the different instructors.

Nervous and Mental Diseases.

Obstetrics, Diseases of Women, and Diseases of Children.

Practice of Medicine and Dispensary Clinics.

Diseases of the Eye and Ear.

Genito-Urinary and Skin Diseases.

Surgery.

PRACTICAL MEDICAL WORK.

During the entire course of four years, each student is required to spend at least *two* hours per day in practical medical work,—in case-taking, laboratory investigation of the blood, stomach fluids, urine, and as clinical assistant.

The faculty of the American Medical Missionary College are fully persuaded that the most satisfactory method of training men and women for efficient medical work is by actual work; experience is the only true and thoroughgoing teacher. A student may sit for almost any number of years in an amphitheater or lecture-room witnessing the most skilfully performed operations, and listening to the most lucid and eloquent descriptions of disease and the proper methods of treatment, without becoming himself able to deal with the exigencies and emergencies which the practical physician meets in his daily experience. The student's work is, in harmony with this idea, so planned that he shall, from the very beginning, become familiar with the practical and natural history of disease by daily contact with sick people.

Very unusual advantages are afforded by this school for this kind of practical experience, several hundred patients suffering from chronic maladies of all sorts being constantly under observation in the Hospital, in addition to the still larger advantages afforded by dispensaries in connection with the school. The students are required not only to observe cases casually, but cases are regularly assigned to individual students for careful study, and the student is required not only to investigate the

case and make himself thoroughly familiar with it, but to administer much of the treatment prescribed, in harmony with rational and physiological principles.

EXAMINATIONS.

Examinations (either oral or written, or both) are held at the close of each course, at the end of each term, and at such other times as the different instructors may choose.

Students are marked "Passed," "Conditioned," or "Failed." A student marked "Conditioned" in any course, must, before passing in that subject, take an examination and repeat any part of the course in which he may be lacking, to the satisfaction of the instructor in charge. A student marked "Failed" in any course must repeat the entire course.

REQUIREMENTS FOR GRADUATION.

Before receiving the degree of Doctor of Medicine, a student must be twenty-three years of age, and must have given satisfactory evidence of a good moral character. He must have accomplished four full years of medical study, two years of which, including the last, must have been spent in this College; and he must have passed in a satisfactory manner all courses, both didactic, practical, and clinical.

TEXT-BOOKS AND BOOKS OF REFERENCE.

The plan of instruction adopted in this College is chiefly that of text-book study and recitations. It is imperative that there should be a uniformity in text-books. The following list, which is subject to change, includes most of the required text-books and books of reference :—

Medical Dictionary.—Gould's or National.

Anatomy.—Gray; Morris; Quain; Whitaker.

Comparative Anatomy.—Martin and Moale.

Biology.—Bidgood.

Histology.—Piersol; Clarkson; Klein's Atlas; Quain.

Chemistry.— *General Chemistry*, Freer; *Qualitative Analysis*, Prescott and Johnson; *Organic Chemistry*, Perkin and Kipping, Vaughn and Novy's Ptomains and Leucomains; *Physiological Chemistry*, Bunge, Novy's Laboratory Work; *Reference Books*, Watt's Dictionary; Thorpe's Dictionary; Richter's Organic; Remsen's Advanced; Fresenius; Sutton; Prescott.

Physiology.— Foster; American Text-Book; Stewart; Waller; Landois and Stirling; Stirling's Practical Physiology.

Embryology.— Hertwig; Foster and Balfour; Quain.

Bacteriology.— Park; Sternberg; Novy's Laboratory Guide.

Hygiene.— Currier; Parke; Rohe.

Materia Medica.— Brunton; Potter; White and Wilcox.

Therapeutics.— Wood; Hare.

Practice of Medicine.— Osler; Strumpell; Vierordt's Diagnosis.

Obstetrics and Diseases of Women.— Parvin; Lusk; Playfair; Thomas; Emmett; Hirst.

Surgery.— Park; American Text-Book; Bryant.

Pathology.— Ziegler; Thoma; Woodhead; Payne; Mallory and Wright.

Neurology.— Quain; Shaefer; Mint; Edinger; Obensteiner; Dana; Gower; Hirt; Gray; Clouston; Tuke.

Diseases of Special Organs.— *Eye*, Noyes, Swanzy; *Ear*, Burnett; *Digestive Organs*, Ewald, Roberts, Rémond; *Genito-Urinary*, Keyes, Otis, Fuller; *Skin*, Hyde, Bulkley.

LIBRARY.

Through a generous gift of books by Dr. B. B. Brashear, of Cincinnati, O., and of the sum of \$2,000 by Abner Case, of New York, the nucleus of an excellent library has already been formed, in which may be found a well-catalogued list of several hundred medical works such as are necessary and useful for reference, together with the leading medical periodicals published in English, German, and French.

EXPENSES.

The annual tuition fee is one hundred dollars for each student. The International Medical Missionary Board undertakes to meet this expense for those students who enter the school, complete their course of study in a satisfactory manner, and engage in medical missionary work under the direction of this Board. But any person who, for any reason, withdraws from the school before completing the course, or who does not actively enter upon medical missionary work under the auspices of the Board, shall, at the discretion of the Board, be required to refund the expense incurred in his education, at least to the amount of one hundred dollars a year. This rule also applies to persons who may be dismissed from the school for violation of the rules, or for other reasons considered by the Board as good and sufficient.

Books.—The cost of text-books averages about twenty-five dollars a year.

Incidental Fee.—An annual fee of twenty dollars will be charged each student to cover such incidental expenses as light, heat, etc. It is necessary to have a receipt from the treasurer for this fee, before a student can receive his matriculation card.

Laboratory Courses.—No charge is made except for material which the student may need to keep as his own property and for apparatus broken, or for the use of expensive materials and apparatus, gas, etc., the average expense being about thirty dollars a year. A small deposit will be required at the beginning of each course. Any portion of the deposit remaining at the end of a course will be returned to the student.

Board and Room.—The cost of board and room is very reasonable — not above three dollars a week.

Incidental Expenses need not be large, and will depend upon the economy of the student, the average amount being about fifty dollars a year.

Self-Support.—For working four hours a day, including the required practical work, a student is allowed his board and

room ; so that some students are able to pay all, or nearly all, of the expense for board and room in this manner.

It is expected that students will meet their current expenses either in cash or work. No student will be able to earn in work during the College year more than the expense of room, board, and washing. The expense for books, laboratory courses, and incidentals, amounting to about \$125 each year, must be paid in cash. During the summer vacations a large share or all of this may be earned by the energetic and economical use of time. The large expense attending the equipment and maintenance of the American Medical Missionary College renders it impossible for the Medical Missionary Board to offer students financial assistance as heretofore. Such assistance is sometimes offered, however, by friends of the enterprise in especially worthy or needy cases.

Persons desiring further information may address the undersigned,

J. H. KELLOGG, M. D.,
President American Medical Missionary College.

GRADUATES.**1899.**

Thomas John Allen	Arkansas
Lillian B. Boyer	Illinois
Alice Jane Conway	Texas
Isaac Alexander Dunlap	Washington
Sanford Palmer Stillman Edwards	Massachusetts
*Paul Ellwanger	Maryland
James Waite Erkenbeck	Michigan
John Edwin Froom	Illinois
William Lawrence Gardner	Iowa
Eva May Gardner	Iowa
Henry August Habenicht	Iowa
Emma Mae Hall	Illinois
Otis Madison Hayward	Alabama
Evelene Helman	California
Maria Stewart Loughborough	Illinois
John Ferdinand Morse	Minnesota
Frank Jesse Otis	California
Leroy J. Otis	California
Louise Patterson	Canada
Calvin Oliver Prince	New Hampshire
William Ray Simmons	Michigan
Alfred Quimby Shryock	Oregon
Carrie S. Staines	Michigan
Amelia Averne Zipf	Iowa

LIST OF STUDENTS.**1899-1900.****SENIORS.**

Nettie Florence Armstrong	Washington
Clara Lee Beckner	Missouri
Moses Atkin Beeler	Kansas
Anna Mary Bennett	Illinois
Elmer Leslie Eggleston	Missouri
Lillian B. Eshleman	Iowa
Creighton Pemberton Farnsworth	Wisconsin
Harry Burton Farnsworth	Missouri
Charles Thomas Ferguson	Kentucky

* Deceased.

Daniel Edson Garvin	Colorado
Arthur Whitman George	Nebraska
Sarah Etta Kerby	Washington
Lydia Estelle Kynett	Michigan
Sheridan Akron Lockwood	California
Elsie Marie Martinson	Iowa
Elmer Filo Otis	California
Emma Athalia Perrine	Iowa
Reu Orman Ross	Michigan
Jay Dow Shively	Iowa
Harry Will Shryock	Colorado
Myrtle Ethel Spencer	Iowa
Jean Archange Vernier	Michigan
Julia A. White	Wisconsin

JUNIORS.

Arthur Munroe Barrows	Vermont
John James Bell	Ireland
Elizabeth Maud Louise Bull	Ohio
Frederick Grant Dryden	Illinois
Roland Hill Harris	District of Columbia
Amy Lois Hawk	Indiana
Albert Jackson Hetherington	Michigan
Lyra Ernestine Hunt	Michigan
Carrie May Johnson	Minnesota
Alfred Ernest Lemon	Canada
Russell Livingston Mantz	Iowa
Elsie Belle Merritt	Illinois
Lovina Ruth Merritt	Illinois
William Engarde Phillips	Massachusetts
Maui Wirimu Piti Naera Pomare	New Zealand
Albert Robinson Satterlee	Indiana
Howard Eugene Truex	Missouri
William Willis Worster	Indiana
Silas Yarnell	California

SOPHOMORES.

Maud Lillian Atherton	Ohio
Clarence Franklin Ball	Vermont
Cæsar Augustus Bauer	Michigan
Mary Ellen Britton	Kentucky
Sophia Boatwright Brunson	South Carolina
John Edgar Colloran	Massachusetts
John Elbert Cooper	Missouri
Maude Edgerton	Ohio

William Jennings Erkenbeck	Michigan
Mary Idora Goodison	Illinois
Edward Gyles	New York
Pliny Fisk Haskell	Ohio
Lottie Cornelia Isbell	Ohio
Elizabeth Matilda Elderkin Kerr	Hawaiian Islands
Bertha Eugenia Loveland	Ohio
William Alexander Meilicke	Minnesota
Harry Willis Miller	Ohio
Maud Julia Otis	California
Vahon Pampaian	Turkey
Eunice Rand	Minnesota
Frank Christian Richards	Nebraska
Arthur Clifford Selmon	Iowa
Eulalia Statira Sisley	Michigan
Roy Philson Stoops	Oklahoma
Maude Amelia Thompson	Michigan
Wilbur Owen Upson	Michigan
Alfred Martin Vollmer	Wisconsin
Leona Wescott	California
Ludwig Henry Wolfsen	California

FRESHMEN.

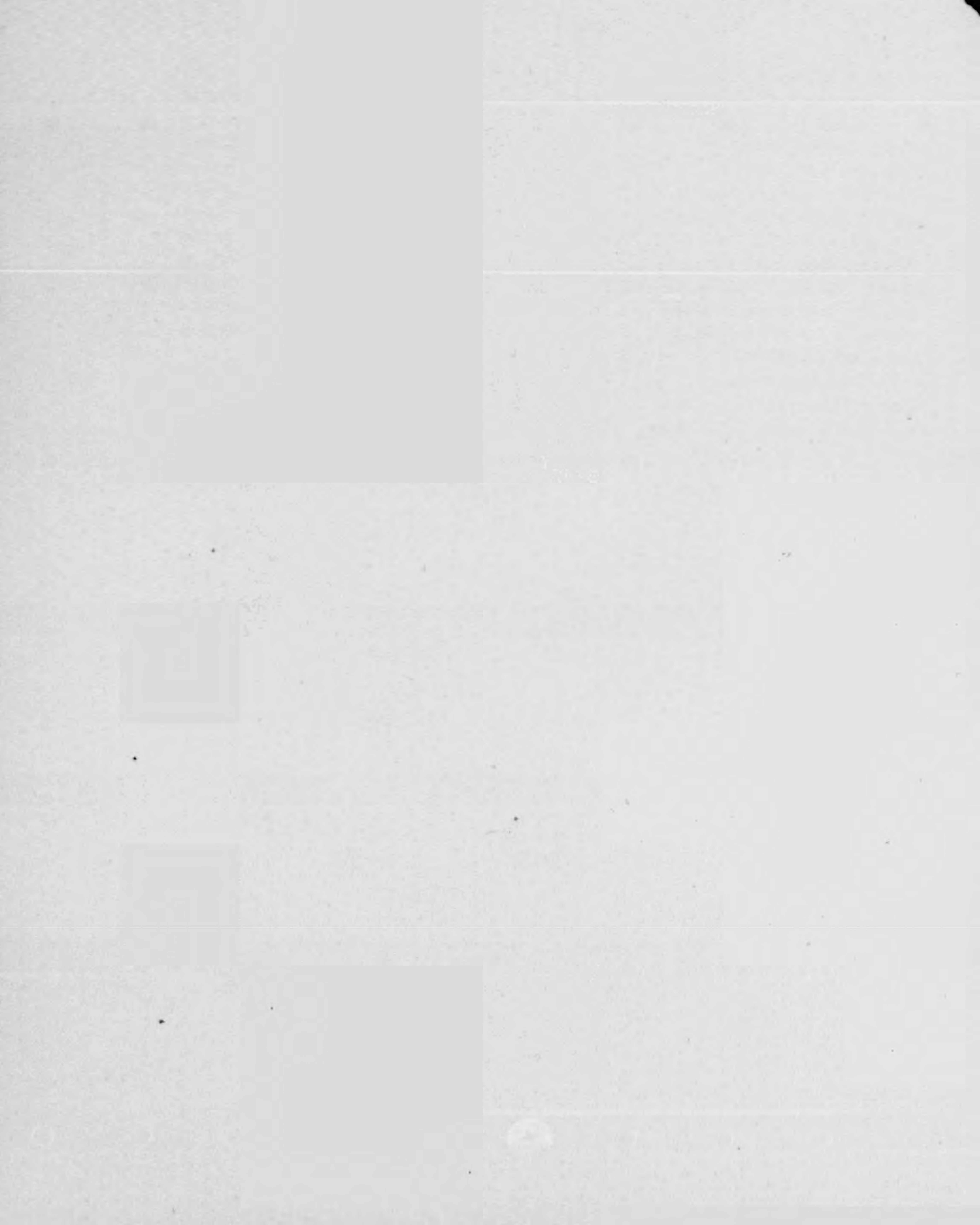
George Knapp Abbott	Iowa
Karl Edgar Baker	Missouri
Margaret Banta	Illinois
Harry Melvin Bonniwell	Wisconsin
Loring Addison Buss	Indiana
Julia Plexena Carpenter	Wisconsin
Paul Christmann	Illinois
Olen Roy Cooper	Michigan
W. Claude Copeland	Colorado
Florence Nightengale Crisler	Florida
Hohannes Mardiros Dnodakyan	Turkey-in-Asia
Hubbert Calvin Fortner	Texas
Paul K. Gaston	Kansas
Effie Mae Hawke	Michigan
John Emery Heald	Iowa
Abbie Clarice Heebner	Minnesota
Robert Ross Hilborn	Ohio
M. Clair Hinds	North Dakota
Eleanore Mabel Howe	Iowa
Amy Rawson Humphrey	Vermont
John Moulfaire Keichline	Pennsylvania

William Edward Kitchell	Missouri
Charles Randall Knox	California
La Verne Emery Lounsberry	New York
Alace Mabel Mantz	Iowa
Lucinda Ann Marsh	Illinois
Walter Frederick Martin	Ohio
Rudolph Richard Miller	New York
George Robert B. Myers	California
William Soren Mortensen	Oregon
Albert William Nelson	Michigan
William Carleton Newton	Nebraska
Durley Philander Powell	Oregon
Cora May Richards	Nebraska
John Ankeney Starr	Michigan
Elmer Harmon Thompson	Wisconsin
William Thomas Thornton	Ohio

SPECIAL STUDENTS.

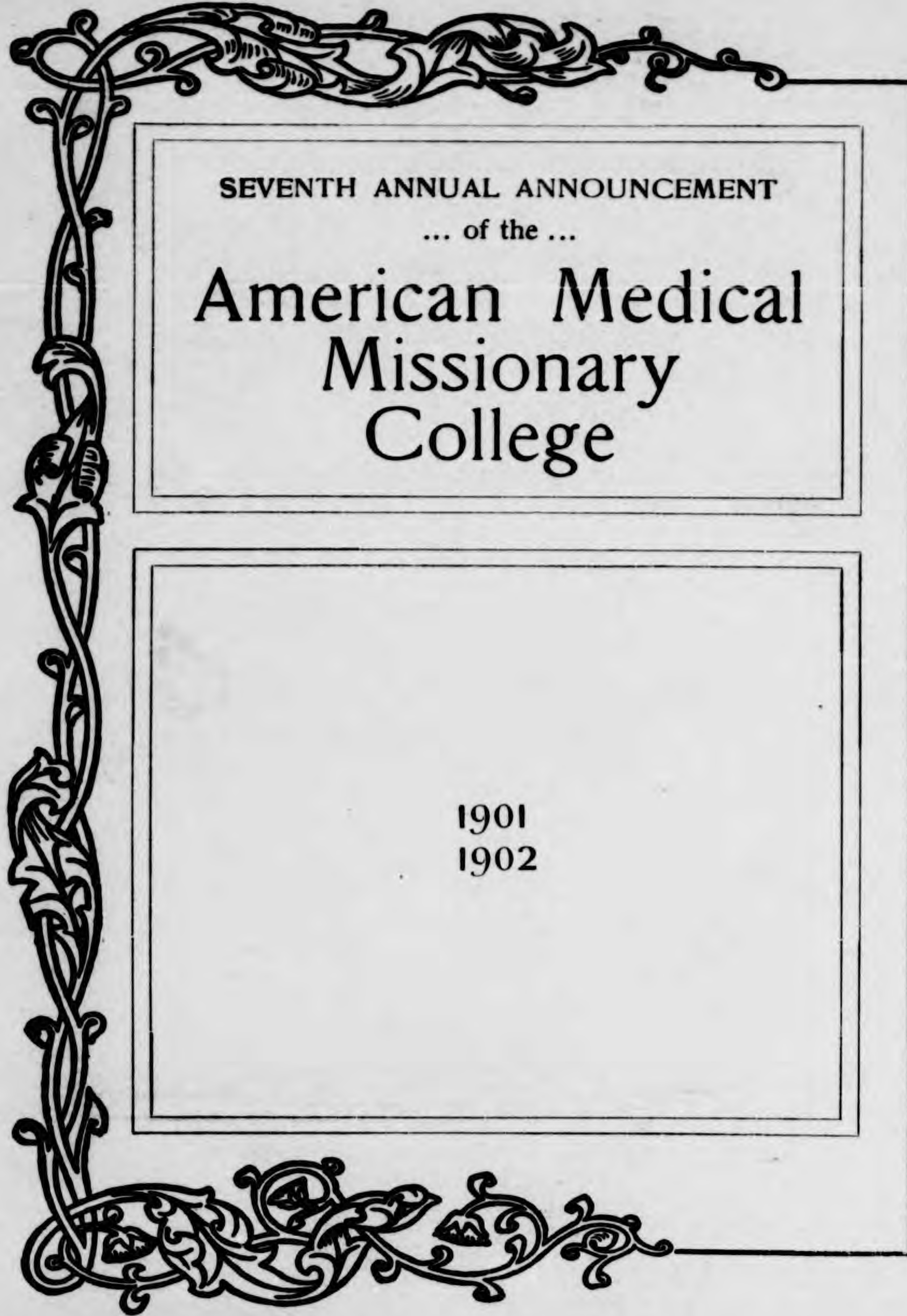
Edwin Le Bold Anderson	Michigan
Nettie Anne Evans	Pennsylvania
John Wilson Hopkins	Michigan
Alfred Clarence Olsen	Minnesota
Lenna E. W. Salisbury	Michigan
James Norval Stoops	Oklahoma









A decorative border with intricate floral and scrollwork patterns surrounds the text. It features a central vertical vine-like element on the left side, with elaborate flourishes at the top and bottom corners.

SEVENTH ANNUAL ANNOUNCEMENT

... of the ...

American Medical
Missionary
College

1901
1902

American
Medical Missionary
College



SEVENTH ANNUAL ANNOUNCEMENT
1901-02



INCORPORATED
IN THE STATE OF ILLINOIS
Chicago

Board of Trustees.

JOHN H. KELLOGG

HOWARD F. RAND
DAVID PAULSON

CHAS. STEWART
JESSE ARTHUR

Officers of the Board.

JOHN H. KELLOGG President
CHAS. STEWART Secretary and Treasurer

Calendar, 1901-1902.

... 1901 ...

September 23, 24 . . . Examination for Admission
September 25 College Opens
November 28 Thanksgiving Day
December 25 to January 1 Winter Vacation

... 1902 ...

March 26 to April 1 Spring Vacation
May 30 Decoration Day
June 18 Examinations, Ordinary Class Work Closes
June 24 Commencement

FACULTY.

JOHN H. KELLOGG, M. D.,
PRESIDENT,

Surgery, Therapeutics, Principles of Rational Medicine.

BAYARD HOLMES, B. S., M. D.,
Clinical Surgery.

W. H. RILEY, M. S., M. D.,
Nervous and Mental Diseases.

HOWARD F. RAND, M. D.,
Surgical Anatomy.

DAVID PAULSON, M. D.,
General Therapeutics.

ELMER L. EGGLESTON, M. D.,
SECRETARY,
Organic, Inorganic, and Physiological Chemistry and Materia Medica.

ABBIE M. WINEGAR, M. D.,
Diseases of Women.

CHARLES E. STEWART, M. D.,
Physiology and Embryology.

FREDERICK M. ROSSITER, B. S., M. D.,
Descriptive Anatomy and Practice of Medicine.

WILLIAM B. HOLDEN, B. S., M. D.,
Surgery and Practical Anatomy.

JOHN F. BYINGTON, A. B., M. D.,
Diseases of the Eye, Ear, Nose, and Throat.

JUDGE JESSE ARTHUR,
Medical Jurisprudence.

MARY WILD PAULSON, M. D.,
Obstetrics.

JOHN F. MORSE, M. D.,
Biology and Physiology.

FACULTY.

FRANK J. OTIS, M. D.,
Bacteriology.

A. J. READ, M. D.,
Medical Physics and Electrotherapeutics.

NEWTON G. EVANS, B. S., M. D.,
Histology and Pathology.

DUDLEY FULTON, M. D.,
Assistant in Nervous Diseases.

MARY V. DRYDEN, M. D.,
Diseases of Children.

SARAH HACKETT STEVENSON, M. D.,
Operative Midwifery.

FRANK X. WALLS, M. D.,
Physical Diagnosis.

GEORGE THOMASON, M. D.,
Hygiene.

AMERICAN MEDICAL MISSIONARY COLLEGE.



THIS Medical College was incorporated July 3, 1895, under the laws of the State of Illinois. The College is located at 1926 Wabash Ave., and 26 and 28 33d Place, Chicago, Ill. (Office 28 33d Place.)

At the present time the work of the college is being carried on in rented buildings which are not in all respects adapted to the work, although commodious and desirably located. Energetic efforts are being made to raise a fund of \$100,000 for the erection and equipment of a suitable building. A considerable part of this has been pledged already, and there is an excellent prospect that within a year or less, the erection of the building will be begun. Arrangements are also being made to secure for the college the buildings heretofore occupied by the Battle Creek College, which is to be moved elsewhere.

Of the 45 persons who have graduated from the college, nearly everyone is now engaged in active Medical Missionary work in home or foreign fields. The school has representatives in several remote foreign countries, and others have accepted calls to foreign fields which they are making preparations to enter.

REQUIREMENTS FOR ADMISSION.

The requirements of the Illinois State Board of Health, of the Association of American Medical Colleges, and of the Regents of the University of the State of New York, must be fully met by applicants for admission.

The candidate must not be under 20 years of age, must have soundness of health and constitution, and be of a good moral character; must have the New York medical student

certificate or its equivalent, covering at least 50 counts* of academic work after eight years of preacademic study as outlined in the following list:—

Preacademic work covering the completion on examination of arithmetic, geography, grammar, reading, spelling, and writing.

Academic work:—

REQUIRED (42 COUNTS).

- (2) RHETORIC.
- (2) ENGLISH LITERATURE.
- (2) AMERICAN LITERATURE.
- (4) GERMAN, 1st year, or French, 1st year.
- (4) GERMAN, 2d year, or French, 2d year.
- (4) LATIN, 1st year.
- (4) ALGEBRA.
- (4) PLANE GEOMETRY.
- (2) PHYSICS, part 1.
- (2) CHEMISTRY, part 1.
- (2) CHEMISTRY, part 2.
- (2) PHYSICAL GEOGRAPHY.
- (2) BOTANY.
- (2) ZOOLOGY.
- (2) PHYSIOLOGY AND HYGIENE.
- (2) GENERAL HISTORY.

OPTIONAL (ANY 8 COUNTS OF THE FOLLOWING).

- (4) GERMAN, 3d year, French, 3d year, or Latin, 2d year.
- (2) SOLID GEOMETRY.
- (2) ASTRONOMY.
- (2) PHYSICS, part 2.
- (2) ENGLISH HISTORY.
- (2) U. S. HISTORY.
- (2) CIVICS.
- (2) ECONOMICS.
- (2) BOOKKEEPING.

* A "count" represents ten weeks, of five hours each week in any one study.

(2) DRAWING.

(2) STENOGRAPHY, 50 words per minute.

In order that credit may be given for preparatory work done in any school, it is necessary that such school should be registered by the Regents of the University of the State of New York.

ADMISSION TO ADVANCED STANDING.

A student having done work in any other approved medical college, equivalent to any portion of the work done in this College, may, upon the presentation of the proper certificates, be excused from such work and allowed to take advanced work; provided that he spend at least two years, including the fourth year, in this College. The faculty may, if they deem best, require any applicant for advanced standing to submit to examination in one or more branches.

REGULATIONS.

1. Punctual attendance on all College exercises is required of every student.

2. No student shall enter or leave any class or leave the city during school periods except by permission of the President.

3. A student being conditioned in three subjects at one time will be reported to the Board of Trustees for action in relation to his further connection with the school.

4. To enter the advanced class of the following year a student must pass at least three fourths of the work of the preceding year.

5. No student will be allowed to take more than the regularly prescribed work except by special permission of the faculty.

6. Whenever, in the judgment of the Board of Trustees, a student's attendance is no longer profitable to himself, or is detrimental to the College, he may be dismissed.

7. All non-resident students are expected to room in the

dormitories provided by the College, unless given special permission otherwise by the faculty.

COURSES OF INSTRUCTION.

The regular course of instruction covers four College years of nine months each.

The morning hours are used for lectures and recitations; the afternoon for laboratory and demonstration courses and clinics.

CHEMISTRY.

General Chemistry.—This course includes demonstrations and text-book work extending through the first year. After the present year this course will be included among preparatory studies.

Practical Instruction.—An optional laboratory course of five weeks is offered, which enables the student to become familiar with the leading elementary chemical compounds by experimental work, for which each student is supplied with a separate table and an excellent outfit of apparatus and materials for work in lines which have a practical bearing upon his future studies.

Qualitative Analysis.—This course consists of laboratory work and recitations. After becoming familiar with the different elements and the ordinary chemical compounds, the student is given mixtures of several of these, and required to separate them and identify each. Each student is required to make a correct analysis of such mixtures.

Quantitative Chemical Analysis.—This course of five weeks, formerly optional, is now required, for the more exact and important work of quantitative chemical analysis, a subject which modern advances in medical research have made of great practical importance in scientific medicine. Special attention is given to quantitative analysis in the school.

Organic Chemistry.—This is a lecture course combined with text-book study. The more important of the carbon

compounds and their derivatives are considered. Special attention is given to ptomaines, leucomaines, and other toxic substances developed within the animal body as a result of bacterial growth.

Physiological Chemistry.—Two courses are given in this subject in the second year, consisting of (1) text-book study and recitations, and (2) laboratory work. The different secretions and excretions of the human body, as saliva, gastric juice, bile, urine, etc., are studied from a chemical standpoint. The laboratory course includes the qualitative and quantitative examination of normal and abnormal stomach fluids and urine. The new medical science which has been developed within the last twenty-five years is largely based upon the results of researches conducted in the physiological laboratory by Lehmann, Liebig, and their successors in Germany; by Bernard, Pasteur, Bouchard, Rogers, Hayem, Winter, and others in France. The older methods of investigation of the urine and other secretions are now recognized as incapable of affording the accurate data necessary for a scientific diagnosis capable of furnishing the basis for the rational and physiologic treatment of patients. Modern medicine is rapidly developing the exactness which is necessary to constitute a true science. The methods and procedures of the physiological laboratory have come to be as essential to the successful practice of medicine on the basis of the clearer light of more recent developments and discoveries as are the stethoscope and the thermometer. Hence, special attention is given in this school to this branch of study. Every student is required to attain a high degree of skill in the examination of the urinary and gastric secretions. This is secured by practical experience in the extensive laboratories of the Battle Creek Sanitarium.

NORMAL HISTOLOGY.

Didactic Instruction.—This course is given the first year, and eighty hours are devoted to it. It consists of lectures, text-book work, and recitations.

Practical Instruction.—Three hours daily for six weeks are

required. The laboratories are thoroughly equipped with excellent microscopes and other apparatus and chemical reagents, and with a liberal supply of well-prepared tissues. Each student is provided with a first-class microscope, table, and all accessories and facilities, so that his work may be prosecuted without hindrance or delay.

The student is required to make one hundred and twenty-five permanent mounts, comprising all the principal tissues of the body. Drawings are required of all preparations studied.

Histological Methods.—An optional course of five weeks in laboratory methods is offered to those who have passed in the required work. It consists of practical instruction in the approved methods of hardening, macerating, embedding (both paraffin and celloidin), microtome cutting, staining, and mounting. Students are expected to take the fresh tissues, and prepare them for microscopic examination.

Histology of the Brain and Cord.—This optional course of five weeks is open to all who have taken the course in Histological Methods. The students are given an opportunity to make a set of brain and cord sections, stained by the well-known methods of Weigert, Golgi, etc.

EMBRYOLOGY.

During the second year a course is given, both didactic and practical, in the study of the prenatal development of the different parts and organs of the animal body. The Embryological Laboratory is fitted up with microtomes, incubators, and all necessary apparatus, besides a set of Dr. Ziegler's celebrated wax models.

ANATOMY.

A thorough knowledge of Human Anatomy is the foundation of all medical study, and no pains are spared to make this course complete and practical. It continues the first three years as a separate study, and is reviewed during the fourth year in connection with each special subject taught. The first year begins with the study of the frame-work of the body,

and to this are gradually added the muscles, blood-vessels, and nerves, and lastly the brain is carefully studied by means of prepared specimens, models, manikins, charts, and dissections are used to make the work most instructive. One dissection is required each year of the course, except the last.

Surgical Anatomy occupies the time devoted to the didactic study of anatomy during the third year.

PHYSIOLOGY.

Didactic Instruction.—The theoretical instruction is given by means of lectures, demonstrations, and text-book study, and recitations. No effort is spared to make the student thoroughly acquainted with the subject of Human Physiology considered in the light of the most recent researches. A special prominence is given in the school to physiologic therapeutics. A very large amount of attention is given to the study of physiology and each student is required to become thoroughly familiar with all physiological facts which have a bearing upon medical diagnosis and rational therapeutics.

Three hours a week are given to didactic instruction in Physiology during the first and second years.

Practical Instruction.—During the second year a laboratory course of three hours daily for five weeks is required. In this course the student studies experimentally the blood, muscles, and nerves, and various organs and functions. He makes a careful study of the phenomena of digestion, absorption, circulation, respiration, heat production, and regulation, respiration, secretion, and excretion, and nutrition, especially with reference to the influence of physiologic agents upon these functions. The student counts blood cells, estimates hemoglobin, and "balances" blood, and undertakes new researches under the supervision of his instructors.

During the third year a laboratory course of five weeks is devoted to Applied Physiology.

MEDICAL PHYSICS.

This course consists of lectures and recitations on the laws

of physics as applied to the human body and the materials and methods used in the rational treatment of disease. Among the subjects studied are electrophysics, the physics of air, water, light, and heat, and the application of the laws of physics and mechanics to muscular exercise, hygienic and curative.

HYGIENE AND SANITARY SCIENCE.

The course in hygiene is given during the first year, and consists of text-book work combined with class drills and demonstrations, taking up the general principles of personal and public hygiene, including clothing, bathing, exercise, ventilation, diet, and water-supply. Special attention is given to individual hygiene.

During the second year, the science of sanitation is studied in a more technical manner, the work including the heating, lighting, and ventilating of large buildings, sewerage, and other important subjects.

BACTERIOLOGY.

Two courses are given during the second year, one didactic and the other practical.

In the didactic course, instruction is given in the fundamental principles of this important science; and their application in surgery and in the prevention and care of infectious diseases is carefully studied.

The laboratories are completely equipped, and each student is given an experience in making the various culture media, in cultivating and studying the more common bacteria, yeasts, and molds, and in methods of staining. Particular attention is given to the bacteriological diagnosis of diphtheria, tuberculosis, typhoid fever, and to the bacteriological examination of drinking-water, foods, etc.

MATERIA MEDICA AND TOXICOLOGY.

This course includes didactic work extending throughout the second year, and a short laboratory course. Special atten-

tion is given to the physiological effects of all the drugs in common use, and to their toxicological action and their antidotes.

PATHOLOGY AND MORBID HISTOLOGY.

The study of pathology is begun in the third year, and continued in the fourth year. The course consists of lectures, text-book study, and practical demonstrations, studying the tissues of the body as changed by disease, and comparing morbid with normal tissues.

A laboratory course of ten weeks in Morbid Histology is given in the third year, in which the student is given microscopic sections illustrating all the most important pathological changes, general and special, and is required to note the conditions present, comparing the tissues with the normal. He is also drilled in the methods of preserving and mounting specimens for microscopic examination.

DEMONSTRATION COURSES.

Besides the practical work already mentioned for the third year,—dissection, applied physiology, and morbid histology,—six demonstration courses of five weeks each are given.

Surgery.—This course includes bandaging, the application of splints, and experimental surgery by which the student is as thoroughly prepared as possible for operations which he may be called upon to perform.

Diseases of the Eye, Ear, Nose, and Throat.—This is a highly practical course, the class being divided into small sections, and each student being required to make examinations and give treatment under the direction of the instructor, learning the use of the ophthalmoscope, laryngoscope, test glasses, the galvanocautery, and all the various methods and instruments of use in the examination and treatment of the diseases of these special organs.

Obstetrics and Diseases of Women.—With the class divided into small sections, this instruction is given first by means of manikins, models, and preserved specimens, and later by ex-

aminations and attendance upon cases under the guidance of an instructor, for which ample opportunity is afforded by the daily clinics, and outdoor department of the College dispensary on Twentieth Street, Chicago.

Physical Diagnosis.—In this course the student is taught to carefully observe every sign and symptom which may have any bearing upon the diagnosis of disease. He studies the normal conditions until he is able to notice any variations which might indicate disease. Special attention is given in this course to examination of the heart and lungs, and the determination of the size and location of the stomach, liver, kidneys, and other abdominal viscera.

Diseases of the Nervous System.—Under the eye of the instructor the student makes examinations of cases of disease of the nervous system, studies the different organs of sense and the different reflexes, learns the electrical reaction of nerve and muscle, makes psychological tests, and has practical experience in case-taking, and making graphic records of cases.

Electrotherapeutics.—The course in electrotherapeutics consists in a study of the principles and characteristics of the various forms of electricity and their application in therapeutics. A course in Medical Physics given during the Freshman year, and occupying two hours daily for five weeks, is introductory to this course. In addition to didactic instruction and text-book study, practical laboratory work is given, consisting in the construction of common electrical appliances such as batteries, electrodes, rheostats, etc., and in the technique of the various therapeutic applications of electricity, faradization, galvanization, electrolysis in gynecology and surgery, cataphoresis, and various forms of static electrization, electrical tests and measurements, the use of milliamperemeter, the voltmeter, the coulombmeter, and the Roentgen ray in diagnosis and therapeutics.

GENERAL AND SPECIAL THERAPEUTICS.

General Therapeutics is begun the second year and continued in the third. It deals with the principles of the

rational treatment of disease, and investigates carefully every remedy known to be of value.

During the second year, four courses in special therapeutics are given, as follows:—

Medical Dietetics.—A large amount of attention is given to this much-neglected branch of therapeutics. The relation of diet to the various diatheses and to acute and chronic maladies of every class is carefully studied in the light of modern physiological chemistry, and the results of the most recent researches in relation to digestion in health and disease. In the study of this branch, students are required to become familiar with the properties of foods, chemical, physical, and physiological, and to make a practical application of the knowledge previously gained in chemistry and physiology, to the formation of dietaries for both the well and the sick.

A portion of the time devoted to the study of this branch will be given to practical work in the Experimental Kitchen, and it is expected that each student will become competent to prepare whatever special article of food any patient may require, special attention being given to emergency preparations such as might be required of a missionary in a foreign field, with few facilities.

Hydrotherapy.—This course includes, in addition to a brief historical survey of the subject of hydrotherapeutics, a thorough study of the subject from a theoretical standpoint. The student is also required to familiarize himself with all the various medical applications of water and allied therapeutic means.

An extended series of demonstrations in which the student will participate, is conducted in connection with this course by the aid of the calorimeter, sphygmograph, tonometer, ergograph, plethysmograph, and other instruments of precision, whereby the student becomes thoroughly familiar with all the physiological effects of thermic applications by the medium of water and allied means. The facilities afforded for this purpose include not only different forms of calorimeters, but appliances for the application of all the different forms of baths,

shower, spray, and douche apparatus, in which both temperature and pressure may be regulated with exactness; also apparatus for vapor, Russian, Turkish, and electric-light baths, a large swimming bath, and numerous other appliances, and a well-equipped, hydriatic laboratory.

Medical and Educational Swedish Gymnastics.— This course comprises a thorough study of the application of exercise, both active and passive, in the treatment of disease. The basis of the course is the admirable system of gymnastics developed by Ling and his followers, commonly known as Swedish Gymnastics, medical and pedagogical or educational. Instruction is given by persons who have had special opportunities for thorough training and experience in these branches. A special course is given on the physiology of exercise, on the prescription of exercise both as a hygienic measure and a therapeutic means, and in the administration of exercise to patients of different classes, and persons of different ages.

PRACTICE OF MEDICINE.

This course consists of lectures and text-book work extending throughout the third and fourth years. Special attention is given to the principles of rational medicine as taught by the best authors and developed by modern research. Students have an excellent opportunity for becoming acquainted with the language of disease, by acting as clinical assistants to the physicians in charge of the Battle Creek Sanitarium, the Sanitarium Hospital, and in connection with the dispensaries and visiting nurses' work in Chicago. Special attention is given to the application of such physiological and therapeutic measures as hydrotherapy, electrotherapy, massotherapy, exercise, diet, climate, and other means whereby the most profound and permanent therapeutic effects may be secured.

In a special course, careful consideration is given to those diseases which are peculiar to foreign countries included in what is commonly known as "the foreign missionary field."

OBSTETRICS AND DISEASES OF WOMEN AND CHILDREN.

Obstetrics and diseases of women are studied during the third and fourth years, and illustrated by means of manikins, models, and specimens, besides an abundance of clinical material.

The diseases of childhood and infancy are studied during the fourth year. Special attention is given to the study of dietaries for young children in both health and disease.

NERVOUS AND MENTAL DISEASES.

The instruction in this course is given by means of lectures, both didactic and clinical. A course in mental diseases is also given, in which the principal diseases of the mind are studied, and the methods of management considered. After proper previous training, students are taken to visit large institutions for the treatment of the insane, where they may not only observe cases, but learn something of the asylum management of these cases.

SURGERY.

Throughout the entire course students enjoy unusual opportunities for acquiring a proficiency in surgery. Both at Battle Creek and in Chicago, students are constantly brought in contact with surgical cases. They are required to act as nurses and assistants in every branch of surgery, and have opportunities to observe carefully the results in every case. After the thorough course in text-book study, recitations, and lectures, during the third year, students who show a special aptitude and proficiency are given an opportunity to undertake minor surgical operations for which abundant material is afforded by the college clinic in Chicago.

This course, consisting of lectures, text-book study, and recitations, continues throughout the third year, and aims to give the student a thorough preparation for the clinical work of the fourth year.

MEDICAL JURISPRUDENCE.

The instruction is given by lectures and recitations, by an able jurist of long experience upon the bench.

DISEASES OF SPECIAL ORGANS.

A thorough course is given on the *Diseases of the Eye and Ear*, including the methods of treatment, both palliative and operative.

A special course in *Genito-Urinary and Skin Diseases* is given during the fourth year.

Particular attention is given to the study of the *Diseases of the Digestive Organs*. The prevalence of digestive disorders of every kind makes this subject of great importance and of general interest. The opportunities afforded for the study of this class of disorders are unexcelled.

CLINICS.

Regular attendance at clinics and dispensary practice for three years is required of all students. The greater share of the fourth year is spent in clinical work. So far as possible the diseases studied during the entire course are illustrated in the clinics. Each student is required to take charge of patients, and, under the direction of the instructor, to make the diagnosis and the prescription, and, in part, to give the necessary treatment.

Clinical Chemistry and Bacteriology.—In order to give the student experience in the practical application of the knowledge gained during the earlier portion of his course of study, special attention is given in the fourth year to what may be termed Clinical Chemistry, Bacteriology, Microscopy, etc. In this course each student is required to make, individually, the necessary chemical and bacteriological examinations of the stomach fluid, urine, sputa, or other secretions or excretions as may be required, in cases assigned to him, in addition to the application of the more ordinary means of examination.

AUXILIARY COURSES.

Courses in Swedish movements, massage, physical culture, general and surgical nursing, scientific cookery, and other subjects are given in addition to the regular courses of medical study. Special auxiliary courses of study are also conducted with special reference to the missionary phases of medical work in home and foreign fields.

THE DENTAL DEPARTMENT.

The trustees of the American Medical Missionary College have recently provided a dental department which will give students as thorough a course in all the various departments of dentistry as is given in any of the colleges of the United States. This course may be taken in connection with the medical course, but will require one additional year of practical work to receive a diploma. No one will be received into the dental course except those who are preparing for medical missionary work in foreign lands, as it is not the purpose of this department to educate persons to practice dentistry in this country.

SCHEDULE OF STUDIES.**FIRST YEAR.****DIDACTIC INSTRUCTION.**

Descriptive Anatomy	. . . . .	110 hours
Physiology	. . . . .	110 hours
Normal Histology	. . . . .	80 hours
General Chemistry	. . . . .	80 hours
Hygiene	. . . . .	70 hours
Organic Chemistry	. . . . .	60 hours
Medical Physics	. . . . .	30 hours

PRACTICAL INSTRUCTION.

(LABORATORY COURSES.)

Anatomy	. . . . .	5 hours daily for 5 weeks
Biology	. . . . .	3 hours daily for 6 weeks
Normal Histology	. . . . .	3 hours daily for 6 weeks

Physiological Chemistry	3 hours daily for 6 weeks
Qualitative Chemistry	3 hours daily for 8 weeks
Practical Therapeutics	3 hours daily for 5 weeks

SECOND YEAR.

DIDACTIC INSTRUCTION.

Brain and Visceral Anatomy	80 hours
Physiology	120 hours
Bacteriology	60 hours
Physiological Chemistry	60 hours
Embryology	20 hours
Sanitary Science	40 hours
Physiologic Therapeutics (Hydrotherapy, Medical Gymnastics)	80 hours
Materia Medica and Toxicology	80 hours

PRACTICAL INSTRUCTION.

(LABORATORY COURSES.)

Anatomy	5 hours daily for 5 weeks
Physiological Chemistry	3 hours daily for 8 weeks
Bacteriology	3 hours daily for 8 weeks
Physiology	3 hours daily for 5 weeks
Materia Medica	3 hours daily for 2 weeks
Physiologic Therapeutics	2 hours daily for 8 weeks

THIRD YEAR.

DIDACTIC INSTRUCTION.

Physiologic Therapeutics and Principles of Rational Medicine	70 hours
General Therapeutics	70 hours
Theory and Practice of Medicine	100 hours
Surgical Anatomy	60 hours
Surgery	60 hours
Pathology	80 hours
Diseases of Women	50 hours
Obstetrics	50 hours

PRACTICAL INSTRUCTION.

(LABORATORY AND DEMONSTRATION COURSES.)

Surgery	2 hours daily for	5 weeks
Diseases of the Eye and Ear	2 hours daily for	5 weeks
Obstetrics and Diseases of Women	2 hours daily for	5 weeks
Physical Diagnosis	2 hours daily for	5 weeks
Nervous Diseases	2 hours daily for	5 weeks
Applied Physiology	2 hours daily for	5 weeks
Morbid Histology	3 hours daily for	10 weeks
Anatomy	4 hours daily for	5 weeks
Electrotherapeutics	2 hours daily for	5 weeks
Clinics	2 hours daily for	20 weeks

FOURTH YEAR.**DIDACTIC INSTRUCTION.**

Nervous and Mental Diseases	80 hours
General Practice of Medicine	100 hours
Pathology	50 hours
Surgery	70 hours
Diseases of the Eye and Ear	30 hours
Obstetrics and Diseases of Women	50 hours
Genito-Urinary and Skin Diseases	30 hours
Diseases of Children	30 hours
Medical Jurisprudence	20 hours

CLINICS AND PRACTICAL INSTRUCTION.

Four hours daily for thirty-six weeks, divided among the different instructors.

Nervous and Mental Diseases.

Obstetrics, Diseases of Women, and Diseases of Children.

Practice of Medicine and Dispensary Clinics.

Diseases of the Eye and Ear.

Genito-Urinary and Skin Diseases.

Surgery.

PRACTICAL MEDICAL WORK.

During the entire course of four years, each student is

required to spend at least *two* hours per day in practical medical work,— in case-taking, laboratory investigation of the blood, stomach fluids and urine, and as clinical assistant.

The faculty of the American Medical Missionary College are fully persuaded that the most satisfactory method of training men and women for efficient medical work is by actual work; experience is the only true and thoroughgoing teacher. A student may sit for almost any number of years in an amphitheater or lecture-room witnessing the most skilfully performed operations, and listening to the most lucid and eloquent descriptions of disease and the proper methods of treatment, without becoming himself able to deal with the exigencies and emergencies which the practical physician meets in his daily experience. The student's work is, in harmony with this idea, so planned that he shall, from the very beginning, become familiar with the practical and natural history of disease by daily contact with sick people.

Very unusual advantages are afforded by this school for this kind of practical experience, several hundred patients suffering from chronic maladies of all sorts being constantly under observation in addition to the large advantages afforded by the dispensaries in connection with the school. The students are required not only to observe cases casually, but cases are regularly assigned to individual students for careful study, and the student is required not only to investigate the case and make himself thoroughly familiar with it, but to administer much of the treatment prescribed, in harmony with rational and physiological principles.

EXAMINATIONS.

Examinations (either oral or written, or both) are held at the close of each course, at the end of each term, and at such other times as the different instructors may choose.

Students are marked "Passed," "Conditioned," or "Failed." A student marked "Conditioned" in any course, must, before passing in that subject, take an examination and repeat any part of the course in which he may be lacking, to

the satisfaction of the instructor in charge. A student marked "Failed" in any course must repeat the entire course.

REQUIREMENTS FOR GRADUATION.

Before receiving the degree of Doctor of Medicine, a student must be twenty-three years of age, and must have given satisfactory evidence of a good moral character. He must have accomplished four full years of medical study, two years of which, including the last, must have been spent in this College; and he must have completed in a satisfactory manner the work in all courses, both didactic, practical, and clinical.

TEXT-BOOKS AND BOOKS OF REFERENCE.

The plan of instruction adopted in this College is chiefly that of text-book study and recitations. It is imperative that there should be a uniformity in text-books. The following list, which is subject to change, includes most of the required text-books and books of reference:—

Medical Dictionary.—Gould; American.

Anatomy.—Gray; Morris; Quain; Gerrish; Jacob.

Anatomy of Nervous System.—Whittaker; Gardener; Edinger.

Biology.—Bidgood; Segwick and Wilson.

Histology.—Bohm and Davidoff.

Chemistry.—*General Chemistry*, Freer; Atfield; Simons; *Qualitative Analysis*, Prescott and Johnson; *Organic Chemistry*, Perkin and Kipping, Vaughn and Novy's Ptomains and Leucomains; *Physiological Chemistry*, Bunge, Novy's Laboratory Work; Hammerston; Purdy; *Reference Books*, Watt's Dictionary; Thorpe's Dictionary; Richter's Organic Chemistry; Remsen's Advanced Chemistry; Fresenius; Sutton; Prescott.

Physiology.—Schaeffer; Foster; American Text-Book; Stewart; Kirk; Landois and Stirling; Stirling's Practical Physiology.

Embryology.—Heisler; Hertwig; Foster and Balfour; Manton.

Bacteriology.—Park; McFarland; Novy's Laboratory Guide; Sternberg.

Hygiene.—Rohe; Currier; Parke; Copeland and Bevan.

Materia Medica.—Schumacher's; White and Wilcox.

Therapeutics.—Brunton; Wood; Hare; International System of Electro-Therapeutics; Hartelius; Kellogg.

Practice of Medicine.—Osler; Anders; Vierordt's Diagnosis; Hare's Diagnosis; Sajous; Roger.

Obstetrics and Diseases of Women.—Erardin and Jarmin; Parvin; Lusk; Playfair; Emmett; Hirst; Davis.

Surgery.—Park; American Text-Book; Bryant; Da Costa; Senn; International System; Holmes.

Pathology.—Delafield and Pruden; Stengal; Ziegler.

Neurology.—Oppenheim; Dana; Dercum; Gowers; Berkeley; Lewis; Clausten; Tuke.

Diseases of Special Organs.—*Eye*, Noyes; Swanzy; *Ear*, Burnett; *Digestive Organs*, Ewald; Roberts; Rémond; *Genito-Urinary*, Keyes; Otis; Fuller; *Skin*, Hyde, Bulkley.

LIBRARY.

Through the generous gift of his large private library, by Dr. B. B. Brashear, of Cincinnati, O., and of the sum of \$2,000 by Abner Case, of New York, the nucleus of an excellent library has already been formed, in which may be found a well-catalogued and indexed list of several hundred medical works such as are necessary and useful for reference, together with the leading medical periodicals published in English, German, and French.

EXPENSES.

The annual tuition fee is one hundred dollars for each student. The International Medical Missionary Board undertakes to meet this expense for those students who enter the school, complete their course of study in a satisfactory manner, and engage in medical missionary work under the direc-

tion of this Board ; but any person who, for any reason, withdraws from the school before completing the course, or who does not actively enter upon medical missionary work under the auspices of the Board, shall, at the discretion of the Board, be required to refund the expense incurred in his education, at least to the amount of one hundred dollars a year. This rule also applies to persons who may be dismissed from the school for violation of the rules, or for other reasons considered by the Board as good and sufficient.

Books.—The cost of text-books averages about twenty-five dollars a year.

Incidental Fee.—An annual fee of twenty dollars will be charged each student to cover such incidental expenses as light, heat, etc. It is necessary to have a receipt from the treasurer for his fee, before the student can receive his matriculation card.

Laboratory Courses.—No charge is made except for material which the student may need to keep as his own property and for apparatus broken, or for the use of expensive materials and apparatus, gas, etc., for which the average expense is about thirty dollars a year. A small deposit will be required at the beginning of each course. Any portion of the deposit remaining at the end of a course will be returned to the student.

Board and Room.—The cost of board and room is very reasonable — not above three dollars a week.

Incidental Expenses need not be large, and will depend upon the economy of the student, the average amount not exceeding fifty dollars a year.

Self-Support.—For working four hours a day, including the required practical work, a student is allowed his board and room ; so that some students are able to pay all, or nearly all, of the expense for board and room in this manner.

It is expected that students will meet their current expenses either in cash or work. No student will be able to earn in work during the College year more than the expense of room, board, and washing. The expense for books, laboratory

courses, and incidentals, amounting to about \$125 each year, must be paid in cash. During the summer vacations a large share or all of this may be earned by the energetic and economical use of time. The large expense attending the equipment and maintenance of the American Medical Missionary College renders it impossible for the Medical Missionary Board to offer students financial assistance. Such assistance is sometimes offered, however, by friends of the enterprise in especially worthy or needy cases. An effort is now being made to establish a number of free scholarships.

Persons desiring further information may address the undersigned,

J. H. KELLOGG, M. D.,
President American Medical Missionary College.

GRADUATES.

1899.

Thomas John Allen	Arkansas
Lillian B. Boyer	Illinois
Alice Jane Conway	Texas
Isaac Alexander Dunlap	Washington
Sanford Palmer Stillman Edwards	Massachusetts
*Paul Ellwanger	Maryland
James Waite Erkenbeck	Michigan
John Edwin Froom	Illinois
William Lawrence Gardner	Iowa
Eva May Gardner	Iowa
Henry August Habenicht	Iowa
Emma Mae Hall	Illinois
Otis Madison Hayward	Alabama
Evelene Helman	California
Maria Stewart Loughborough	Illinois
John Ferdinand Morse	Minnesota
Frank Jesse Otis	California
Leroy J. Otis	California
Louise Patterson	Canada
Calvin Oliver Prince	New Hampshire
William Ray Simmons	Michigan
Alfred Quimby Shryock	Oregon
Carrie S. Staines	Michigan
Amelia Aeverne Zipf	Iowa

1900.

Nettie Florence Armstrong	Washington
Clara Lee Beckner	Missouri
Anna Mary Bennett	Illinois
Elmer Leslie Eggleston	Missouri
Lillian B. Eshleman	Iowa
Creighton Pemberton Farnsworth	Wisconsin
Harry Burton Farnsworth	Missouri
Daniel Edson Garvin	Colorado
Arthur Whitman George	Nebraska
Sarah Etta Kerby	Washington
Lydia Estelle Kynett	Michigan
Sheridan Akron Lockwood	California
Elsie Marie Martinson	Iowa
Elmer Filo Otis	California

* Deceased.

Emma Athalia Perrine	Iowa
Mauī Wirimu Piti Naera Pomare	New Zealand
Reu Orman Ross	Michigan
Jay Dow Shively	Iowa
Myrtle Ethel Spencer	Iowa
Jean Archange Vernier	Michigan
Julia A. White	Wisconsin

LIST OF STUDENTS.

1900-01.

SENIORS.

Elizabeth Maud Louise Bull	Ohio
Frederick Grant Dryden	Illinois
Charles Thomas Ferguson	Kentucky
Rowland Hill Harris	District of Columbia
Amy Lois Hawke	Indiana
Albert Jackson Hetherington	Michigan
Lyra Ernestine Hunt	Michigan
Carrie May Johnson	Minnesota
Alfred Ernest Lemon	Canada
Russell Livingston Mantz	Iowa
Elsie Bell Merritt	Illinois
Lovina Ruth Merritt	Illinois
William Engarde Phillips	Massachusetts
Albert Robinson Satterlee	Indiana
Howard Eugene Truex	Missouri
William Willis Worster	Indiana
Silas Yarnell	California

JUNIORS.

Maud Lillian Atherton	Ohio
Clarence Franklin Ball	Vermont
Cæsar Augustus Bauer	Michigan
Mary Ellen Britton	Kentucky
Sophia Boatwright Brunson	South Carolina
John Edgar Colloran	Massachusetts
John Elbert Cooper	Missouri
Maude Edgerton	Ohio
William Jennings Erkenbeck	Michigan
Mary Idora Goodison	Illinois
Edward Gyles	New York
Pliny Fisk Haskell	Ohio
Lottie Cornelia Isbell	Ohio

John Moulfaire Keichline	Pennsylvania
Elizabeth Matilda Elderkin Kerr	Hawaiian Islands
Bertha Eugenia Loveland	Ohio
William Alexander Meilicke	Minnesota
Harry Willis Miller	Ohio
Maud Julia Otis	California
Vahon Pampaian	Turkey
Eunice Rand	Minnesota
Frank Christian Richards	Nebraska
Arthur Clifford Selmon	Iowa
Eulalia Statira Sisley	Michigan
Roy Philson Stoops	Oklahoma
Maude Amelia Thompson	Michigan
Wilbur Owen Upson	Michigan
Alfred Martin Vollmer	Wisconsin
Leona Wescott	California
Ludwig Henry Wolfsen	California

SOPHOMORES.

George Knapp Abbott	Iowa
Karl Edgar Baker	Missouri
1-1 Margaret Banta	Illinois
2-2 Harry Melvin Bonniwell	Wisconsin
Loring Addison Buss	Indiana
Julia Plexena Carpenter	Wisconsin
Paul Christmann	Illinois
Olen Roy Cooper	Michigan
1-1 W. Claude Copeland	Colorado
1-1 Florence Nightengale Crisler	Florida
1-1 Hohannes Mardiros D'odakyan	Turkey-in-Asia
1-1 Paul K. Gaston	Kansas
2-2 Effie Mae Hawke	Michigan
John Emery Heald	Iowa
Abbie Clarice Heebner	Minnesota
Robert Ross Hilborn	Ohio
M. Clair Hinds	North Dakota
1-1 Eleanore Mabel Howe	Iowa
1-2 Amy Rawson Humphrey	Vermont
1-1 William Edward Kitchell	Missouri
1-2 Charles Randall Knox	California
1-2 Alace Mabel Mantz	Iowa
2-2 Lucinda Ann Marsh	Illinois
1-1 Walter Frederick Martin	Ohio

Rudolph Richard Miller	New York
George Robert B. Myers	California
William Soren Mortensen	Oregon
Albert William Nelson	Michigan
William Carleton Newton	Nebraska
Durley Philander Powell	Oregon
Cora May Richards	Nebraska
James Norval Stoops	Oklahoma
Elmer Harmon Thompson	Wisconsin
William Thomas Thornton	Ohio

FRESHMEN.

James Thomas Case	California
Benton Howard Colver	Ohio
Edward Munn Counselman	Michigan
Rolland Stanley Cummings	Iowa
Florence Ellen DeLhorbe	Michigan
Nellie Leota Dryden	Illinois
George Norman Durrie	Wisconsin
Leslie Elmo Elliott	Iowa
Rachel Loiza Elwell	Wisconsin
Nettie Anne Evans	Michigan
Hubbert Calvin Fortner	Texas
Zada Helen George	Nebraska
George Warren Graham	Iowa
Ira Lawson Hill	Missouri
Charles Chester Hubly	Iowa
* Eleanor Alexandra Hubly	Iowa
George Eugene Johnson	Iowa
Gertrude Mildred Johnson	Minnesota
Louis Daniel Joseph	Pennsylvania
Benjamin Buel Kinne	New York
Harry Butler Knapp	Minnesota
Andrew George Larson	Iowa
Winford Porter Larson	Wisconsin
Bernard Norton MacLafferty	Washington
Norton Clifford MacLafferty	Washington
John Teofil Miller	Utah
Guy Burl Morrison	Nebraska
Bertha Edna Moshier	Wisconsin
Herbert Ossig	Germany
Edward Henry Risley	Michigan
Albert Howard Ross	California

* Deceased.

Linda May Roth	.	.	.	.	.	.	.	Suisse
Paul Roth	.	.	.	.	.	.	.	Suisse
William Lee Secor	.	.	.	.	.	.	.	Michigan
Laura Bell Stoner	.	.	.	.	.	.	.	Texas
Roy Adolf Swartwout	.	.	.	.	.	.	.	Nebraska
Hakob Melik Vartanian	.	.	.	.	.	.	.	Persia
Franklin Reuben Walters	.	.	.	.	.	.	.	Ohio
Nora E. Wells	.	.	.	.	.	.	.	Tennessee



**Eighth Annual
Announcement**

of the

**American
Medical
Missionary
College**



1902 - 1903

...American...
Medical Missionary
College

Eighth Annual Announcement
1902-1903

INCORPORATED
IN THE STATE OF ILLINOIS

CHICAGO

BOARD OF TRUSTEES.

JOHN H. KELLOGG
HOWARD F. RAND CHAS. E. STEWART
DAVID PAULSON JESSE ARTHUR

OFFICERS OF THE BOARD.

JOHN H. KELLOGG - - - - - President
CHAS. E. STEWART - - Secretary and Treasurer

CALENDAR, 1902-1903.

1902

SEPTEMBER 22-23 - - - - - Examination for Admission
SEPTEMBER 24 - - - - - College Opens
NOVEMBER 27 - - - - - Thanksgiving Day
DECEMBER 25 TO JANUARY 1 - - - - - Winter Vacation

1903

MARCH 25-31 - - - - - Spring Vacation
MAY 30 - - - - - Decoration Day
JUNE 17 - - - Examinations, Regular Class Work Closes
JUNE 23 - - - - - Commencement

FACULTY.

JOHN H. KELLOGG, M. D.,
PRESIDENT,

Surgery, Therapeutics, Principles of Rational Medicine.

BAYARD HOLMES, B. S., M. D.,
Clinical Surgery.

FRANK X. WALLS, M. D.,
Clinical Medicine.

W. H. RILEY, M. S., M. D.,
Nervous and Mental Diseases, Brain Anatomy.

HOWARD F. RAND, M. D.,
Clinical Medicine.

DAVID PAULSON, M. D.,
General Therapeutics.

ELMER L. EGGLESTON, M. D.,
SECRETARY,
Organic, Inorganic, and Physiological Chemistry and Materia Medica.

ABBIE M. WINEGAR, M. D.,
Diseases of Women.

CHARLES E. STEWART, M. D.,
Physiology and Practice of Medicine.

WILLIAM B. HOLDEN, B. S., M. D.,
Surgery and Anatomy.

JOHN F. BYINGTON, A. B., M. D.,
Diseases of the Eye, Ear, Nose, and Throat.

JUDGE JESSE ARTHUR,
Medical Jurisprudence.

MARY WILD PAULSON, M. D.,
Obstetrics.

JOHN F. MORSE, M. D.,
Biology and Physiology.

FACULTY.

FRANK J. OTIS, M. D.,
Bacteriology and Hygiene.

A. J. READ, M. D.,
Medical Physics and Electrotherapeutics.

NEWTON G. EVANS, B. S., M. D.,
Histology, Embryology, and Pathology.

MARY V. DRYDEN, M. D.,
Diseases of Children.

SARAH HACKETT STEVENSON, M. D.,
Operative Midwifery.

GEORGE THOMASON, M. D.,
Assistant in Therapeutics.

ROLAND H. HARRIS, **M. D.**,
Assistant in Chemistry.

JEAN A. VERNIER, M. D.,
Assistant in Diseases of Women.

MARY P. HUNTER, **M. D.**,
Assistant in Obstetrics.

ARTHUR CLIFFORD SELMON, M. D.,
Assistant in Anatomy and Physiology.

HARRY W. MILLER, M. D.,
Demonstrator in Anatomy.

AMERICAN MEDICAL MISSIONARY COLLEGE.



THIS Medical College was incorporated July 3, 1895, under the laws of the State of Illinois. The College is located at 2 and 4 and 26 and 28 33d Place, Chicago, Ill. (Office, 28 33d Place.)

At the present time the work of the College is being carried on in rented buildings which are not in all respects adapted to the work, although commodious and desirably located. Energetic efforts are being made to raise a fund of \$100,000 for the erection and equipment of a suitable building. A considerable part of this has been pledged already, and there is an excellent prospect that within a year or less the erection of the building will be begun. The buildings heretofore occupied by the Battle Creek College have been secured, and are well equipped with commodious laboratories, lecture rooms, etc.

Of the persons who have graduated from the College, nearly every one is now engaged in active medical missionary work in home or foreign fields. The school has representatives in several remote foreign countries, and others have accepted calls to foreign fields which they are making preparations to enter.

REQUIREMENTS FOR ADMISSION.

The requirements of the Illinois State Board of Health, of the Association of American Medical Colleges, and of the Regents of the University of the State of New York, must be fully met by the applicants for admission.

The candidate must be not under 20 years of age, must have soundness of health and constitution, and be of good moral character; must have the New York medical student

certificate or its equivalent, covering at least 50 counts* of academic work after eight years of preacademic study as outlined in the following list:—

Preacademic work covering, on examination, the completion of arithmetic, geography, grammar, reading, spelling, and writing.

Academic work:—

REQUIRED (42 COUNTS).

- (2) RHETORIC.
- (2) ENGLISH LITERATURE.
- (2) AMERICAN LITERATURE.
- (4) GERMAN, 1st year; or French, 1st year.
- (4) GERMAN, 2d year; or French, 2d year.
- (4) LATIN, 1st year.
- (4) ALGEBRA.
- (4) PLANE GEOMETRY.
- (2) PHYSICS, part 1.
- (2) CHEMISTRY, part 1.
- (2) CHEMISTRY, part 2.
- (2) PHYSICAL GEOGRAPHY.
- (2) BOTANY.
- (2) ZOOLOGY.
- (2) PHYSIOLOGY AND HYGIENE.
- (2) GENERAL HISTORY.

OPTIONAL (ANY 8 COUNTS OF THE FOLLOWING).

- (4) GERMAN, 3d year; French, 3d year; or Latin, 2d year.
- (2) SOLID GEOMETRY.
- (2) ASTRONOMY.
- (2) PHYSICS, part 2.
- (2) ENGLISH HISTORY.
- (2) U. S. HISTORY.
- (2) CIVICS.
- (2) ECONOMICS.
- (2) BOOKKEEPING.

*A "count" represents ten weeks, of five hours each week in any one study.

(2) DRAWING.

(2) STENOGRAPHY, 50 words per minute.

In order that credit may be given for preparatory work done in any school, it is necessary that such school should be registered by the Regents of the University of the State of New York.

ADMISSION TO ADVANCED STANDING.

A student having done work in any other approved medical college, equivalent to any portion of the work done in this College, may, upon the presentation of the proper certificates, be excused from such work and allowed to take advanced work; provided that he spend at least two years, including the fourth year, in this College. The faculty may, if they deem best, require any applicant for advanced standing to submit to examination in one or more branches.

REGULATIONS.

1. Punctual attendance on all College exercises is required of every student.

2. No student shall enter or leave any class, or leave the city, during school periods, except by permission of the President.

3. A student being conditioned in three subjects at one time will be reported to the Board of Trustees for action in relation to his further connection with the school.

4. To enter the advanced class of the following year a student must pass at least three fourths of the work of the preceding year.

5. No student will be allowed to take more than the regularly prescribed work except by special permission of the faculty.

6. Whenever, in the judgment of the Board of Trustees, a student's attendance is no longer profitable to himself, or is detrimental to the College, he may be dismissed.

COURSES OF INSTRUCTION.

The regular course of instruction covers four College years of nine months each.

The morning hours are used for lectures and recitations; the afternoon for laboratory and demonstration courses and clinics.

THE FIFTH-YEAR WORK.

A fifth year of work is provided as an optional post-graduate course for those who have succeeded in completing the regular four years of work. This course consists almost exclusively of special laboratory, surgical and medical clinical work, and hospital practice in connection with the Battle Creek Sanitarium laboratories and offices or hospital, and in some one of its branches in the larger cities, as Chicago, Philadelphia, New York, and other places. A special certificate of attendance will be given students who successfully complete this course.

CHEMISTRY.

General Chemistry.—A thorough course in this subject is one of the entrance requirements. In addition to this, 40 hours during the Freshman year are devoted to lectures and demonstrations, especial attention being given the subject from the standpoint of medicine.

Practical Instruction.—An optional laboratory course of five weeks is offered, which enables the student to become familiar with the leading elementary chemical compounds by experimental work, for which each student is supplied with a separate table and an excellent outfit of apparatus and materials for work in lines which have a practical bearing upon his future studies.

Qualitative Analysis.—This course consists of laboratory work and recitations. After becoming familiar with the different elements and the ordinary chemical compounds, the student is given mixtures of several of these, and required to separate them and identify each. Each student is required to make a correct analysis of such mixtures.

Quantitative Chemical Analysis.—This course of five weeks, formerly optional, is now required for the more exact and important work of quantitative chemical analysis, a subject which modern advances in medical research have made of great practical importance in scientific medicine. Special attention is given to quantitative analysis in the school.

Organic Chemistry.—This is a lecture course combined with text-book study. The more important of the carbon compounds and their derivatives are considered. Special attention is given to ptomains, leucomains, and other toxic substances developed within the animal body as a result of bacterial growth.

Physiological Chemistry.—Two courses are given in this subject in the second year, consisting of (1) text-book study and recitations, and (2) laboratory work. The different secretions and excretions of the human body, as saliva, gastric juice, bile, urine, etc., are studied from a chemical standpoint. The laboratory course includes the qualitative and quantitative examination of normal and abnormal stomach fluids and urine. The new medical science which has been developed within the last twenty-five years is largely based upon the results of researches conducted in the physiological laboratory by Lehmann, Liebig, and their successors in Germany; by Bernard, Pasteur, Bouchard, Roger, Hayem, Winter, and others in France. The older methods of investigation of the urine and other secretions are now recognized as incapable of affording the accurate data necessary for a scientific diagnosis capable of furnishing the basis for the rational and physiologic treatment of patients. Modern medicine is rapidly developing the exactness which is necessary to constitute a true science. The methods and procedures of the physiological laboratory have come to be as essential to the successful practice of medicine on the basis of the clearer light of more recent developments and discoveries as are the stethoscope and the thermometer. Hence, special attention is given in this school to this branch of study. Every student is required to attain a high degree of skill in the examination of the urinary and gastric

secretions. This is secured by practical experience in the extensive laboratories of the Battle Creek Sanitarium.

NORMAL HISTOLOGY.

Didactic Instruction.—This course is given the first year, and eighty hours are devoted to it. It consists of lectures, text-book work, and recitations.

Practical Instruction.—Three hours daily for six weeks are required. The laboratories are thoroughly equipped with excellent microscopes and other apparatus and chemical reagents, and with a liberal supply of well-prepared tissues. Each student is provided with a first-class microscope, table, and all accessories and facilities, so that his work may be prosecuted without hindrance or delay.

The student is required to make one hundred and twenty-five permanent mounts, comprising all the principal tissues of the body. Drawings are required of all preparations studied.

Histological Methods.—An optional course of five weeks in laboratory methods is offered to those who have passed in the required work. It consists of practical instruction in the approved methods of hardening, macerating, imbedding (both paraffin and celloidin), microtome cutting, staining, and mounting. Students are expected to take the fresh tissues, and prepare them for microscopic examination.

Histology of the Brain and Cord.—This optional course of five weeks is open to all who have taken the course in Histological Methods. The students are given an opportunity to make a set of brain and cord sections, stained by the well-known methods of Weigert, Golgi, etc.

EMBRYOLOGY.

The work in embryology is given in connection with the Histology in the first year. The didactic instruction consists of lectures, text-book work, and recitations supplemented by the use of models of the human embryos, and of preserved specimens.

In the laboratory course the students are required to study and draw from specimens of embryos of chickens and rabbits and human embryos, also to study dissected preparations of human embryos and fetuses of different ages.

The laboratories are completely equipped with microscopes, microtomes, incubators, and all necessary apparatus.

ANATOMY.

Every student is required to have a thorough knowledge of anatomy, and instead of considering dissection an accessory to lecture and didactic anatomy, practical anatomy is made the basis for all lectures and quiz work, six weeks of the freshman year is devoted exclusively to anatomy, five hours each day are spent in the dissecting room, and three hours each day are spent in lecture and general quiz on the work done in the dissecting room. In these six weeks each student studies the entire lateral half of the body, special attention being given to the studies of bones, muscles, arteries, nerves, and gross visceral anatomy. During this time the students are required to have the use of a full skeleton. Skeletons will be rented to students, at least one skeleton for four students. During work in the dissecting room one instructor will be in constant attendance at each table to direct, quiz, and emphasize important structures. The dissection will be supplemented by models, casts, and drawings both in the laboratory and daily general quizzes and lectures. Students will be required to make drawings. No other school work will be required by students during the eight weeks.

The Sophomore year is a complete repetition of the Freshman year, except more time is given to detail and minute anatomy, also the special study of the brain is included in the six weeks' dissection of this year. The experience of the first year enables the student to repeat the entire lateral half of the dissection, and also to devote special study to the dissection of the brain. The Sophomores devote the six weeks exclusively to anatomy.

The Juniors spend five weeks in the study of anatomy; this, too, is in the laboratory, special attention being given to surgical and medically applied anatomy. The entire course in anatomy will be given upon a laboratory basis, and even in the first and second years every effort will be made to impress anatomical facts and furnish a motive for their remembrance by briefly calling attention to the medical and surgical importance of the various structures.

Thus each student does three "lateral half" dissections, one in each of the first three years. This repetition cannot but enable the student to retain an accurate knowledge of far more anatomy than is possible from lecture and didactic work supplemented by only one lateral half dissection.

PHYSICAL AND GENERAL DIAGNOSIS.

As a preliminary to the teaching of diagnosis, the student becomes familiar with the normal body, studying the external landmarks, and acquiring a thorough familiarity with the technique necessary to an examination of the internal viscera.

An abundance of ambulatory and bed material, well depicting the varied morbid conditions of the different organs, is presented to the student.

Each case is thoroughly examined by a student, who prepares a complete history of the case, and presents and demonstrates it to a small class group under the supervision of the instructor of the department. A lively conference is held, in which the student is expected to sustain his diagnosis.

The subsequent course of the case is followed by the student, and reports are made to the class as occasion may demand. These case histories are preserved by the students, and because of the care taken in the observation of the patient, and the large amount and value of the material presented at the clinic, these histories have a personal and statistical value that is of inestimable worth to the student.

PHYSIOLOGY.

Didactic Instruction.—The theoretical instruction is given by means of lectures, demonstrations, and text-book study, and recitations. No effort is spared to make the student thoroughly acquainted with the subject of Human Physiology considered in the light of the most recent researches. A special prominence is given in the school to physiologic therapeutics. A very large amount of attention is given to the study of physiology, and each student is required to become thoroughly familiar with all physiological facts which have a bearing upon medical diagnosis and rational therapeutics.

Three hours a week are given to didactic instruction in physiology during the first and second years.

Practical Instruction.—During the second year a laboratory course of three hours daily for five weeks is required. In this course the student studies experimentally the blood, muscles, nerves, and various organs and functions. He makes a careful study of the phenomena of digestion, absorption, circulation, respiration, heat production and regulation, secretion, and excretion and nutrition, especially with reference to the influence of physiologic agents upon these functions. The student counts blood cells, estimates hemoglobin, and "balances" blood, and undertakes new researches under the supervision of his instructors.

During the third year a laboratory course of five weeks is devoted to Applied Physiology.

MEDICAL PHYSICS.

This course consists of lectures and recitations on the laws of physics as applied to the human body, and the materials and methods used in the rational treatment of disease. Among the subjects studied are electrophysics, the physics of air, water, light, and heat, and the application of the laws of physics and mechanics to muscular exercise, hygienic and curative.

HYGIENE AND SANITARY SCIENCE.

The course in hygiene is given during the first year, and consists of text-book work combined with class drills and demonstrations, taking up the general principles of personal and public hygiene, including clothing, bathing, exercise, ventilation, diet, and water supply. Special attention is given to individual hygiene.

During the fourth year, the science of sanitation is studied in a more technical manner, the work including the heating, lighting, and ventilating of large buildings, sewerage, and other important subjects.

BACTERIOLOGY.

Two courses are given during the second year, one didactic and the other practical.

In the didactic course, instruction is given in the fundamental principles of this important science; and their application in surgery and in the prevention and care of infectious diseases is carefully studied.

The laboratories are completely equipped, and each student is given an experience in making the various culture media, in cultivating and studying the more common bacteria, yeasts, and molds, and in methods of staining. Particular attention is given to the bacteriological diagnosis of diphtheria, tuberculosis, typhoid fever, and to the bacteriological examination of drinking water, foods, etc.

MATERIA MEDICA AND TOXICOLOGY.

This course includes didactic work extending throughout the second year, and a short laboratory course. Special attention is given to the physiological effects of all the drugs in common use, and to their toxicological action and their antidotes.

PATHOLOGY AND MORBID HISTOLOGY.

Second Year.—(a) A didactic course in General Pathology, covering the entire subject. It includes lectures, text-book and quiz work; also demonstration of gross and microscopic specimens. (b) A course in Morbid Histology covering the subject of General Pathology, also practical instruction in methods of preparing sections from fresh tissue. Each student is required to prepare a number of sections of different tissue, and stain them by different methods.

Third Year.—(a) The didactic work includes all the subjects of Special Pathology, taught by demonstrations, lectures, and text-book work. (b) The laboratory course covers the pathology of the special systems and organs, and also of the infectious diseases. Each student prepares microscopic specimens from special cases, and writes reports of them.

Fourth Year.—During the last year an extended practical course in clinical microscopy is given. Especial attention is given to blood, sputum, urine, feces, and the detection of important infectious diseases and of malignant tumors.

DEMONSTRATION COURSES.

Besides the practical work already mentioned for the third year,—dissection, applied physiology, and morbid histology,—six demonstration courses of five weeks each are given.

Surgery.—This course includes bandaging, the application of splints, and experimental surgery by which the student is as thoroughly prepared as possible for operations which he may be called upon to perform.

Ophthalmology and Otology.—The instruction in this department includes both didactic and clinical lectures. The diseases of the eye and ear are covered by a didactic course of lectures and text-book study the fourth year. During the third and fourth years clinics are held once a week in which the student has abundant opportunities for observing the methods of treatment both palliative and operative. Students are also

required to take charge of cases, make examinations and diagnoses, and prescribe treatments.

Obstetrics and Diseases of Women.—With the class divided into small sections, this instruction is given first by means of manikins, models, and preserved specimens, and later by examinations and attendance upon cases under the guidance of an instructor, for which ample opportunity is afforded by the daily clinics and outdoor department of the College dispensary on Twentieth Street, Chicago.

Diseases of the Nervous System.—Under the eye of the instructor the student makes examinations of cases of disease of the nervous system, studies the different organs of sense and the different reflexes, learns the electrical reaction of nerve and muscle, makes psychological tests, and has practical experience in case taking, and making graphic records of cases.

Electrotherapeutics.—The course in electrotherapeutics consists in study of the principles and characteristics of the various forms of electricity and their application in therapeutics. A course in Medical Physics given during the Freshman year, and occupying two hours daily for five weeks, is introductory to this course. In addition to didactic instruction and text-book study, practical laboratory work is given, consisting in the construction of common electrical appliances such as batteries, electrodes, rheostats, etc., and in the technique of the various therapeutic applications of electricity, faradization, galvanization, electrolysis in gynecology and surgery, cataphoresis, and various forms of static electrization, electrical tests and measurements, the use of the milliamperemeter, the voltmeter, the coulombmeter, and the Roentgen ray in diagnosis and therapeutics.

GENERAL AND SPECIAL THERAPEUTICS.

General Therapeutics is begun the second year and continued in the third. It deals with the principles of the rational treatment of disease, and investigates carefully every remedy known to be of value.

During the second year, four courses in special therapeutics are given, as follows:—

Medical Dietetics.—A large amount of attention is given to this much-neglected branch of therapeutics. The relation of diet to the various diatheses and to acute and chronic maladies of every class is carefully studied in the light of modern physiological chemistry, and the results of the most recent researches in relation to digestion in health and disease. In the study of this branch, students are required to become familiar with the properties of foods, chemical,—physical, and physiological,—and to make a practical application of the knowledge previously gained in chemistry and physiology, to the formation of dietaries for both the well and the sick.

A portion of the time devoted to the study of this branch will be given to practical work in the Experimental Kitchen, and it is expected that each student will become competent to prepare whatever special article of food any patient may require, special attention being given to emergency preparations such as might be required of a missionary in a foreign field, with few facilities.

Hydrotherapy.—This course includes, in addition to a brief historical survey of the subject of hydrotherapeutics, a thorough study of the subject from a theoretical standpoint. The student is also required to familiarize himself with all the various medical applications of water and allied therapeutic means.

An extended series of demonstrations in which the student will participate, is conducted in connection with this course by the aid of the calorimeter, sphygmograph, tonometer, ergograph, plethysmograph, and other instruments of precision, whereby the student becomes thoroughly familiar with all the physiological effects of thermic applications by the medium of water and allied means. The facilities afforded for this purpose include not only different forms of calorimeters, but appliances for the application of all the different forms of baths, shower, spray, and douche apparatus, in which both temperature and pressure may be regulated with exactness;

also apparatus for vapor, Russian, Turkish, and electric-light baths, a large swimming bath, and numerous other appliances, and a well-equipped, hydriatic laboratory.

Medical and Educational Swedish Gymnastics.—This course comprises a thorough study of the application of exercise, both active and passive, in the treatment of disease. The basis of the course is the admirable system of gymnastics developed by Ling and his followers, commonly known as Swedish Gymnastics, medical and pedagogical or educational. Instruction is given by persons who have had special opportunities for thorough training and experience in these branches. A special course is given on the physiology of exercise, on the prescription of exercise both as a hygienic measure and a therapeutic means, and in the administration of exercise to patients of different classes, and persons of different ages.

PRACTICE OF MEDICINE.

This course consists of lectures and text-book work extending throughout the second, third, and fourth years. Special attention is given to the principles of rational medicine as taught by the best authors and developed by modern research. Students have an excellent opportunity for becoming acquainted with the language of disease, by acting as clinical assistants to the physicians in charge of the Battle Creek Sanitarium, the Sanitarium Hospital, and in connection with the dispensaries and visiting nurses' work in Chicago. Special attention is given to the application of such physiological and therapeutic measures as hydrotherapy, electrotherapy, massotherapy, exercise, diet, climate, and other means whereby the most profound and permanent therapeutic effects may be secured.

In a special course, careful consideration is given to those diseases which are peculiar to foreign countries included in what is commonly known as "the foreign missionary field."

OBSTETRICS AND DISEASES OF WOMEN AND CHILDREN.

Obstetrics and diseases of women are studied during the third and fourth years, and illustrated by means of manikins, models, and specimens, besides an abundance of clinical material.

The diseases of childhood and infancy are studied during the fourth year. Special attention is given to the study of dietaries for young children in both health and disease.

DISEASES OF THE NERVOUS SYSTEM AND PSYCHIATRY.

The purpose of the course of study offered in this department is to give the students a thorough working knowledge in this branch of medical science. To this end the student is thoroughly drilled in the anatomy and physiology of the nervous system, preparatory to the study of diseases of the nervous system and their form. New facts that are constantly being brought forward at the present time in regard to the finer anatomy and physiology of the nervous system are duly considered. Knowledge gained by these more modern methods of research as well as the methods themselves receive careful attention. Localization of the functions and the localization of disease in the nervous system, as well as the character of the diseased processes, their probable course and termination, are all carefully considered.

The treatment of diseases of the mind and the nervous system by the most approved methods will be presented, and the proper amount of time and attention will be given to such remedies as hydrotherapy, electrotherapy, massotherapy, and other therapeutic measures.

Instruction is given by didactic and clinical lectures, and clinical demonstration of various diseases.

SURGERY.

Throughout the entire course students enjoy unusual opportunities for acquiring a proficiency in surgery. Both at Battle Creek and in Chicago, students are constantly brought in contact with surgical cases. They are required to act as nurses and assistants in every branch of surgery, and have opportunities to observe carefully the results in every case. After the thorough course in text-book study, recitations, and lectures, during the third year, students who show a special aptitude and proficiency are given an opportunity to undertake minor surgical operations for which abundant material is afforded by the college clinic in Chicago.

This course, consisting of lectures, text-book study, and recitations, continues throughout the third year, and aims to give the student a thorough preparation for the clinical work of the fourth year.

FORENSIC MEDICINE.

The instruction in this department is given in the fourth year by Judge Jesse Arthur, who in addition to a medical training has had a long experience both as judge and lawyer.

The course consists of twenty lectures, and comprises the history of Forensic Medicine and instructions upon all those medical subjects which bring a physician in contact with the law. The aim is to present these subjects to the mind of the student, so arranged from a legal rather than a medical standpoint, that they will be more easily remembered, and more readily made available in anticipating and overcoming the difficulties and perplexities sure to be met with when it becomes necessary to apply medical knowledge to the purposes of the law. The principal object in view is to fit the student, when called upon as a physician, to make use, in a creditable manner, of his entire range of medical knowledge in aid of the law.

DISEASES OF SPECIAL ORGANS.

A thorough course is given on the Diseases of the Eye and Ear, including the methods of treatment, both palliative and operative.

A special course in Genito-Urinary and Skin Diseases is given during the fourth year.

Particular attention is given to the study of the Diseases of the Digestive Organs. The prevalence of digestive disorders of every kind makes this subject of great importance and of general interest. The opportunities afforded for the study of this class of disorders are unexcelled.

CLINICS.

Regular attendance at clinics and dispensary practice for three years is required of all students. The greater share of the fourth year is spent in clinical work. As far as possible the diseases studied during the entire course are illustrated in the clinics. Each student is required to take charge of patients, and, under the direction of the instructor, to make the diagnosis and the prescription, and, in part, to give the necessary treatment.

Clinical Chemistry and Bacteriology.—In order to give the student experience in the practical application of the knowledge gained during the earlier portion of his course of study, special attention is given in the fourth year to what may be termed Clinical Chemistry, Bacteriology, Microscopy, etc. In this course each student is required to make, individually, the necessary chemical and bacteriological examinations of the stomach fluid, urine, sputa, or other secretions or excretions as may be required, in cases assigned to him, in addition to the application of the more ordinary means of examination.

AUXILIARY COURSES.

Courses in Swedish movements, massage, physical culture, general and surgical nursing, scientific cookery, and other sub-

jects are given in addition to the regular courses of medical study. Special auxiliary courses of study are also conducted with special reference to the missionary phases of medical work in home and foreign fields.

THE DENTAL DEPARTMENT.

The trustees of the American Medical Missionary College have recently provided a dental department which will give students a thorough course in all the various departments of dentistry. This course may be taken in connection with the medical course, but will require one additional year of practical work to receive a diploma. No one will be received into the dental course except those who are preparing for medical missionary work in foreign lands, as it is not the purpose of this department to educate persons to practice dentistry in this country.

SCHEDULE OF STUDIES.

FIRST YEAR.

DIDACTIC INSTRUCTION.

Descriptive Anatomy	110 hours
Physiology	110 hours
Normal Histology and Embryology	110 hours
General Chemistry	40 hours
Organic Chemistry	60 hours
Medical Physics	30 hours
Physiological Chemistry	80 hours

PRACTICAL INSTRUCTION.

(LABORATORY COURSES.)

Anatomy	5 hours daily for 6 weeks
Biology	3 hours daily for 4 weeks
Normal Histology and Embryology	3 hours daily for 9 weeks
Physiological Chemistry	3 hours daily for 6 weeks
Qualitative Chemistry	3 hours daily for 7 weeks
Practical Therapeutics	3 hours daily for 4 weeks

SECOND YEAR.**DIDACTIC INSTRUCTION.**

Brain and Visceral Anatomy	80 hours
Physiology	120 hours
Bacteriology and Hygiene	100 hours
Physiologic Therapeutics (Hydrotherapy, Medical Gymnastics)	80 hours
Materia Medica and Toxicology	80 hours
Theory and Practice of Medicine	40 hours
Pathology	40 hours

PRACTICAL INSTRUCTION.**(LABORATORY COURSES.)**

Anatomy	5 hours daily for 6 weeks
Physiological Chemistry	3 hours daily for 8 weeks
Bacteriology	3 hours daily for 8 weeks
Physiology	3 hours daily for 5 weeks
Physiologic Therapeutics	3 hours daily for 4 weeks
Pathology	3 hours daily for 5 weeks

THIRD YEAR.**DIDACTIC INSTRUCTION**

Physiologic Therapeutics and Principles of Rational Medicine	70 hours
General Therapeutics	70 hours
Theory and Practice of Medicine	100 hours
Surgical Anatomy	60 hours
Surgery	60 hours
Pathology, Special	80 hours
Diseases of Women	50 hours
Obstetrics	50 hours

PRACTICAL INSTRUCTION.**(LABORATORY AND DEMONSTRATION COURSES)**

Surgery	2 hours daily for 5 weeks
Diseases of the Eye and Ear	2 hours daily for 5 weeks
Obstetrics and Diseases of Women	2 hours daily for 5 weeks

Physical Diagnosis	2 hours daily for 5 weeks
Nervous Diseases	2 hours daily for 5 weeks
Applied Physiology	2 hours daily for 5 weeks
Morbid Histology	3 hours daily for 6 weeks
Anatomy	4 hours daily for 5 weeks
Electrotherapeutics	2 hours daily for 5 weeks
Clinics	2 hours daily for 5 weeks
Materia Medica	3 hours daily for 4 weeks

FOURTH YEAR.

DIDACTIC INSTRUCTION.

Nervous and Mental Diseases	80 hours
General Practice of Medicine	100 hours
Sanitary Science	50 hours
Surgery	70 hours
Diseases of the Eye and Ear	30 hours
Obstetrics and Diseases of Women	50 hours
Genito-Urinary and Skin Diseases	30 hours
Diseases of Children	30 hours
Forensic Medicine	20 hours

CLINICS AND PRACTICAL INSTRUCTION.

Four hours daily for thirty-six weeks, divided among the different instructors.

Nervous and Mental Diseases.

Obstetrics, Diseases of Women, and Diseases of Children.

Practice of Medicine and Dispensary Clinics.

Diseases of the Eye and Ear.

Genito-Urinary and Skin Diseases.

Surgery.

Clinical Microscopy.

PRACTICAL MEDICAL WORK.

During the entire course of four years, each student is required to spend at least *two* hours per day in practical medical work,—in case taking, laboratory investigation of the blood, stomach fluids, and urine, and as clinical assistant.

The faculty of the American Medical Missionary College are fully persuaded that the most satisfactory method of training men and women for efficient medical work is by actual work; experience is the only true and thoroughgoing teacher. A student may sit for almost any number of years in an amphitheater or lecture room witnessing the most skillfully performed operations, and listening to the most lucid and eloquent descriptions of disease and the proper methods of treatment, without becoming himself able to deal with the exigencies and emergencies which the practical physician meets in his daily experience. The student's work is, in harmony with this idea, so planned that he shall, from the very beginning, become familiar with the practical and natural history of disease by daily contact with sick people.

Very unusual advantages are afforded by this school for this kind of practical experience, several hundred patients suffering from chronic maladies of all sorts being constantly under observation in addition to the large advantages afforded by the dispensaries in connection with the school. The students are required not only to observe cases casually, but cases are regularly assigned to individual students for careful study, and the student is required not only to investigate the case and make himself thoroughly familiar with it, but to administer much of the treatment prescribed, in harmony with rational and physiological principles.

EXAMINATIONS.

Examinations (either oral or written, or both) are held at the close of each course, at the end of each term, and at such other times as the different instructors may choose.

Students are marked "Passed," "Conditioned," or "Failed." A student marked "Conditioned" in any course, must, before passing in that subject, take an examination, and repeat any part of the course in which he may be lacking, to the satisfaction of the instructor in charge. A student marked "Failed" in any course must repeat the entire course.

REQUIREMENTS FOR GRADUATION.

Before receiving the degree of Doctor of Medicine, a student must be twenty-three years of age, and must have given satisfactory evidence of a good moral character. He must have accomplished four full years of medical study, two years of which, including the last, must have been spent in this College, and he must have completed in a satisfactory manner the work in all courses.

TEXT-BOOKS AND BOOKS OF REFERENCE.

The plan of instruction adopted in this College is chiefly that of text-book study and recitations. It is imperative that there should be a uniformity in text-books. The following list, which is subject to change, includes most of the required text-books and books of reference:—

Medical Dictionary.—Gould ; American.

Anatomy.—Gray ; Morris ; Quain ; Gerrish.

Anatomy of Nervous System.—Gardiener ; Whittaker ; Edinger ; Jacob.

Biology.—Sedgwick and Wilson ; Bidgood.

Histology.—Piersol ; Stohr ; Bohm, Davidoff, and Huber.

Chemistry, General Chemistry.—Simon ; Atfield ; Freer. *Qualitative Analysis*, Prescott and Johnson ; *Organic Chemistry*, Perkin and Kipping ; Simon ; Vaughan and Novy's Ptomaines and Leucomaines ; *Physiological Chemistry*, Hammarsten ; Bunge, Novy's Laboratory Work ; Purdy ; *Reference Books*, Watt's Dictionary ; Thorpe's Dictionary ; Richter's Organic Chemistry ; Remsen's Advanced Chemistry ; Fresenius ; Sutton ; Prescott.

Physiology.—Schafer ; Foster ; American Text-Book ; Stewart ; Kirk ; Landois and Stirling ; Raymond ; Stirling's Practical Physiology.

Embryology.—Heisler ; Hertwig ; Foster and Balfour ; Minot.

Bacteriology — Park ; McFarland ; Novy's Laboratory Guide ; Sternberg ; Lehmann and Neumann ; Muir and Ritchie.

Hygiene.—Bergey ; Harrington ; Notter ; Rohe ; Currier ; Parke ; Copeland and Bevin.

Materia Medica.—Shoemaker's ; White and Wilcox.

Therapeutics.—Brunton ; Wood ; Hare ; International System of Electrotherapeutics ; Hartelius ; Kellogg ; Wilson ; Cohen's System of Physiological Therapeutics.

Practice of Medicine.—Osler ; Anders ; Butler ; Vierordt's Diagnosis ; Hare's Diagnosis ; Sajous ; Roger.

Obstetrics and Diseases of Women.—Garrigues ; Grandin and Jarman ; Parvin ; Lusk ; Emmett ; Hirst ; Davis.

Surgery.—Da Costa ; Park ; American Text-Book ; Bryant ; Senn ; International System ; Holmes.

Pathology.—Ziegler ; Delafield and Pruden ; Stengal ; American Text Book.

Neurology.—Dana ; Oppenheim ; Dercum ; Gowers ; Berkely ; Lewis ; Claouston ; Tuke.

Diseases of Special Organs.—*Eye*, Noyes ; Swanzy ; *Ear*, Burnett ; *Digestive Organs*, Ewald ; Roberts ; Rémond ; *Genito-Urinary*, Lydston ; Keyes ; Otis ; Fuller ; *Skin*, Hyde, Bulkley.

LIBRARY.

Through the generous gift of his large private library, by Dr. B. B. Brashear, of Cincinnati, O., and the sum of \$2,000 by Abner Case, of New York, the nucleus of an excellent library has already been formed, in which may be found a well-catalogued and indexed list of several hundred medical works such as are necessary and useful for reference, together with the leading medical periodicals published in English, German, and French.

EXPENSES.

The annual tuition fee is one hundred dollars for each student. The International Medical Missionary Board undertakes to meet this expense for those students who enter the school, complete their course of study in a satisfactory manner, and engage in medical missionary work under the direction of this Board ; but any person who, for any reason, with-

draws from the school before completing the course, or who does not actively enter upon medical missionary work under the auspices of the Board, shall, at the discretion of the Board, be required to refund the expense incurred in his education, at least to the amount of one hundred dollars a year. This rule also applies to persons who may be dismissed from the school for violation of the rules, or for other reasons considered by the Board as good and sufficient.

Books.—The cost of text-books averages about twenty-five dollars a year.

Incidental Fee.—An annual fee of twenty-five dollars will be charged each student to cover such incidental expenses as light, heat, etc. It is necessary to have a receipt from the treasurer for this fee, before the student can receive his matriculation card.

Laboratory Courses.—No charge is made except for material which the student may need to keep as his own property and for apparatus broken, or for the use of expensive materials and apparatus, gas, etc., for which the average expense is about thirty dollars a year. A small deposit will be required at the beginning of each course. Any portion of the deposit remaining at the end of a course will be returned to the student.

Board and Room.—The cost of board and room is very reasonable— not above three dollars a week.

Incidental Expenses need not be large, and will depend upon the economy of the student, the average amount not exceeding fifty dollars a year.

Self-Support.—For working four hours a day, including the required practical work, a student is allowed his board and room; so that some students are able to pay all, or nearly all, of the expense for board and room in this manner.

It is expected that students will meet their current expenses either in cash or work. No student will be able to earn in work during the College year more than the expense of room, board, and washing. The expense for books, laboratory courses, and incidentals, amounting to about \$125 each year,

must be paid in cash. During the summer vacation a large share or all of this may be earned by the energetic and economical use of time. The large expense attending the equipment and maintenance of the American Medical Missionary College renders it impossible for the Medical Missionary Board to offer students financial assistance. Such assistance is sometimes offered, however, by friends of the enterprise in especially worthy or needy cases. An effort is now being made to establish a number of free scholarships.

Persons desiring further information may address the undersigned.

J. H. KELLOGG, M. D.,
President American Medical Missionary College.

GRADUATES.

1901.

Frederick Grant Dryden	Illinois
Charles Thomas Ferguson	Kentucky
Rowland Hill Harris	District of Columbia
Amy Lois Hawke	Indiana
Albert Jackson Hetherington	Michigan
Lyra Ernestine Hunt	Michigan
Carrie May Johnson	Minnesota
Alfred Ernest Lemon	Canada
Russell Livingston Mantz	Iowa
Elsie Bell Merritt	Illinois
Lovina Ruth Merritt	Illinois
William Engarde Phillips	Massachusetts
Albert Robinson Satterlee	Indiana
Howard Eugene Truex	Missouri
William Willis Worster	Indiana
Silas Yarnell	California

LIST OF STUDENTS.

1901-02.

SENIORS.

Maud Lillian Atherton	Ohio
Clarence Franklin Ball	Vermont
Cæsar Augustus Bauer	Michigan
Mary Ellen Britton	Kentucky
John Edgar Colloran	Massachusetts
John Elbert Cooper	Missouri
Maude Edgerton	Ohio
William Jennings Erkenbeck	Michigan
Mary Idora Goodison	Illinois
Pliny Fisk Haskell	Ohio
Lottie Cornelia Isbell	Ohio
John Moulfaire Keichline	Pennsylvania
Elizabeth Matildia Elderkin Kerr	Hawaiian Islands
Bertha Eugenia Loveland	Ohio
Harry Willis Miller	Ohio
Maud Julia Otis	California
Vahan Pampaian	Turkey
Eunice Rand	Minnesota
Frank Christian Richards	Nebraska
Arthur Clifford Selmon	Iowa

Eulalia Statira Sisley	Michigan
Maude Amelia Thompson	Michigan
Wilbur Owen Upson	Michigan
Alfred Martin Volmer	Wisconsin

JUNIORS.

George Knapp Abbott	Iowa
Margaret Banta	Illinois
Paul Christman	Illinois
W. Claude Copeland	Colorado
Florence Nightengale Crisler	Florida
Hohannes Mardiros Doodakyan	Turkey-in-Asia
Paul K. Gaston	Kansas
Effie Mae Hawke	Michigan
John Emery Heald	Iowa
M. Clair Hinds	North Dakota
Eleanore Mabel Howe	Iowa
Amy Rawson Humphrey	Vermont
William Edward Kitchell	Missouri
Charles Randall Knox	California
Alace Mabel Mantz	Iowa
Lucinda Ann Marsh	Illinois
Walter Frederick Martin	Ohio
Rudolph Richard Miller	New York
George Robert B. Myers	California
Albert William Nelson	Michigan
Cora May Richards	Nebraska
James Norval Stoops	Oklahoma
William Thomas Thornton	Ohio
Leona Wescott	California
Ludwig Henry Wolfsen	California

SOPHOMORES.

James Thomas Case	California
Benton Howard Colver	Ohio
Rolland Stanley Cummings	Iowa
Florence Ellen De Lhorbe	Michigan
Nellie Leota Dryden	Illinois
Leslie Elmo Elliott	Iowa
Rachel Loiza Elwell	Wisconsin
Nettie Anne Evans	Michigan
Zada Helen George	Nebraska
Charles Chester Hubly	Iowa
Gertrude Mildred Johnson	Minnesota

Louis Daniel Joseph	Pennsylvania
Benjamin Buel Kinne	New York
Harry Butler Knapp	Minnesota
Andrew George Larson	Iowa
Winford Porter Larson	Wisconsin
Bernard Norton Mac Lafferty	Washington
Norton Clifford Mac Lafferty	Washington
Bertha Edna Moshier	Wisconsin
Edward Henry Risley	Michigan
Linda May Roth	Suisse
Paul Roth	Suisse
Laura Bell Stoner	Texas
Franklin Reuben Walters	Ohio

FRESHMEN.

Bessie Mae Andrus	Michigan
Samuel Edward Barnhart	Iowa
Tell John Berggren	Sweden
Yeprous Doodokyan	Turkey
Laura Loveland Fisk	Montana
Zada Helen George	Nebraska
John Eagland Groff	New York
Mamie Mary Jeffries	Utah
Harry Clyde Kitchell	Missouri
Wilhelmina Lambeth	Texas
William Thomas Lindsay	Michigan
William James McCormick	Ontario
Eugene Adelbert Merriam	Ohio
Henri August Morel	France
Wilburn H. Smith	Ontario
Charles Ralph Thornton	Ohio
Henry Walter Vollmer	Wisconsin
Willis Henry Warner	Massachusetts
Henry Gustave Westphal	Wisconsin

**Ninth Annual
Announcement
of the
American
Medical
Missionary
College**



1903-1904

...AMERICAN...
MEDICAL MISSIONARY
COLLEGE

Ninth Annual Announcement
1903-1904

INCORPORATED
IN THE STATE OF ILLINOIS
CHICAGO

BOARD OF TRUSTEES.

JOHN H. KELLOGG
ELMER L. EGGLESTON CHAS. E. STEWART
DAVID PAULSON JESSE ARTHUR

OFFICERS OF THE BOARD.

JOHN H. KELLOGG - - - - - President
ELMER L. EGGLESTON - - - - - Secretary
CHAS. E. STEWART - - - - - Treasurer

CALENDAR, 1903-1904.

1903.

SEPTEMBER 21-22 - - - - - Examination for Admission
SEPTEMBER 23 - - - - - College Opens
NOVEMBER 26 - - - - - Thanksgiving Day
DECEMBER 25 TO JANUARY 1 - - - - - Winter Vacation

1904

MARCH 24-30 - - - - - Spring Vacation
MAY 30 - - - - - Decoration Day
JUNE 16 - - - - - Examinations, Regular Class Work Closes
JUNE 22 - - - - - Commencement

FACULTY.

JOHN H. KELLOGG, M. D., PRESIDENT,
Professor of Clinical Surgery, Physiologic Therapeutics, Principles
of Rational Medicine.

BAYARD HOLMES, B. S., M. D.,
Professor of Clinical Surgery.

FRANK X. WALLS, M. D.,
Professor of Clinical Medicine.

W. H. RILEY, M. S., M. D.,
Professor of Nervous and Mental Diseases, Brain Anatomy.

SARAH HACKETT STEVENSON, M. D.,
Professor of Obstetrics.

DAVID PAULSON, M. D.,
Professor of General Therapeutics.

ALFRED B. OLSEN, M. S., M. D., M. R. C. S., L. R. C. P.,
Special Lecturer in Physiology and Pathology.

ELMER L. EGGLESTON, M. D., SECRETARY,
Professor of Chemistry and Materia Medica.

CHARLES E. STEWART, M. D.,
Professor of Practice of Medicine and Physical Diagnosis.

WILLIAM B. HOLDEN, B. S., M. D.,
Professor of Clinical Surgery and Anatomy.

JOHN F. BYINGTON, A. B., M. D.,
Professor of Diseases of the Eye, Ear, Nose, and Throat.

JUDGE JESSE ARTHUR,
Professor of Medical Jurisprudence.

FACULTY (Continued).

GEORGE THOMASON, M. D.,
Professor of Physiology.

JOHN F. MORSE, M. D.,
Professor of Biology, Histology, and Embryology.

FRANK J. OTIS, M. D.,
Professor of Bacteriology and Sanitary Science.

NEWTON G. EVANS, B. S., M. D.,
Professor of Pathology and Principles of Surgery.

MARY V. DRYDEN, M. D.,
Professor of Clinical Obstetrics and Pediatrics.

MARY WILD PAULSON, M. D.,
Professor of Clinical Obstetrics.

MARTIN A. MORTENSEN, M. D.,
Instructor in Clinical Medicine.

ROWLAND H. HARRIS, M. D.,
Instructor in Chemistry.

WILLIAM T. THORNTON, M. D.,
Assistant in Histology and Pathology.

JEAN A. VERNIER, M. D.,
Instructor in Gynecology.

MARY P. HUNTER, M. D.,
Instructor in Clinical Gynecology.

JULIA A. WHITE, M. D.,
Instructor in Obstetrics.

J. EDGAR COLLORAN, M. D.,
Instructor in Genito-Urinary and Skin Diseases.

AMERICAN MEDICAL MISSIONARY COLLEGE

THE American Medical Missionary College was incorporated July 3, 1895, under the laws of the State of Illinois. The initial steps which led to the organization of this new enterprise in medical and missionary education were taken by the Board of Trustees of the International Medical Missionary and Benevolent Association, a Christian philanthropic organization which conducts a variety of charitable and medical missionary enterprises in various parts of the world. The spirit of this Association, as expressed in its charter and maintained in its work, is evangelical as well as philanthropic, but not sectarian or denominational.

The American Medical Missionary College is likewise non-sectarian, and is committed to no medical dogma. It undertakes to teach the science and art of rational medicine as developed in the progress of the world during the last three thousand years, giving special prominence to those modern advances which have placed the scientific branches of medicine upon a sure foundation, and have delivered the art of healing from the limbo of empiricism. That particular prominence in therapeutics is given to physiologic medicine will not be looked upon by progressive medical men either as a dubious experiment in medical teaching or as being out of touch with the spirit of the age, since this newly recognized department of practical medicine has already won for itself a permanent and most respectable position in the curricula of most of the leading medical schools of continental Europe, and is rapidly gaining ground in this country.

The medical instruction of this school is conducted on strictly scientific lines, and in harmony with the highest standards recognized by the American Association of Medical Colleges and by State boards of health and medical

examining boards in this country. It is the policy of the Board of Trustees and the faculty of the school to maintain such a standard in teaching and training as will give to the graduates of this school superior standing as well as the highest efficiency as practitioners in the exacting work which is likely to fall to their lot as missionary physicians located in isolated sections, where the assistance of medical experts, specialists, and experienced consultants is seldom available.

The buildings consist of the fine structure formerly occupied by the Battle Creek College, which has been purchased for the school, and the building located at 28 33d Place, Chicago, Ill., donated by the Wessels brothers. Several other buildings are rented for use as dispensaries and treatment rooms.

The connection of the College with the Battle Creek Sanitarium and its branches affords an opportunity for clinical training and experience which is unique and unequaled. Every student has an opportunity for practical work not only in the laboratories and medical offices of the institution, but in the departments devoted to hydrotherapy, electrotherapy, phototherapy, the surgical wards, and other practical departments of this great establishment in which are constantly under treatment hundreds of most important and interesting cases, representing all forms of chronic and many forms of acute disease.

The special instruction necessary for the training of missionary physicians is given in a special course, which is conducted as an accessory department, and is not allowed to encroach upon or substitute for any of the strictly scientific medical work usually required of medical students in all first-class schools.

This department has been most efficiently reinforced by the addition of several new teachers. Particularly fortunate for this department of the schools is the securing of the services of Dr. Levi P. Salmans, the pioneer medical missionary of Mexico, a man of great experience in both the med-

ANNOUNCEMENT FOR 1903-04.

ical and evangelical phases of missionary work, and who will deliver a series of special lectures on practical themes. We are also most happy to be able to announce that Prof. Alonzo T. Jones has consented to take charge of this department of the school, and will give an important and extended course of instruction.

Pastor Geo. C. Tenney, who has lately returned to the United States after several years' experience in the foreign field, will also contribute to this department an important series of lectures and studies.

The reasons which led to the organization of the American Medical Missionary College were chiefly these:—

1. The growing demand for medical missionaries. The rapid opening up within recent years of vast areas of the uncivilized portions of the earth with their uncounted millions reaching out for knowledge and for spiritual and physical help to their more fortunate fellow beings living under the light and blessing of Christian civilization, is a loud call to men and women possessed of the spirit of self-sacrifice and Christian altruism, together with the professional skill and insight of the trained physician, to render pioneer service in the transformation of these millions of men and women, made like ourselves in the image of God, but debased by ignorance, enslaved by superstition, and crushed to the earth by the vices and the deception of idol worship, into enlightened Christian communities. The experience of a century of Christian missionary work in heathen lands has amply demonstrated that the medical missionary is the most powerful of all agencies in lifting up the depressed masses of heathendom to the level of Christian manhood and womanhood.

At the time of the organization of the American Medical Missionary College, no similar institution existed, and the same is still true; and so far as the promoters of this enterprise have been able to learn, this is the first and only successful venture of the sort in the history of medical or medical missionary education.

2. Several excellent organizations have been formed for the encouragement of medical missionary education. The Medical Missionary Society of Edinburgh and the International Medical Missionary Institute, organized nearly twenty years ago in New York City by Dr. Dowkontt, are the most important of these, and have done most noble work for foreign missions and under most difficult and perplexing circumstances. The plan of these organizations has been to supplement the training of the ordinary medical school by a simultaneous course of missionary instruction and training in practical missionary work. The value of this plan is clearly witnessed by the hundreds of able men and women who have received the necessary training and have gone out to the ends of the earth under the fostering care of these educational organizations. But the experience of more than a quarter of a century has convinced those who have been most prominently engaged in this work, as Dr. Dowkontt has so ably shown, of the necessity of giving to the whole scheme of training, in the education of the medical missionary, a distinct and positive medical missionary aim and setting. It has been suggested that men and women who cannot resist the secular and professional influences of the ordinary medical college have not the stamina necessary for reliable medical missionaries. There is certainly truth in this, but at the same time it must be acknowledged that the years spent in a medical school form a background for the professional life of the graduate. Environment exerts an influence from which we cannot easily isolate or detach ourselves.

3. A large share of those who are willing to devote their lives to the noble calling of the medical missionary are without capital. They are willing to give their time, their hands, their brains, their hearts, their lives, but of money they have little or none to give. That means must be provided in most instances to aid the student in maintaining himself during his course of study, was one of the most pressing reasons which led to the organization of the American Medical Missionary College. The liberal attitude assumed

toward the enterprise by the management of the Battle Creek Sanitarium not only made the organization and equipment of the institution possible, but opened the way for a large proportion of the students of the school to meet a part of their current expenses while at the same time obtaining a valuable practical experience in doing medical service in the laboratories, wards, and offices of the institution.

It was the combination of these considerations and advantages which seemed to demand and to render possible the organization of the American Medical Missionary College.

REQUIREMENTS FOR ADMISSION.

The requirements of the Illinois State Board of Health, of the Association of American Medical Colleges, and of the Regents of the University of the State of New York, must be fully met by the applicants for admission.

The minimum requirements as adopted by the State Board of Health of the State of Illinois governing colleges in good standing are as follows: —

“As evidence of preliminary education, as a minimum requirement, a diploma or certificate of graduation from a high school, or a certificate signed by a principal of a regularly organized high school, or by the examiner of the faculty of a recognized literary or scientific college or university, or by the State superintendent of public instruction, or a superintendent of public schools, of having successfully passed an examination in all the several branches embraced in the curriculum of a four years' high-school course. The matriculation examination shall not be conducted by any member of the faculty of the medical college.

“The Illinois State Board of Health will require each applicant for a State certificate to present documentary evidence of his preliminary education, together with his medical diploma, when taking the examination of the Board.

“The conditions above set forth will govern in the case of all persons admitted to the Freshman year of a medical college in 'good standing,' on or after Jan. 1, 1903.”

The candidate must not be under twenty years of age, must have soundness of health and constitution, and be of good moral character; must have the New York medical student certificate or its equivalent, covering at least fifty counts* of academic work after eight years of preacademic study as outlined in the following list:—

Preacademic work covering, on examination, the completion of arithmetic, geography, grammar, reading, spelling, and writing.

Academic work:—

REQUIRED (42 COUNTS).

- (2) RHETORIC.
- (2) ENGLISH LITERATURE.
- (2) AMERICAN LITERATURE.
- (4) GERMAN, 1st year; or French, 1st year.
- (4) GERMAN, 2d year; or French, 2d year.
- (4) LATIN, 1st year.
- (4) ALGEBRA.
- (4) PLANE GEOMETRY.
- (2) PHYSICS, part 1.
- (2) CHEMISTRY, part 1.
- (2) CHEMISTRY, part 2.
- (2) PHYSICAL GEOGRAPHY.
- (2) BOTANY.
- (2) ZOÖLOGY.
- (2) PHYSIOLOGY AND HYGIENE.
- (2) GENERAL HISTORY.

OPTIONAL (ANY 8 COUNTS OF THE FOLLOWING).

- (4) GERMAN, 3d year; French, 3d year; or Latin, 2d year.
- (2) SOLID GEOMETRY.
- (2) ASTRONOMY.
- (2) PHYSICS, part 2.
- (2) ENGLISH HISTORY.
- (2) U. S. HISTORY.
- (2) CIVICS.

*A "count" represents ten weeks of five hours each week in any one study.

- (2) ECONOMICS.
- (2) BOOKKEEPING.
- (2) DRAWING.
- (2) STENOGRAPHY, fifty words per minute.

This school is a member of the Association of American Medical Colleges and is in hearty sympathy and accord with the Association in its efforts to raise the standard of medical education.

ADMISSION TO ADVANCED STANDING.

A student having done work in any other approved medical college, equivalent to any portion of the work done in this College, may, upon the presentation of the proper certificates, be excused from such work and allowed to take advanced work; provided that he spend at least two years, including the fourth year, in this College. The faculty may, if they deem best, require any applicant for advanced standing to submit to examination in one or more branches.

REGULATIONS.

1. Punctual attendance on all College exercises is required of every student. Any student who absents himself from a class without satisfactory excuse may be dropped from the school.

2. No student shall enter or leave any class, or leave the city, during school periods, except by permission of the president.

3. A student being conditioned in three subjects at one time will be reported to the Board of Trustees for action in relation to his further connection with the school.

4. To enter the class of any year after the first, a student must pass at least three fourths of the work of the preceding year.

5. No student will be allowed to take more than the regularly prescribed work except by special permission of the faculty.

6. Whenever, in the judgment of the Board of Trustees, a

student's attendance is no longer profitable to himself or is detrimental to the College, he may be dismissed.

COURSES OF INSTRUCTION.

The regular course of instruction covers four college years of nine months.

For those who desire to spend five years in the study of medicine an optional five-year course is offered. It is expected that beginning with the year 1905-06 this course will be made compulsory.

The morning hours are used for lectures and recitations; the afternoon for laboratory and demonstration courses and clinics.

CHEMISTRY.

General Chemistry.—A thorough course in this subject is one of the entrance requirements. In addition to this, 40 hours during the Freshman year are devoted to lectures and demonstrations, especial attention being given the subject from the standpoint of medicine.

Practical Instruction.—An optional laboratory course of five weeks is offered which enables the student to become familiar with the leading elementary chemical compounds by experimental work. Each student is supplied with a separate table and an excellent outfit of apparatus and material for work in lines which have a practical bearing upon his future studies.

Qualitative Analysis.—This course consists of laboratory work and recitations. After becoming familiar with the different elements and the ordinary chemical compounds, the student is given mixtures of several of these, and required to separate them and identify each.

Quantitative Chemical Analysis.—This course of five weeks, formerly optional, is now required for the more exact and important work of quantitative chemical analysis, a subject which modern advances in medical research have made of great practical importance in scientific medicine. Special attention is given to quantitative analysis in the school.

Organic Chemistry.— This is a lecture course combined with text-book study. The more important of the carbon compounds and their derivatives are considered. Special attention is given to ptomains, leucomains, and other toxic substances developed within the animal body as a result of bacterial growth.

Physiological Chemistry.— Two courses are given in this subject in the second year, consisting of (1) text-book study and recitation, and (2) laboratory work. The different secretions and excretions of the human body, as saliva, gastric juice, bile, urine, etc., are studied from a chemical standpoint. The laboratory course includes the qualitative and quantitative examination of normal and abnormal stomach fluids and urine. The new medical science which has been developed within the last forty years is based largely upon the results of researches conducted in the physiological laboratory by Lehmann, Liebig, and their successors in Germany; by Bernard, Pasteur, Bouchard, Roger, Hayem, Winter, and others in France. The older methods of investigation of the urine and other secretions are now recognized as incapable of affording the accurate data necessary for a scientific diagnosis capable of furnishing the basis for the rational and physiologic treatment of patients. Modern medicine is rapidly developing the exactness which is necessary to constitute a true science. The methods and procedures of the physiological laboratory have come to be as essential to the successful practice of medicine on the basis of the clearer light of the more recent developments and discoveries as are the stethoscope and the thermometer. Hence, special attention is given in this school to this branch of study. Every student is required to attain a high degree of skill in the examination of the urinary and gastric secretions. This is secured by practical experience in the extensive laboratories of the Battle Creek Sanitarium.

NORMAL HISTOLOGY.

Didactic Instruction.— This course is given the first year, and 80 hours are devoted to it. It consists of lectures, text-book work, and recitations.

Practical Instruction.—Three hours daily for six weeks are required. The laboratories are thoroughly equipped with excellent microscopes and other apparatus and chemical reagents, and with a liberal supply of well-prepared tissues. Each student is provided with a first-class microscope, table, and all accessories and facilities, so that his work may be prosecuted without hindrance or delay.

The student is required to make one hundred and twenty-five permanent mounts, comprising all the different tissues of the body. Drawings are required of all preparations studied.

Histological Methods.—An optional course of five weeks in laboratory methods is offered to those who have passed in the required work. It consists of practical instruction in the approved methods of hardening, macerating, imbedding (both paraffin and celloidin), microtome cutting, staining, and mounting. Students are expected to take the fresh tissues and prepare them for microscopic examination.

Histology of the Brain and Cord.—This optional course of five weeks is open to all who have taken the course in Histological Methods. The students are given an opportunity to make a set of brain and cord sections, stained by the well-known methods of Weigert, Golgi, etc.

EMBRYOLOGY.

The work in embryology is given in connection with Normal Histology in the first year. The didactic instruction consists of lectures, text-book work, and recitations, supplemented by the use of models of human embryos, and of preserved specimens.

In the laboratory course the students are required to study and draw from specimens of embryos of chickens and rabbits and human embryos, also to study dissected preparations of human embryos and foetuses of different ages.

The laboratories are amply equipped with microscopes, microtomes, incubators, and all necessary apparatus.

ANATOMY.

Each student is required to obtain a thorough knowledge of anatomy. Practical anatomy is made the basis for lectures and quiz work. Six weeks of the Freshman year is devoted exclusively to anatomy, five hours of each day being spent in the dissecting room, and three hours each day in lecture and quiz on the work done in the dissecting room. In these six weeks each student dissects the entire lateral half of the body, special attention being given to the bones, muscles, arteries, nerves, and the gross anatomy of the viscera. During this time the students are required to have the use of a full skeleton. Skeletons will be rented to students when desired. During work in the dissecting room an instructor is in constant attendance to direct, quiz, and call attention to points of special interest which the inexperienced student might easily overlook. The dissection work is supplemented by models, casts, and drawings, and by daily general quizzes and lectures. Students will be required to make drawings of their dissections.

The Sophomore year is a complete repetition of the Freshman year, except that more time is given to detail and minute anatomy; also the special study of the brain is included in the six weeks' dissection of this year. The experience of the first year enables the student to repeat the entire lateral half of the dissection, and also to devote special study to the dissection of the brain. The Sophomores devote the six weeks exclusively to anatomy.

The Juniors spend five weeks in the study of anatomy; this, too, is in the laboratory, special attention being given to surgical and medically applied anatomy. The entire course in anatomy is thus given in the laboratory, and even in the first and second years every effort will be made to impress anatomical facts and furnish a motive for their remembrance by briefly calling attention to the medical and surgical importance of the various structures.

Thus each student does three "lateral half" dissections, one in each of the first three years.

PHYSICAL AND GENERAL DIAGNOSIS.

As a preliminary to the teaching of diagnosis, the student becomes familiar with the normal body, studying the external landmarks, and acquiring a thorough familiarity with the technique necessary to an examination of the internal viscera.

An abundance of ambulatory and bed material, well depicting the varied morbid conditions of the different organs, is presented to the student.

Each case is thoroughly examined by a student, who prepares a complete history of the case, and presents and demonstrates it to a small class group under the supervision of the instructor of the department. A lively conference is held, in which the student is expected to sustain his diagnosis.

The subsequent course of the case is followed by the student, and reports are made to the class as occasion may demand. These case histories are preserved by the students, have a personal and statistical value, and are considered by the faculty in making up their standing.

PHYSIOLOGY.

Didactic Instruction.—The theoretical instruction is given by means of lectures, demonstrations, text-book study, and recitations. No effort is spared to make the student thoroughly acquainted with the subject of Human Physiology considered in the light of the most recent researches, and each student is required to become thoroughly familiar with all physiological facts which have a bearing upon medical diagnosis and rational therapeutics.

Three hours a week are given to didactic instruction in physiology during the first and second years.

Practical Instruction.—During the second year a laboratory course of three hours daily for five weeks is required. In this course the student studies experimentally the blood, muscles, nerves, and various organs and functions. He makes a careful study of the phenomena of digestion, ab-

sorption, circulation, respiration, heat production and regulation, secretion and excretion, and nutrition, especially with reference to the influence of physiologic agents upon these functions. The student counts blood cells, estimates hemoglobin, "balances" blood, and undertakes new researches under the supervision of his instructors.

During the third year a laboratory course of five weeks is devoted to Applied Physiology.

MEDICAL PHYSICS.

This course consists of lectures and recitations on the laws of physics as applied to the human body, and the materials and methods used in the rational treatment of disease. Among the subjects studied are electrophysics, physics of air, water, light, and heat, and the application of the laws of physics and mechanics to muscular exercise, hygienic and curative.

HYGIENE AND SANITARY SCIENCE.

The course in hygiene is given during the first year, and consists of text-book work combined with class drills and demonstrations, taking up the general principles of personal and public hygiene, including clothing, bathing, exercise, ventilation, diet, and water supply. Special attention is given to individual hygiene.

During the fourth year, the science of sanitation is studied in a more technical manner, the work including the heating, lighting, and ventilating of large buildings, sewerage, and other important subjects.

BACTERIOLOGY.

Two courses are given during the second year, one didactic and the other practical.

In the didactic course, instruction is given in the fundamental principles of this important science; and their application in surgery and in the prevention and cure of infectious diseases is carefully studied.

The laboratories are completely equipped, and each student is given an experience in making the various culture media, in cultivating and studying the more common bacteria, yeasts, and molds, and in methods of staining. Particular attention is given to the bacteriological diagnosis of diphtheria, tuberculosis, typhoid fever, and to the bacteriological examination of drinking water, foods, gastric fluids and other secretions, etc.

MATERIA MEDICA AND TOXICOLOGY.

This course includes didactic work extending throughout the second year, and a short laboratory course. Special attention is given to the physiological effects of all the drugs in common use, and to their toxic action and their antidotes.

PATHOLOGY AND MORBID HISTOLOGY.

Second Year. — (a) A didactic course in General Pathology, covering the entire subject. It includes lectures, text-book and quiz work; also demonstration of gross and microscopic specimens. (b) A course in Morbid Histology, covering the subject of General Pathology; also practical instruction in methods of preparing sections from fresh tissue. Each student is required to prepare a number of sections of different tissue, and stain them by different methods.

Third Year. — (a) The didactic work includes all the subjects of Special Pathology, taught by demonstrations, lectures, and text-book work. (b) The laboratory course covers the pathology of the special systems and organs, and also of the infectious diseases. Each student prepares microscopic specimens from special cases, and writes reports of them.

Fourth Year. — During the last year an extended practical course in clinical microscopy is given. Especial attention is given to blood, sputum, urine, feces, and the detection of important infectious diseases and of malignant tumors.

DEMONSTRATION COURSES.

Besides the practical work already mentioned for the third year, — dissection, applied physiology, and morbid histology, — six demonstration courses of five weeks each are given.

Surgery. — This course includes bandaging, the application of splints, and experimental surgery, by which the student is as thoroughly prepared as possible for operations which he may be called upon to perform.

Ophthalmology and Otology. — The instruction in this department includes both didactic and clinical lectures. The diseases of the eye and ear are covered by a course of lectures and text-book study in the fourth year. During the third and fourth years, clinics are held once a week in which the student has abundant opportunities for observing the methods of treatment, both palliative and operative. Students are also required to take charge of cases, make examinations and diagnoses, and prescribe treatments.

Obstetrics and Diseases of Women. — With the class divided into small sections, this instruction is given first by means of manikins, models, and preserved specimens, and later by examinations and attendance upon cases under the guidance of an instructor, for which ample opportunity is afforded by the daily clinics and outdoor department of the College dispensary on Halsted St., Chicago.

Diseases of the Nervous System. — Under the eye of the instructor the student makes examinations of cases of disease of the nervous system, studies the different organs of sense and the different reflexes, learns the electrical reaction of nerve and muscle, makes psychological tests, and has practical experience in case-taking, and making graphic records of cases.

Electrotherapeutics. — The course in electrotherapeutics consists in a study of the principles and characteristics of the various forms of electricity and their application in therapeutics. The course in Medical Physics given during the

Freshman year, and occupying two hours daily for five weeks, is introductory to this course. In addition to didactic instruction and text-book study, practical laboratory work is given, consisting in the construction of common electrical appliances such as batteries, electrodes, rheostats, etc., and in the technique of the various therapeutic applications of electricity, faradization, galvanization, electrolysis in gynecology and surgery, cataphoresis, and various forms of static electrization, electrical tests and measurements, the use of the milliamperemeter, the voltameter, the coulombmeter, and the Roentgen ray in diagnosis and therapeutics.

GENERAL AND SPECIAL THERAPEUTICS.

General Therapeutics is begun the second year and continued in the third. It deals with the principles of the rational treatment of disease, and investigates carefully every remedy of known value.

During the second year, four courses in special therapeutics are given, as follows:—

Medical Dietetics.—A large amount of attention is given to this much-neglected branch of therapeutics. The relation of diet to the various diatheses and to acute and chronic maladies of every class is carefully studied in the light of modern physiological chemistry, and the results of the most recent researches in relation to digestion in health and disease. In the study of this branch, students are required to become familiar with the properties of foods,—chemical, physical, and physiological,—and to make a practical application of the knowledge previously gained in chemistry and physiology to the formation of dietaries for both the well and the sick.

A portion of the time devoted to the study of this branch will be given to practical work in the Experimental Kitchen, and it is expected that each student will become competent to prepare whatever special article of food any patient may require, special attention being given to emergency preparation such as might be required of a missionary in a foreign field, with few facilities.

Hydrotherapy.—This course includes, in addition to a brief historical survey of the subject of hydrotherapeutics, a thorough study of the subject from a theoretical standpoint. The student is also required to familiarize himself with all the various medical applications of water and allied therapeutic means.

An extended series of demonstrations in which the student participates, is conducted in connection with this course by the aid of the calorimeter, sphygmograph, tonometer, ergograph, plethysmograph, and other instruments of precision, whereby the student becomes thoroughly familiar with all the physiological effects of thermic applications by the medium of water and allied means. The facilities afforded for this purpose include not only different forms of calorimeters, but appliances for the application of all the different forms of baths, shower, spray, and douche apparatus, in which both temperature and pressure may be influenced; also apparatus for vapor, Russian, Turkish, and electric-light baths, a large swimming bath, and numerous other appliances, and a well-equipped, hydriatic laboratory.

Medical and Educational Swedish Gymnastics.—This course comprises a thorough study of the application of exercise, both active and passive, in the treatment of disease. The basis of the course is the admirable system of gymnastics developed by Ling and his followers, commonly known as Swedish Gymnastics, medical and pedagogical or educational. Instruction is given by persons who have had special opportunities for thorough training and experience in these branches. A special course is given on the physiology of exercise, on the prescription of exercise both as a hygienic measure and a therapeutic means, and in the administration of exercise to patients of different classes, and persons of different ages.

PRACTICE OF MEDICINE.

This course consists of lectures and text-book work extending throughout the second, third, and fourth years. Special attention is given to the principles of rational med-

icine as taught by the best authors and developed by modern research. Students have an excellent opportunity for becoming acquainted with the language of disease, by acting as clinical assistants to the physicians in charge of the Battle Creek Sanitarium, the Sanitarium Hospital, and in connection with the dispensaries and visiting nurses' work in Chicago. Special attention is given to the application of such physiological and therapeutic measures as hydrotherapy, electrotherapy, massotherapy, exercise, diet, climate, and other means whereby the most beneficial and permanent therapeutic effects may be secured.

In a special course, careful consideration is given to those diseases which are peculiar to foreign countries included in what is commonly known as "the foreign missionary field."

OBSTETRICS AND DISEASES OF WOMEN AND CHILDREN.

Obstetrics and diseases of women are studied during the third and fourth years, and illustrated by means of manikins, models, and specimens, besides an abundance of clinical material.

The diseases of childhood and infancy are studied during the fourth year. Special attention is given to the study of dietaries for young children in both health and disease.

DISEASES OF THE NERVOUS SYSTEM AND MENTAL DISEASES.

The purpose of the course of study offered in this department is to give students a thorough and working knowledge in this branch of medical science. To this end the student is thoroughly drilled in the anatomy and physiology of the nervous system, preparatory to the study of diseases of the nervous system and their form. New facts that are constantly being brought forward at the present time in regard to the finer anatomy and physiology of the nervous system are duly considered. Knowledge gained by these more

modern methods of research, as well as the methods themselves, receive careful attention. Localization of the functions and the localization of disease in the nervous system, as well as the character of the diseased processes, their probable course and termination, are all carefully considered.

The treatment of diseases of the mind and the nervous system by the most approved methods will be presented, and the proper amount of time and attention will be given to such remedies as hydrotherapy, electrotherapy, massotherapy, and other therapeutic measures.

Instruction is given by didactic and clinical lectures, and clinical demonstration of various diseases.

SURGERY.

Throughout the entire course students enjoy unusual opportunities for acquiring a proficiency in surgery. Both at Battle Creek and in Chicago, students are constantly brought in contact with surgical cases. They are required to act as nurses and assistants in every branch of surgery, and have opportunity to observe carefully the results in every case. After the thorough course in text-book study, recitations, and lectures, during the third year, students who show a special aptitude and proficiency are given an opportunity to undertake minor surgical operations, for which abundant material is afforded by the College clinic in Chicago.

This course, consisting of lectures, text-book study, and recitations, continues throughout the third year, and aims to give the student a thorough preparation for the clinical work of the fourth year.

FORENSIC MEDICINE.

The instruction in this department is given in the fourth year by Judge Jesse Arthur, who in addition to a medical training has had a long experience both as judge and lawyer.

The course consists of twenty lectures, and comprises the history of Forensic Medicine and instructions upon all those medical subjects which bring a physician in contact

with the law. The aim is to present these subjects to the mind of the student, so arranged from a legal rather than a medical standpoint, that they may be more easily remembered, and more readily made available in anticipating and overcoming the difficulties and perplexities sure to be met with when it becomes necessary to apply medical knowledge to the purposes of the law. The principal object in view is to fit the student, when called upon as a physician, to make use, in a creditable manner, of his entire range of medical knowledge in aid of the law.

DISEASES OF SPECIAL ORGANS.

A thorough course is given on the Diseases of the Eye and Ear, including the methods of treatment, both palliative and operative.

A special course in Genito-Urinary and Skin Diseases is given during the fourth year.

Particular attention is given to the study of the Diseases of the Digestive Organs. The prevalence of digestive disorders of every kind makes this subject of great importance and of general interest. The opportunities afforded for the study of this class of disorders are unexcelled.

CLINICS.

Regular attendance at clinics and dispensary practice for three years is required of all students. The greater share of the fourth year is spent in clinical work. As far as possible the diseases studied during the entire course are illustrated in the clinics. Each student is required to take charge of patients, and under the direction of the instructor, to make the diagnosis and the prescription, and, in part, to give the necessary treatment.

Clinical Chemistry and Bacteriology.—In order to give the student experience in the practical application of the knowledge gained during the earlier portion of his course of study, special attention is given in the fourth year to what may be termed Clinical Chemistry, Bacteriology, Microscopy, etc.

In this course each student is required to make, individually, the necessary chemical and bacteriological examinations of the stomach fluid, urine, sputa, or other secretions or excretions as may be required, in cases assigned to him, in addition to the application of the more ordinary means of examination.

AUXILIARY COURSES.

Courses in Swedish movements, massage, physical culture, general and surgical nursing, scientific cookery, and other subjects are given in addition to the regular courses of medical study. Special auxiliary courses of study are also conducted with special reference to the missionary phases of medical work in home and foreign fields.

SPECIAL COURSE IN BIBLE MISSIONARY INSTRUCTION.

This will be conducted under the supervision of the Board of Trustees of the International Medical Missionary and Benevolent Association. It is not considered a part of the medical course of training in the American Medical Missionary College, but is conducted in such a way as to give students who are attending the College an opportunity to receive theoretical and practical instruction in medical missionary methods so that they may, as far as possible, be prepared on graduation to take up at once active work in a mission field.

LECTURERS AND TEACHERS.

The work of this department will be under the supervision of Prof. A. T. Jones. A special course of instruction will also be conducted by Levi B. Salmans, M. D.; S. P. S. Edwards, M. D.; E. J. Waggoner, M. D.; Pastor George C. Tenney; and David Paulson, M. D.

The school will also be favored with a special course by medical missionaries fresh from the foreign field who are frequently guests of the Battle Creek Sanitarium while visit-

ing in this country. Among the subjects which will be considered in this course are the following: —

History of missions, special attention being given to medical missions.

General survey of the work accomplished by medical missions.

Study of lives of pioneer missionaries, especially medical missionaries (Kerr of China; Roberts of Tien-Tsin; Livingston and others).

Fundamental principles of Christian medical work.

Medical missionary opportunities.

The Sanitarium as a missionary agency in the home and foreign fields.

The missionary dispensary.

Financial side of medical missionary work.

City medical missionary work; visiting nurses' work; the missionary hospital.

Collateral phases of medical missionary work, such as rescue work, home finding, boys' and girls' clubs, schools of health, and gospel missions.

FIRST YEAR

HOUR	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7-8 A. M.	<p>General Chemistry, Sept. 23 to Nov. 18.</p> <p>Histology, Nov. 19 to Mar. 24.</p> <p>Embryology, May 13 to June 16.</p>	<p>General Chemistry, Sept. 23 to Nov. 18.</p> <p>Histology, Nov. 19 to Mar. 24.</p> <p>Embryology, May 13 to June 16.</p>	<p>General Chemistry, Sept. 23 to Nov. 18.</p> <p>Histology, Nov. 19 to Mar. 24.</p> <p>Embryology, May 13 to June 16.</p>	<p>General Chemistry, Sept. 23 to Nov. 18.</p> <p>Histology, Nov. 19 to Mar. 24.</p> <p>Embryology, May 13 to June 16.</p>	<p>General Chemistry, Sept. 23 to Nov. 18.</p> <p>Histology, Nov. 19 to Mar. 24.</p> <p>Embryology, May 13 to June 16.</p>
8-9 A. M.	<p>Physiology, Sept. 23 to Mar. 24 and May 13 to June 16.</p>	<p>Medical Physics, Sept. 13 to Jan. 13.</p> <p>Anatomy, Jan. 14 to Feb. 17.</p> <p>Physiology, Feb. 18 to Mar. 24 and May 13 to June 16.</p>	<p>Physiology, Sept. 23 to Mar. 24 and May 13 to June 16.</p>	<p>Medical Physics, Sept. 23 to Jan. 13.</p> <p>Anatomy, Jan. 14 to Feb. 17.</p> <p>Physiology, Feb. 18 to Mar. 24 and May 13 to June 16.</p>	<p>Physiology, Sept. 23 to Mar. 24 and May 13 to June 16.</p>
9-10 A. M.	<p>Organic Chemistry, Sept. 23 to Feb. 17.</p> <p>Physiological Chemistry, Feb. 18 to Mar. 24 and May 13 to June 16.</p>	<p>Physiological Chemistry, Sept. 23 to Feb. 17 and May 13 to June 16.</p> <p>Anatomy, Feb. 18 to Mar. 24.</p>	<p>Organic Chemistry, Sept. 23 to Feb. 17.</p> <p>Physiological Chemistry, Feb. 18 to Mar. 24 and May 13 to June 16.</p>	<p>Physiological Chemistry, Sept. 23 to Feb. 17 and May 14 to June 17.</p> <p>Anatomy, Feb. 18 to Mar. 24.</p>	<p>Organic Chemistry, Sept. 23 to Feb. 17.</p> <p>Physiological Chemistry, Feb. 18 to Mar. 24 and May 13 to June 16.</p>
LABORATORY					
<p>Practical Therapeutics, Sept. 23 to Nov. 19, alternating with Biology.</p> <p>Biology, Sept. 23 to Nov. 18, alternating with Practical Therapeutics.</p>			<p>Qualitative Chemistry, Nov. 19 to Jan. 13.</p> <p>Physiological Chemistry, Jan. 14 to Feb. 24.</p> <p>Histology and Embryology, Feb. 25 to Mar. 24 and May 13 to June 16.</p>		
<p>Anatomy, 90 hours.</p> <p>Anatomy, Laboratory.</p>			<p>CHICAGO, MARCH 26 TO MAY 12</p> <p>Clinics.</p>		

SECOND YEAR

HOUR	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7-8 A. M.	Physiology, Sept. 23 to Mar. 17. Pathology, Mar. 18-24. Embryology, May 13 to June 16.	Physiology, Sept. 23 to Mar. 17. Pathology, Mar. 18-24. Embryology, May 13 to June 16.	Physiology, Sept. 23 to Mar. 17. Pathology, Mar. 18-24. Embryology, May 13 to June 16.	Physiology, Sept. 23 to Mar. 17. Pathology, Mar. 18-24. Embryology, May 13 to June 16.	Physiology, Sept. 24 to Mar. 17. Pathology, Mar. 18-24. Embryology, May 13 to June 16.
8-9 A. M.	Bacteriology, Sept. 23 to Feb. 17. Physiological Chemistry, Feb. 17 to Mar. 24. Materia Medica, May 13 to June 16.	Physiological Chemistry, Sept. 23 to Feb. 17. Bacteriology, Feb. 18 to Mar. 24. Medicine, May 13 to June 16.	Bacteriology, Sept. 23 to Feb. 17. Physiological Chemistry, Feb. 18 to Mar. 24. Materia Medica, May 13 to June 16.	Physiological Chemistry, Sept. 23 to Feb. 17. Bacteriology, Feb. 18 to Mar. 24. Medicine, May 13 to June 16.	Bacteriology, Sept. 24 to Feb. 17. Physiological Chemistry, Feb. 18 to Mar. 24. Materia Medica, May 13 to June 16.
9-10 A. M.	Pathology, May 13 to June 16.	Pathology, May 13 to June 16.	Pathology, May 13 to June 16.	Pathology, May 13 to June 16.	Pathology, May 13 to June 16.
12-1 P. M.	Physiological Therapeutics, Sept. 23 to Jan. 13. Materia Medica, Jan. 14 to Mar. 24.	Physiological Therapeutics, Sept. 23 to Jan. 13. Medicine, Jan. 14 to Mar. 24.	Physiological Therapeutics, Sept. 23 to Jan. 13. Materia Medica, Jan. 14 to Mar. 24.	Physiological Therapeutics, Sept. 13 to Jan. 13. Medicine, Jan. 14 to Mar. 24.	Physiological Therapeutics, Sept. 23 to Jan. 13. Materia Medica, Jan. 14 to Mar. 24.

LABORATORY

Physiological Chemistry, Sept. 23 to Nov. 18.
Physiological Therapeutics, Nov. 19 to Dec. 16.
Physiology and Bacteriology, Dec. 16 to Mar. 24.

Pathology, May 12 to June 16.
Embryology, May 12 to June 16.

CHICAGO, MARCH 25 TO MAY 12

Anatomy, 80 hours.
Materia Medica, 25 hours.

Anatomy, Laboratory.
Clinics.

THIRD YEAR

HOUR	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7 - 8 A. M.	<p>Medicine, Sept. 23 to Feb. 17.</p> <p>General Therapeutics, Feb. 18 to Mar. 24.</p>	<p>Medicine, Sept. 23 to Feb. 17.</p> <p>General Therapeutics, Feb. 13 to Mar. 24.</p>	<p>Medicine, Sept. 23 to Feb. 17.</p> <p>General Therapeutics, Feb. 18 to Mar. 24.</p>	<p>Medicine, Sept. 23 to Feb. 17.</p> <p>General Therapeutics, Feb. 18 to Mar. 24.</p>	<p>Medicine, Sept. 23 to Feb. 17.</p> <p>General Therapeutics, Feb. 18 to Mar. 24.</p>
8 - 9 A. M.	<p>Pathology, Sept. 23 to Feb. 10.</p> <p>Obstetrics, Feb. 11 to Mar. 24.</p>	<p>Pathology, Sept. 23 to Feb. 10.</p> <p>Obstetrics, Feb. 11 to Mar. 24.</p>	<p>Obstetrics, Sept. 23 to Mar. 24.</p>	<p>Pathology, Sept. 23 to Feb. 10.</p> <p>Obstetrics, Feb. 11 to Mar. 24.</p>	<p>Pathology, Sept. 23 to Feb. 10.</p> <p>Obstetrics, Feb. 11 to Mar. 24.</p>
12 - 1 P. M.	<p>Gynecology, Sept. 23 to Dec. 2.</p> <p>Physiological Therapeutics, Dec. 3 to Mar. 24</p>	<p>Gynecology, Sept. 23 to Dec. 2.</p> <p>Physiological Therapeutics, Dec. 3 to Mar. 24.</p>	<p>Gynecology, Sept. 23 to Dec. 2.</p> <p>Physiological Therapeutics, Dec. 3 to Mar. 24.</p>	<p>Gynecology, Sept. 23 to Dec. 2.</p> <p>Physiological Therapeutics, Dec. 3 to Mar. 24.</p>	<p>Gynecology, Sept. 23 to Dec. 2.</p> <p>Physiological Therapeutics, Dec. 3 to Mar. 24.</p>

LABORATORY

Eye and Ear, Sept. 23 to Oct. 28.
 Applied Physiology, Sept. 23 to Oct. 28.
 Electrotherapeutics, Oct. 29 to Dec. 2.
 Nervous Diseases, Oct. 29 to Dec. 2.

Surgery, 60 hours,
 Surgical Anatomy, 60 hours.

Obstetrics and Gynecology,
 Surgery.

Pathology, Dec. 3 to Feb. 17.
 Nose and Throat, Feb. 18 to Mar. 24.
 Physical Diagnosis, Feb. 18 to Mar. 24.

CHICAGO, MARCH 25 TO JUNE 16

General Therapeutics, 45 hours.

PRACTICAL (CHICAGO)

Clinics.
 Anatomy.

FOURTH YEAR

HOUR	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7 - 8 A. M.	Nervous Diseases, Mar. 25 to June 16.	Nervous Diseases, Mar. 25 to June 16.	Nervous Diseases, Mar. 25 to June 16.	Nervous Diseases, Mar. 25 to June 16.	Nervous Diseases, Mar. 25 to June 16.
8 - 9 A. M.	Pathology, Mar. 25 to June 16.	Pathology, Mar. 25 to June 16.	Pathology, Mar. 25 to June 16.	Pathology, Mar. 25 to June 16.	Pathology, Mar. 25 to June 16.
9 - 10 A. M.	Medical Jurisprudence, Mar. 25 to June 16.	Nervous Diseases, Mar. 25 to June 16.	Sanitary Science, Mar. 25 to June 16.	Medical Jurisprudence, Mar. 25 to June 16.	Nervous Diseases, Mar. 25 to June 16.

PRACTICAL COURSES

Clinical Microscopy — twice a week. Mar. 25 to June 16.

Genito-urinary diseases. 30 hours.
Surgery. 70 hours.
Eye and Ear Diseases. 30 hours.

Surgery.
Genito-urinary and
Skin Diseases.

Nervous Diseases — clinics. Mar. 25 to June 16.
Review — quizzes. Mar. 25 to June 16.

CHICAGO, SEPT. 23 TO MAR. 24

Medicine. 100 hours.
Obstetrics and Gynecology. 50 hours.
Diseases of Children. 30 hours.

CLINICS, CHICAGO

Obstetrics, Diseases of Women, Diseases of Children.
Medicine.
Eye and Ear.

SCHEDULE OF STUDIES.**FIRST YEAR.****DIDACTIC INSTRUCTION.**

Descriptive Anatomy	110 hours
Physiology	110 hours
Normal Histology and Embryology	110 hours
General Chemistry	40 hours
Organic Chemistry	60 hours
Medical Physics	30 hours
Physiological Chemistry	80 hours

PRACTICAL INSTRUCTION.

(LABORATORY COURSES.)

Anatomy	5 hours daily for 6 weeks
Biology	3 hours daily for 4 weeks
Normal Histology and Embryology	3 hours daily for 9 weeks
Physiological Chemistry	3 hours daily for 6 weeks
Qualitative Chemistry	3 hours daily for 7 weeks
Practical Therapeutics	3 hours daily for 4 weeks

SECOND YEAR.**DIDACTIC INSTRUCTION.**

Brain and Visceral Anatomy	80 hours
Physiology	120 hours
Bacteriology and Hygiene	100 hours
Physiologic Therapeutics (Hydrotherapy, Medical Gymnastics)	80 hours
Materia Medica and Toxicology	80 hours
Theory and Practice of Medicine	40 hours
Pathology	40 hours

PRACTICAL INSTRUCTION.

(LABORATORY COURSES.)

Anatomy	5 hours daily for 6 weeks
Physiological Chemistry	3 hours daily for 8 weeks
Bacteriology	2 hours daily for 8 weeks
Physiology	3 hours daily for 5 weeks
Physiologic Therapeutics	3 hours daily for 4 weeks
Pathology	3 hours daily for 5 weeks

THIRD YEAR.**DIDACTIC INSTRUCTION.**

Physiologic Therapeutics and Principles of Rational Medicine	70 hours
General Therapeutics	70 hours
Theory and Practice of Medicine	100 hours
Surgical Anatomy	60 hours
Surgery	60 hours
Pathology, Special	80 hours
Diseases of Women	50 hours
Obstetrics	50 hours

PRACTICAL INSTRUCTION.

(LABORATORY AND DEMONSTRATION COURSES.)

Surgery	2 hours daily for 5 weeks
Diseases of Eye and Ear	2 hours daily for 5 weeks
Obstetrics and Diseases of Women	2 hours daily for 5 weeks
Physical Diagnosis	2 hours daily for 5 weeks
Nervous Diseases	2 hours daily for 5 weeks
Applied Physiology	2 hours daily for 5 weeks
Morbid Histology	3 hours daily for 6 weeks
Anatomy	4 hours daily for 5 weeks
Electrotherapeutics	2 hours daily for 5 weeks
Clinic	2 hours daily for 5 weeks
Materia Medica	3 hours daily for 4 weeks

FOURTH YEAR.**DIDACTIC INSTRUCTION.**

Nervous and Mental Diseases	80 hours
General Practice of Medicine	100 hours
Sanitary Science	50 hours
Surgery	70 hours
Diseases of the Eye and Ear	30 hours
Obstetrics and Diseases of Women	50 hours
Genito-Urinary and Skin Diseases	30 hours
Diseases of Children	30 hours
Forensic Medicine	20 hours

CLINICS AND PRACTICAL INSTRUCTION.

Four hours daily for thirty-six weeks, divided among the different instructors.

Nervous and Mental Diseases.

Obstetrics, Diseases of Women, and Diseases of Children.

Practice of Medicine and Dispensary Clinics.

Diseases of the Eye and Ear.

Genito-Urinary and Skin Diseases.

Surgery.

Clinical Microscopy.

PRACTICAL MEDICAL WORK.

During the entire course of four years, each student is required to spend at least two hours per day in practical medical work,—in case-taking, laboratory investigation of the blood, stomach fluids, and urine, and as clinical assistant.

The faculty of the American Medical Missionary College are fully persuaded that the most satisfactory method of training men and women for efficient medical work is by actual work; experience is the only true and thoroughgoing teacher. A student may sit for almost any number of years in an amphitheater or lecture room witnessing the most skillfully performed operations, and listening to the most lucid and eloquent descriptions of disease and the proper methods of treatment, without becoming himself able to deal with the exigencies and emergencies which the practical physician meets in his daily experience. The student's work is, in harmony with this idea, so planned that he shall, from the very beginning, become familiar with the practical and natural history of disease by daily contact with the sick.

Very unusual advantages are afforded by this school for this kind of practical experience, several hundred patients suffering from chronic maladies of all sorts being constantly under observation, in addition to the large advantages afforded by the dispensaries in connection with the school. The students are required not only to observe cases casually,

but cases are regularly assigned to individual students for careful study, and the student is required not only to investigate the case and make himself thoroughly familiar with it, but to administer much of the treatment prescribed, in harmony with rational and physiological principles.

EXAMINATIONS.

Examinations (either oral or written, or both) are held at the close of each course, at the end of each term, and at such other times as different instructors may choose.

Students are marked "Passed," "Conditioned," or "Failed." A student marked "Conditioned" in any course, must, before passing in that subject, take an examination, and repeat any part of the course in which he may be lacking, to the satisfaction of the instructor in charge. A student marked "Failed" in any course must repeat the entire course.

REQUIREMENTS FOR GRADUATION.

Before receiving the degree of Doctor of Medicine, a student must be twenty-three years of age, and must have given satisfactory evidence of a good moral character. He must have accomplished four full years of medical study, two years of which, including the last, must have been spent in this College, and he must have completed in a satisfactory manner the work in all courses.

TEXT-BOOKS AND BOOKS OF REFERENCE.

The plan of instruction adopted in this College is chiefly that of text-book study and recitations. It is imperative that there should be a uniformity in text-books. The following list, which is subject to change, includes most of the required text-books and books of reference: —

Medical Dictionary.— American; Gould.

Anatomy.— Gray; Morris; Gerrish; Quain.

Anatomy of Nervous System.— Gardiener; Whittaker; Edinger; Jacob.

Biology.— Sedgwick and Wilson; Bidgood.

Histology.— Piersol; Stohr; Bohm, Davidoff, and Huber.

Chemistry, General.— Simon; Remsen; Hill. Qualitative Analysis: Prescott and Johnson. Organic Chemistry: Perkin and Kippin; Simon. Physiological Chemistry: Bunge; Simon; Hammarsten; Novy's Laboratory Guide. Reference Books: Watt's Dictionary; Thorpe's Dictionary; Fresenius; Sutton; Atfield.

Physiology.— Stewart; Kirk; Foster. Reference Books: Foster; Schäfer; American Text-Book; Landois and Stirling; Raymond; Stirling's Practical Physiology.

Embryology.— Heisler; Hertwig; Foster and Balfour; Minot.

Bacteriology.— Park; McFarland; Novy's Laboratory Guide. Reference Books: Sternberg; Lehmann and Neumann; Muir and Ritchie.

Physical Diagnosis.— Butler; Hare; Vierordt.

Hygiene.— Bergey; Harrington; Notter. Reference Books: Rohe; Currier; Parke; Copeland and Bevin.

Materia Medica.— White and Wilcox; Butler; Sollman.

Therapeutics.— Brunton; Wood; Hare. Reference Books: International System of Electrotherapeutics; Hartelius; Kellogg; Wilson; Cohen's System of Physiological Therapeutics.

Practice of Medicine.— Osler; Anders; Salinger and Kalteyer.

Obstetrics.— Hirst; Lusk; Davis; Grandin and Jarman.

Gynecology.— Garrigues; Emmett; Parvin.

Surgery.— Da Costa; Park; American Text-Book. Reference Books: Bryant; Senn; International System; Holmes; Nancrede; Atlas of Operative Surgery.

Pathology.— Ziegler; Delafield and Pruden; Stengal; American Text-Book.

Neurology.— Dana; Oppenheim; Brown and Bannister. Reference Books: Gowers; Berkely; Lewis; Claouston; Tuke.

Diseases of Special Organs.— *Eye*, May; Fuchs; Jackson.

Ear, Politzer. *Nose and Throat*, Bosworth. *Digestive Organs*, Ewald; Roberts; Rémond. *Genito-Urinary*, Keyes; Morton; Schmidt; Lydston. *Skin*, Hyde; Bulkley.

LIBRARY.

Through the generous gift of his large private library, by Dr. B. B. Brashear, of Cincinnati, O., and the sum of \$2,000 by Abner Case, of New York, the nucleus of an excellent library has already been formed, in which may be found a well-catalogued and indexed list of several hundred medical works such as are necessary and useful for reference, together with the leading medical periodicals published in English, German, and French.

EXPENSES.

The annual tuition fee is one hundred dollars for each student. The International Medical Missionary Board undertakes to meet this expense for those students who enter the school, complete their course of study in a satisfactory manner, and engage in medical missionary work under the direction of this Board; but any person who, for any reason, withdraws from the school before completing the course, or who does not actively enter upon medical missionary work under the auspices of the Board, shall, at the discretion of the Board, be required to refund the expense incurred in his education, at least to the amount of one hundred dollars a year. This rule applies also to persons who may be dismissed from the school for violation of the rules, or for other reasons considered by the Board as good and sufficient.

Books.—The cost of text-books averages about twenty-five dollars a year.

Incidental Fee.—An annual fee of twenty-five dollars will be charged each student to cover such incidental expenses as light, heat, etc. It is necessary to have a receipt from the treasurer for this fee before the student can receive his matriculation card.

Hospital and Dispensary Fee.—From the beginning of the school the Battle Creek Sanitarium has acted as financial

backer of the enterprise, and has invested many thousands of dollars in providing facilities and meeting running expenses. The destruction of the main buildings by fire last year and the great expenditure required in the erection of the new building, has rendered it impossible for the institution to render as much assistance as formerly. This fact has made it necessary for the management to make other provisions for meeting a portion of the necessary expenses of the school, particularly the expense involved in providing hospital and dispensary facilities in Chicago. It has been demonstrated that the average cost for this expense for each student is not less than \$25, and beginning with this school year it will be necessary to charge an additional fee of \$25, to meet hospital and dispensary expenses.

Laboratory Courses.—No charge is made except for material which the student may need to keep as his own property and for apparatus broken, or for the use of expensive materials and apparatus, gas, etc., for which the average expense is about thirty dollars a year. A small deposit will be required at the beginning of each course. Any portion of the deposit remaining at the end of a course will be returned to the student.

Board and Room.—The cost of board and room is very reasonable — not above three dollars a week.

Incidental Expenses need not be large, and will depend upon the economy of the student, the average amount not exceeding fifty dollars a year.

Self-Support.—For working four hours a day, including the required practical work, a student is allowed his board and room; so that some students are able to pay all, or nearly all, of the expense for board and room in this manner.

It is expected that students will meet their current expenses either in cash or work. The expense for books, laboratory courses, and incidentals, amounting to about \$125 each year, must be paid in cash.

Persons desiring further information may address —

J. H. KELLOGG, M. D.,

President American Medical Missionary College.

GRADUATES.**1902.**

Maud Lillian Atherton	Ohio
Clarence Franklin Ball	Vermont
Cæsar Augustus Bauer	Michigan
Mary Ellen Britton	Kentucky
John Edgar Colloran	Massachusetts
John Elbert Cooper	Missouri
Maude Edgerton	Ohio
William Jennings Erkenbeck	Michigan
Mary Idora Goodison	Illinois
Pliny Fisk Haskell	Ohio
Lottie Cornelia Isbell	Ohio
John Moulfaire Keichline	Pennsylvania
Elizabeth Matilda Elderkin Kerr	Hawaiian Islands
Bertha Eugenia Loveland	Ohio
Harry Willis Miller	Ohio
Maud Julia Otis	California
Vahan Pampaian	Turkey
Eunice Rand	Minnesota
Frank Christian Richards	Nebraska
Arthur Clifford Selmon	Iowa
Eulalia Statira Sisley	Michigan
Maude Amelia Thompson	Michigan
Wilbur Owen Upson	Michigan
Alfred Martin Volmer	Wisconsin

LIST OF STUDENTS**1902 - 03.****SENIORS.**

George Knapp Abbott	Iowa
Margaret Banta	Illinois
Paul Christman	Illinois
W. Claude Copeland	Colorado
Florence Nightingale Crisler	Florida
Hohannes Mardiros Doodakyan	Turkey - in - Asia
Paul K. Gaston	Kansas
Effie Mae Hawke	Michigan
John Emery Heald	Iowa
Clari M. Hinds	North Dakota
Eleanore Mabel Howe	Iowa
Amy Rawson Humphrey	Vermont

William Edward Kitchell	Missouri
Charles Randall Knox	California
Alace Mabel Mantz	Iowa
Lucinda Ann Marsh	Illinois
Walter Frederick Martin	Ohio
Rudolph Richard Miller	New York
George Robert B. Myers	California
Albert William Nelson	Michigan
Cora May Richards	Nebraska
William Thomas Thornton	Ohio
Leona Wescott	California
Ludwig Henry Wolfsen	California

JUNIORS.

Benton Howard Colver	Ohio
Rolland Stanley Cummings	Iowa
Florence Ellen De Lhorbe	Michigan
Leslie Elmo Elliott	Iowa
Rachel Loiza Elwell	Wisconsin
Nettie Anne Evans	Michigan
Robert Ross Hilborn	Ohio
Charles Chester Hubly	Iowa
Gertrude Mildred Johnson	Minnesota
Benjamin Buel Kinne	New York
Harry Butler Knapp	Minnesota
Andrew George Larson	Iowa
Winford Porter Larson	Wisconsin
Bernard Norton Mac Lafferty	Washington
Newton Clifford Mac Lafferty	Washington
Bertha Edna Moshier	Wisconsin
Edward Henry Risley	Michigan
Linda May Roth	Suisse
Paul Roth	Suisse
Laura Bell Stoner	Texas
Franklin Reuben Walters	Ohio

SOPHOMORES.

Bessie Mae Andrus	Michigan
Samuel Edward Barnhart	Iowa
Tell John Berggren	Sweden
James Thomas Case	California
Yeprous Doodokyan	Turkey
Laura Loveland Fisk	Montana
Zada Helen George	Nebraska

John Eagland Groff	New York
Mamie Mary Jeffries	Utah
Harry Clyde Kitchell	Missouri
Wilhelmina Lambeth	Texas
William Thomas Lindsay	Michigan
William James McCormick	Ontario
Eugene Adelbert Merriam	Ohio
Henri August Morel	France
Albert Howard Ross	California
Wilburn H. Smith	Ontario
Charles Ralph Thorntor	Ohio
Henry Walter Vollmer	Wisconsin
Willis Henry Warner	Massachusetts
Henry Gustave Westphal	Wisconsin

FRESHMEN.

Amy Inez Bascom	Iowa
Edson Andrew Blake	Quebec
William Everett Bliss	Michigan
Daniel Delos Comstock	Pennsylvania
Grace Anna Diuguid	Ohio
William Colby Dunscombe	Maine
Virgil Luther Fisher	Ohio
Edward Albert Deverell Goodhart	So. Australia
Horatio Norman Greaves	British Guiana
Charles Avery Hansen	Iowa
Charles Wesley Heald	Iowa
Lena Leota Holland	New York
Estella M. Houser	Michigan
Jay McClifton Johnson	Washington
Estella M. Houser	Michigan
Roxie Etta Landis	West Virginia
August Harold Larson	Kansas
Lewis Adolphus Lavanture	Vermont
Lola Monteze Mulinx	Illinois
Wells Allen Ruble	South Africa
George Runck	Nebraska
Minnie E. Staines	Michigan
Louie Ethelyn Vandervoort	Ohio
Horace Joseph Williams	North Carolina

SPECIAL STUDENTS.

Anna Adelaide Cook	Indiana
Grace E. Amadon	Michigan
Dorothy T. Harbaugh	Michigan
Frank F. Abbott	Minnesota

**The American
Medical Missionary College**



Fourteenth Annual Announcement

1908 - 1909

~~Dr. Kellogg~~
Dr. Kellogg

**The American
Medical Missionary College**

Battle Creek, Michigan, and Chicago, Illinois

Fourteenth Annual Announcement

1908 - 1909

**PUBLISHED BY THE BOARD OF TRUSTEES
MARCH, 1908**

1908

1909

1908							1909						
JANUARY							JANUARY						
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MARCH							MARCH						
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JUNE							JUNE						
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JULY							JULY						
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AUGUST							AUGUST						
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SEPTEMBER							SEPTEMBER						
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OCTOBER							OCTOBER						
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DECEMBER							DECEMBER						
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27	28	29	30	31	27	28	29	30	31
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CALENDAR, 1907-1908 AND 1908-1909.

1907

September 17.....Thirteenth Annual Session Began
November 28 and 29.....Thanksgiving Recess
December 23.....Winter Vacation Began

1908

January 2.....Exercises Resumed
March 18.....Spring Vacation Began
March 25.....Exercises Resumed
June 1.....Senior Examinations Begin
June 12.....Annual Session Closes
June 17.....Commencement

September 14...Examinations for Removal of Conditions
September 15.....Fourteenth Annual Session Begins
November 26 and 27.....Thanksgiving Recess
December 24.....Winter Vacation Begins

1909

January 4.....Exercises Resumed
March 17.....Spring Vacation Begins
March 24.....Exercises Resumed
June 1.....Senior Examinations Begin
June 11.....Annual Session Closes
June 15.....Commencement

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Labrador.

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FACULTY.

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Chicago, Illinois.

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Chicago, Illinois.

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*Professor of Nervous and Mental Diseases, Anatomy and
Physiology of the Nervous System, and
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Battle Creek, Mich.

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Chicago, Illinois.

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Professor of Practice of Medicine and Physical Diagnosis.
Battle Creek, Mich.

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Professor of Diseases of the Eye, Ear, Nose and Throat.
Battle Creek, Mich.

FACULTY (CONTINUED)

JUDGE JESSE ARTHUR,
Professor of Medical Jurisprudence.
Battle Creek, Mich.

JOHN F. MORSE, M. D.,
Professor of Anatomy and Principles of Surgery.
During School Session, Chicago, Illinois.

FRANK J. OTIS, M. D.,
Assistant Professor of Surgery.
Chicago, Illinois.

M. A. MORTENSON, M. D.,
Assistant Professor of Practice of Medicine.
Battle Creek, Mich.

ELMER L. EGGLESTON, M. D.,
Professor of Materia Medica.
Battle Creek, Mich.

ROWLAND H. HARRIS, M. D., L. R. C. P. & S, Edin.,
Professor of Physiology.
Battle Creek, Mich.

ALBERT J. READ, M. D.,
Professor of Hygiene and Public Health.
Battle Creek, Mich.

WALTER F. MARTIN, M. D.,
Professor of Electrotherapeutics.
Battle Creek, Mich.

FACULTY (CONTINUED)

ALBERT W. NELSON, M. D.,

Professor of Bacteriology.

Battle Creek, Mich.

EDWARD H. RISLEY, M. D.,

Professor of Chemistry.

Battle Creek, Mich.

BENTON N. COLVER, M. D.,

Professor of Histology and Pathology.

Battle Creek, Mich.

LOIZA ELWELL, M. D.,

Assistant Professor of Obstetrics.

Battle Creek, Mich.

PAUL ROTH, M. D.,

Instructor in Hydrotherapy.

Battle Creek, Mich.

LINDA MAY ROTH, M. D.,

Instructor in Histology.

Battle Creek, Mich.

JAMES T. CASE, M. D.,

Instructor in Dietetics.

Battle Creek, Mich.

W. S. SADLER, M. D.,

Instructor in Clinical Medicine.

Chicago, Illinois.

William

and Therapeutics

D. D. COMSTOCK, M. D.,
Assistant in Dispensary Clinics.

Chicago, Illinois,

EXTRA-MURAL INSTRUCTION.

The clinics at Cook County Hospital which were included in the required work for the year 1907-08 are shown on pages —.

The schedule for 1908-09 will be arranged in accordance with the regular schedule of Cook County Hospital Clinics to be published October 1, 1908.

CLINICAL LECTURES AT THE MICHIGAN ASYLUM FOR THE INSANE.

These lectures to the Senior students, combined with ward walks, are delivered by Dr. W. A. Stone, Dr. Herman Ostrander and Dr. G. F. Inch, who are active members of the staff of the institution.

State Hosp
Hospital at Kalamazoo

THE AMERICAN MEDICAL MISSIONARY COLLEGE.

The American Medical Missionary College was incorporated July 3, 1895, and received from the State of Illinois its charter with authority to confer the degree of Doctor of Medicine.

The reasons which led to the organization of the American Medical Missionary College were chiefly these:

1. The growing demand for medical missionaries. The rapid opening up within recent years of vast areas of the uncivilized portions of the earth, with their uncounted millions reaching out for knowledge and for spiritual and physical help to their more fortunate fellow-beings living under the light and blessing of Christian civilization, is a loud call to men and women possessed of the spirit of self-sacrifice and Christian altruism, together with the professional skill and insight of the trained physician, to render pioneer service in the transformation of these millions of men and women, made like ourselves in the image of God, but debased by ignorance, enslaved by superstition, and crushed to earth by the burdensome delusions of idol worship, into enlightened Christian communities. The experience of a century of Christian missionary work in heathen lands has amply demonstrated that the medical missionary is the most powerful of all agencies in lifting up the depressed masses of heathendom to the level of Christian manhood and womanhood.

At the time of the organization of the American Medical Missionary College, no similar institution existed; and so far as the promoters of this enterprise have been able to learn, this is the first and only successful venture of the sort in the history of medical or missionary education.

Several excellent organizations have been formed for the encouragement of medical missionary education. The Medical Missionary Society of Edinburgh and the International Medical Missionary Institute, organized nearly twenty years ago in New York City by Dr. George D. Dowkontt, Dr. Stephen Smith, and others, are the most important of these, and have done most noble work for foreign missions, and under very difficult and perplexing circumstances. The plan of these organizations has been to supplement the training of the ordinary medical school by a simultaneous course of missionary instruction and training in practical missionary work. The value of this plan is clearly witnessed by the hundreds of able men and women who have received the necessary training and have gone out to the ends of the earth under the fostering care of these educational organizations. But the experience of more than a quarter of a century has convinced those who have been most prominently engaged in this work, as Dr. Dowkontt has so ably shown, of the necessity of giving to the whole plan of training, in the education of the medical missionary, a distinct and positive medical missionary aim and setting. It has been suggested that men and women who can not resist the secular and professional influences of the ordinary medical college, have not the stamina necessary for reliable medical missionaries. There is certainly truth in this, but at the same time it must be acknowledged that the years spent in a medical school form a background for the professional life of the graduate. Environment exerts an influence from which we can not easily isolate or detach ourselves.

2. A large share of those who are willing to devote their lives to the noble calling of the medical missionary are without means. They are willing to give their time, their hands, their brains, their hearts, their lives; but of

money they have little or none to give. That means must be provided in most instances to aid the student in maintaining himself during his course of study, was one of the most pressing reasons which led to the organization of the American Medical Missionary College. The liberal attitude assumed toward the enterprise by the management of the Battle Creek Sanitarium not only made the organization and equipment of the institution possible, but opened the way for a large proportion of the students of the school to meet a part of their current expenses, while at the same time obtaining a valuable practical experience in doing medical service in the laboratories, wards, and offices of the institution.

It was the combination of these considerations and advantages which seemed to demand and to render possible the organization of the American Medical Missionary College.

The American Medical Missionary College is non-sectarian, and is committed to no medical dogma. It undertakes to teach the science and art of rational medicine as developed in the progress of the world during the last three thousand years, giving special prominence to those modern advances which have placed the scientific branches of medicine upon a sure foundation. That particular prominence in therapeutics is given to physiologic medicine will not be looked upon by progressive medical men either as a dubious experiment in medical teaching or out of touch with the spirit of the age, since this newly recognized department of practical medicine has already won for itself a permanent and most respectable position in the curricula of most of the leading medical schools of continental Europe, and is rapidly gaining ground in this country.

Since the organization and incorporation of the American Medical Missionary College, in July, 1895, 343 students have been admitted to the school, and 177 have been graduated.

A number of the graduates of this College are already at work in foreign lands, while others are seeking further preparation by postgraduate work with the expectation of entering foreign fields as opportunity may offer. Medical missionaries who received their training in this school are now in China, Japan, India, Persia, South Africa, the West Indies, Mexico, New Zealand, and Australia. Death has claimed Dr. A. W. George, who labored in Turkey; Dr. A. M. Vollmer, who labored in Samoa; and Dr. Maud Miller, in China.

Dr. Paul E. Ellwanger, of the class of 1899, and Dr. M. C. Hinds, of the class of 1903, who expected to go to foreign fields, died without being permitted to realize the desire of their lives. Lemuel J. Rousseau, who had served India for a number of years and who entered the school in 1896 to prepare for greater usefulness, died while taking the course. F. W. Brown, who had been a missionary in India for a number of years and who entered the schools in 1897, felt that he could not remain away from the work in India to complete the course, and returned to India. He died at Karnatar, while caring for the sick poor during an epidemic of smallpox.

Not all can go immediately to a foreign field. Most encouraging letters have been received from nearly every graduate of the school, and in the case of every one who has been heard from, the assurance has been given that each one is still true to his pledge to devote his life to medical missionary work. It is impossible to estimate the value of the work being accomplished by those educated in the school, whose lives are devoted to the service of God and humanity wherever God may direct.

The wide influence of medical missionaries in foreign lands can not be measured by the number of such workers. Their lives are multiplied many times by those who through

them are led to the service of God. Who can measure the influence of such a man as David Livingstone?

The development of the school has been more rapid than was anticipated. The aim of the management from the outset has been to establish and to maintain a high standard. The duties of the missionary physician are more arduous and exacting, and cover a larger and more responsible professional field, than those of any other class of medical men. The missionary physician usually has under his supervision an institution or work in which a considerable number of persons are associated, requiring broad knowledge, well-balanced judgment, and thorough training in all branches of medicine, not excepting those departments of medical work which in this country are usually left almost exclusively to specialists.

Within the thirteen years which have elapsed since the organization of the school, great advance has been made in medical education in all civilized countries, and particularly in the United States.

The standard of entrance requirements has been raised in nearly all schools. Stringent medical laws have been passed in the majority of the States of the Union, and examining boards have established a much higher standard of medical proficiency than has heretofore existed. For years the medical institutions of England, and of many other civilized countries, were in advance of American schools in their educational requirements for entrance and graduation. Recently, however, the development of medical education in this country has brought the standard recognized by the best schools and the most progressive examining boards fully up to that of European colleges.

These high standards and the long course of study may be considered unnecessarily exacting, and may be regarded with disfavor by those who are anxious to get into active service in some missionary field at the earliest possible

moment; but that these standards must be maintained is evident to those who are familiar with the fact that medical practice is coming to be more and more restricted and regulated by law in all civilized countries.

The organization of the work of the College was made possible by the generous gift of forty thousand dollars by Francis and Henry Wessels, of South Africa. With this money a building and other facilities were secured in Chicago.

The American Medical Missionary College is supported in small part by the tuition and fees received from students; in greater part by the earnings of the laboratories in doing the laboratory work for the Battle Creek Sanitarium and the city of Battle Creek; but in largest part by its participation in the benefits of an income-bearing prop-

erty valued at \$200,000.00, in which the College has the first interest.

The
ADVISORY COUNCIL.

The object aimed at in the organization of this Council was to secure the advice and counsel of men of large ability and experience not only in medical science, but in missionary, spiritual and religious activities. At the present time the Council consists of ~~the~~ six persons named above, but will doubtless be increased.

HOWARD A. KELLY, A.B., M.D., LL.D., HON.F.R.C.S.

Dr. Howard Kelly, well known throughout the world as one of the world's foremost surgeons and the distinguished professor of gynecology at the Johns Hopkins University, Baltimore, stands at the head of this board and has given the School invaluable assistance through his wise counsel, timely encouragement and inspiring instruction. The address of Dr. Kelly at the commencement exercises which closed the session of 1905-6 made this a red-letter day in the history of the School. Both the faculty and the stu-

The

*who are especially
qualified to assist
the school in the
expanding work
thereunder*

dents appreciated the opportunity of this personal contact with one who has done so much in upholding Christian ideals and standards of purity and practical righteousness in the profession.

Dr. Kelly's active personal interest has been of great service in introducing the School to medical circles where recognition was needful as a means of entrance to certain foreign fields.

SIR WILFRED T. GRENFELL, A.M., M.R.C.S., M.D. OXFORD.

Dr. Wilfred T. Grenfell, the second member of the Council, presents another example of one who has not only achieved highest honors in the medical profession, but also won a conspicuous place among the heroes of pioneer medical missionary work. The thrilling story of his experience among the fishermen of the bleak Labrador Coast, and the splendid accomplishments in that long neglected field, told before the students of the College and the large audience gathered, with them on the occasion of the Doctor's visit to the School last year, was an inspiration, and served to deepen and strengthen in many hearts and minds the determination to live a life of devotion to Christian altruism and to utilize the knowledge and skill imparted by a medical education in the spiritual as well as the physical uplifting of men. Dr. Grenfell's wide and extremely practical experience renders his counsel and the influence of his work of great value to the College.

ROBERT BEEBE, M.D.

Dr. Robert Beebe, for more than twenty years head of the great Protestant Hospital at Nanking, China, where he built up an immense medical work, has become known to the entire Christian world and a large part of China through his extraordinary skill as a surgeon and his unstinted and self-sacrificing devotion to the cause of foreign missions to which his whole life has been devoted. Dr. Beebe's visits have been productive of great good, and the faculty feel

that the School will profit greatly by the counsel and information received from time to time from this experienced and distinguished colleague even though his field of work is so many thousands of miles distant.

GEORGE D. DOWKONTT, M.D.

Dr. George D. Dowkontt, of New York, has recently become a member of the Council and has entered upon work in connection with the American Medical Missionary College as a Bible teacher in the collateral missionary course. Dr. Dowkontt's long experience in medical missionary instruction and training, his intense devotion to the cause of medical missions during the thirty years of his medical life, renders his connection with the School one of no small interest and importance. Through his official position as secretary of the International Medical Missionary Society, the work of the Society is consolidated with that of the American Medical Missionary College, and this joining of forces for a common aim promises to result in an enlargement of the field and an increase of the usefulness of both. The students have greatly appreciated during the past year the Bible teaching and the wise spiritual counsel and inspiring influence of this veteran in medical missionary training. It was partly through the encouragement and counsel of Dr. Dowkontt that the American Medical Missionary College was organized at the beginning, and it seems clearly providential that after the lapse of these many years he has become definitely associated with the work of the School.

ALFRED B. OLSEN, M.S. M.D., M.R.C.S., L.R.C.P.

Dr. Alfred B. Olsen, of Caterham, England, a member of the first faculty in the American Medical Missionary College, now devoting his life to a most important branch of home medical missionary work in England, has from the start been a warm friend and valuable counsellor in the affairs of the American Medical Missionary College. The

fact that many of the graduates of the College enter upon medical missionary work in the British Colonies enables Dr. Olsen still to render valuable service to the College by keeping it in thorough touch with the changing and advancing rules and regulations of British examining boards.

GEORGE THOMASON, M.D., L.R.C.P., L.R.C.S.

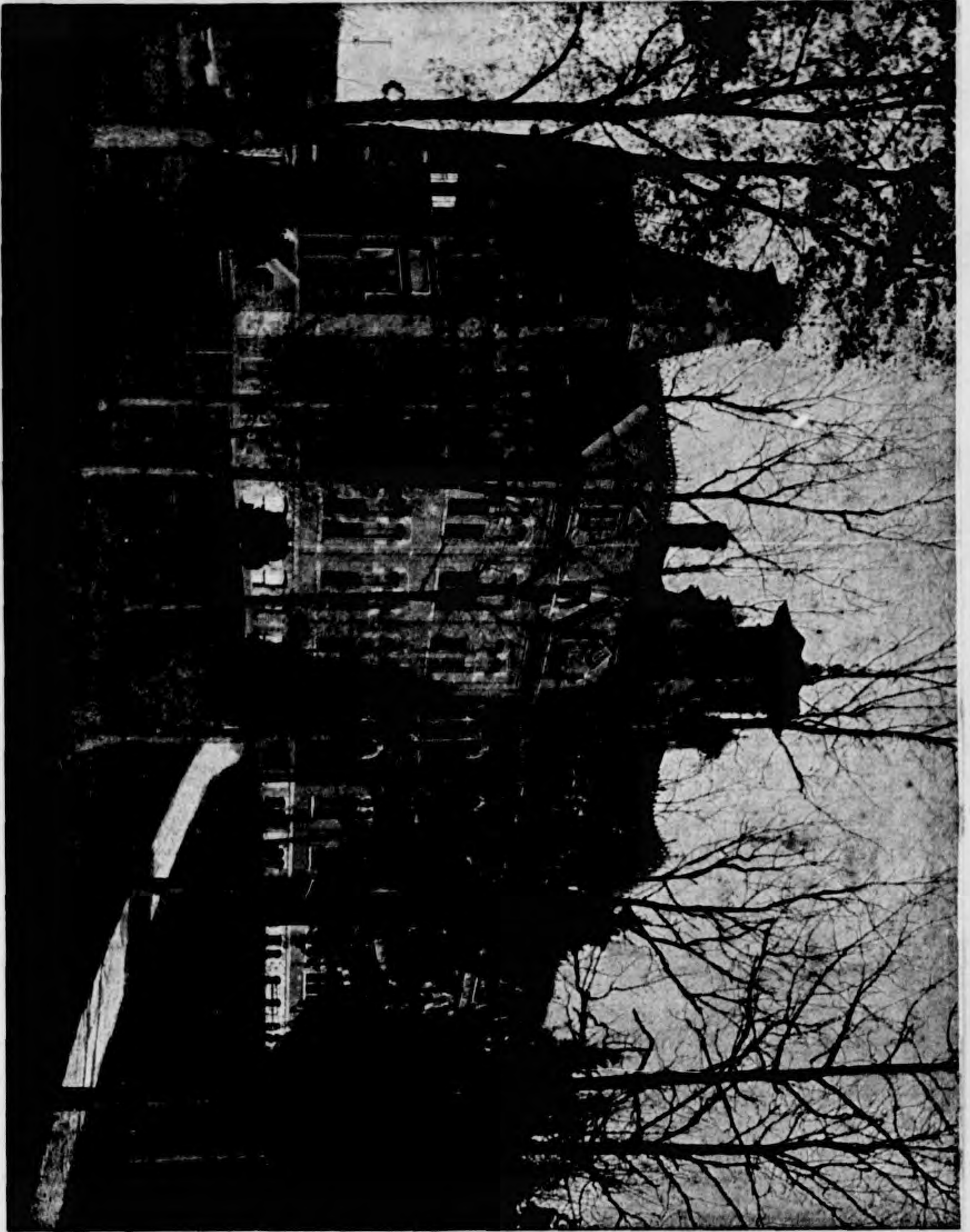
Dr. George Thomason, a member of the first class of the American Medical Missionary College, and for some years active in the work at Battle Creek, has demonstrated his loyalty to the purposes and ideals of the School by himself entering upon work in the foreign field.

Dr. Thomason's intimate acquaintance with the work of the School specially fits him to send back to the School from the foreign field needful advice and encouragement for the benefit of both faculty and students.

THE EDINBURGH MEDICAL MISSIONARY SOCIETY.

We are glad to be able to announce that the Board of Directors of the Edinburgh Medical Missionary Society, through its Secretary, Dr. Dalrymple, offers to graduates of the American Medical Missionary College who may be visiting Edinburgh for the purpose of obtaining British qualification, the valuable opportunities afforded by their splendid medical missionary dispensaries in which their missionary students are trained. This favor will certainly be appreciated by those who have occasion to sojourn for a time in Edinburgh, and the trustees of the American Medical Missionary College are very glad to acknowledge their gratitude for this generous recognition.

Pr. to page 10



MAIN BUILDING OF THE AMERICAN MEDICAL MISSIONARY COLLEGE

H. A. Shaw

GENERAL STATEMENT.

The American Missionary College is located in Battle Creek, Mich., and Chicago, Ill., combining the work given in Battle Creek with the work given in Chicago to make a complete and well-rounded course of instruction in medicine. The work in Battle Creek is not duplicated in Chicago, nor is the work in Chicago duplicated in Battle Creek; and all students are required to take all the work given in both cities. Ninety-six weeks of the entire course are spent in Battle Creek, and forty-eight weeks in Chicago, six weeks of the latter being in the Freshman year, six weeks in the Sophomore year, eleven weeks in the Junior year, and twenty-five weeks in the Senior year.

In Chicago the students enjoy the clinical advantages of Cook County Hospital with its more than 20,000 patients a year, and capacity of 1,250 patients; the clinical advantages afforded by St. Luke's Hospital with 192 beds, including ward-walks and bedside instruction weekly in both medicine and surgery; the splendid opportunities of the American Medical Missionary College Dispensary located at 888 35th Place, which has a weekly attendance of 150 patients throughout the College year; and the experience afforded by the out-patient Obstetrical Department in connection with the Dispensary. A delivery room for obstetrical clinics, and beds for the care of such cases as are of special interest, is maintained at the Chicago Sanitarium at 28 Thirty-third Place.

In Battle Creek the students enjoy the great clinical advantages of the Battle Creek Sanitarium; the advantages of the American Medical Missionary College Dispensary with several hundred cases annually; the Bethesda Maternity; and the model obstetrical ward of "East Hall," a department of the Battle Creek Sanitarium devoted to the treatment of persons of limited means, together with the out-patient service connected with this department. Not

the least among the special advantages given to all students for gaining a practical knowledge of medicine, is the opportunity to serve as assistants in the Clinical Laboratories, in which thousands of examinations are made for the Battle Creek Sanitarium, and also for the physicians of the city and for the City Health Department, the laboratory being the official municipal laboratory.

Thorough didactic instruction is carried on continuously throughout the four years of the course, in connection with lectures and laboratory instruction, both in Battle Creek and Chicago.

LENGTH OF TERM.

The school year covers thirty-five and three-fifths weeks of work, exclusive of holidays and vacations, making a total of 179 days of actual school work, five days a week. The College session begins on the Tuesday nearest the fifteenth of September, and terminates at the end of thirty-nine weeks.

RELATION TO STATE BOARDS AND THE ASSOCIATION OF AMERICAN MEDICAL COLLEGES.

The College is a member of the Association of American Medical Colleges, and has always been zealous to maintain a high standard of entrance requirements, and a medical curriculum which meets the requirements of that Association and of the American Confederation of Reciprocating State Medical Examining and Licensing Boards. The College has for its sole purpose the training of physicians for medical missionary work, and it is not in conjunction with any other College. The number of students who are willing to devote their lives and their energies to medical mission-

ary work will never be very large. On this account the students have the undeniable advantage of close contact with their teachers; and thoroughness of instruction is assured to each student.

EQUIPMENT AND FACILITIES.

COLLEGE BUILDING.

In Battle Creek is located the commodious college building and campus formerly owned by the Battle Creek College and now secured to the American Medical Missionary College; in which are the offices of the College, the lecture and recitation rooms, the student laboratories, the clinical laboratories, the museum, the library, and the Battle Creek Dispensary and clinic room. Several visiting nurses are employed; and the work of the dispensary has the cordial co-operation of the Superintendent of the Poor. There is always a large and interesting variety of cases under care, and many cases which can not be brought to the Dispensary are seen by students under the supervision of the Dispensary physicians.

BATTLE CREEK SANITARIUM.

The nearness of the College Building in Battle Creek to the Battle Creek Sanitarium, greatly facilitates and insures the permanent carrying out of the general plan of the school whereby students are, from the very beginning of their course of study, brought in close and constant contact with the sick and given increasing responsibilities in their care. The students receive compensation for their work, and are thus assisted in bearing the financial burden of a necessarily long and somewhat expensive course of preparation for a life of active and arduous professional service.



BATTLE CREEK SANITARIUM

WEST HALL

The large brick dormitory on the southwest corner of the College campus is the home of the lady students, and many of the social gatherings and the meetings of the Students Missionary Society are held in the "West Hall" parlor. • The gentlemen students are furnished rooms in other buildings near the College.

EAST HALL

In "East Hall" is the obstetrical ward and delivery room, which affords clinics for the students; and provision for the care of such charity cases as need more constant medical supervision than could well be given in their homes. Opportunity is thus afforded for bedside instruction.

MICHIGAN ASYLUM FOR THE INSANE.

Through the courtesy of the Superintendent, Dr. Alfred I. Noble, and other members of the staff of the Michigan Asylum for the Insane, the students have for a number of years had the advantage of clinics in that institution, which affords cases illustrative of a wide range of nervous and mental diseases. The institution, which has a capacity of sixteen hundred beds, is located in the neighboring city of Kalamazoo, and is easily reached by the interurban car line.

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WEST HALL



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Wich Asylum

LABORATORIES.

All the laboratories of the American Medical Missionary College, except the clinical laboratory in connection with the Dispensary in Chicago and the Anatomical Laboratory in Chicago, are located in Battle Creek.

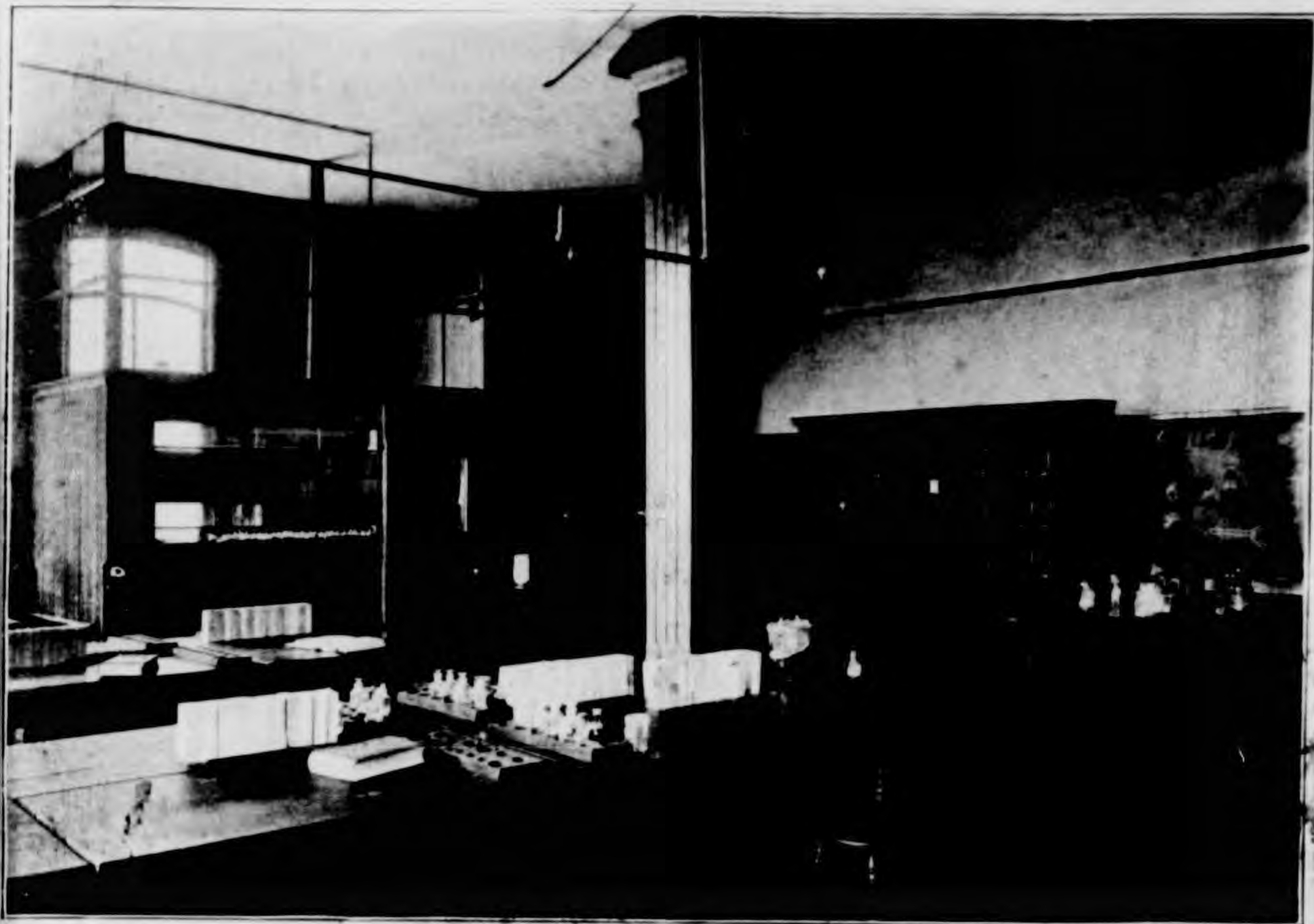
HISTOLOGY AND PATHOLOGY.

The laboratory for histology and pathology is a well-lighted room, thirty by forty feet, and is fully equipped with apparatus for embedding, sectioning, and studying normal and pathological tissues. The laboratory has more than one thousand boxes of stained and mounted sections of tissues, twenty-five specimens in each and very few duplicates, for student study in histology and pathology. The laboratory also has one thousand choice paraffin-block specimens of tissues for furnishing sections to students. These slides and blocks, to which additions are constantly being made, are indexed for convenient use.

The laboratory is provided with lockers and tables for individual students, a large supply of glassware and other apparatus, a copper-lined paraffin bath with thermostat, excellent microtomes, forty-six modern microscopes in good condition, and objectives, 2-3, 4-4, 4-6, 4-8 and 4-12 oil immersion. The complete microphotographic department in connection with this laboratory has in its equipment a 1-15 objective, Spencer lens. The laboratory has a stereopticon for projecting microscopic slides as well as ordinary lantern slides.

W. H. H. H.

next page



PATHOLOGY LABORATORY

PHYSIOLOGY, BIOLOGY, AND PHARMACOLOGY.

This laboratory is a well-lighted room, thirty by forty feet, which is equipped with the necessary apparatus for conducting the practical work of these courses.

The equipment for teaching experimental physiology includes a large variety of instruments, among which might be mentioned various forms of hemoglobinometers, hemocytometers with pipettes, spectroscopes; sphygmographs, including a sphygmograph for making simultaneous tracings and time marking; a recording manometer,

and sphygmomanometers, including an Erlanger sphygmomanometer; plethysmograph, spirometers, pneumographs; kymographs, tuning forks, electromagnetic signals, tambours, and other recording apparatus; apparatus for the study of the muscular and nervous systems, including a Mosso's ergograph, and a universal dynamometer; and electrical apparatus, including galvanometers, a Wheatstone resistance box, and a Kidder induction coil with rheostat, pole changer, and switches for primary and secondary current, for rapid and slow interruption, and for varying the length of wire of the secondary coil in circuit.

The equipment for teaching materia medica and pharmacology includes a collection of crude and prepared drugs, and the necessary apparatus for use in making pharmaceutical preparations and in experimenting to demonstrate the physiological effects of drugs.

BACTERIOLOGY AND EMBRYOLOGY.

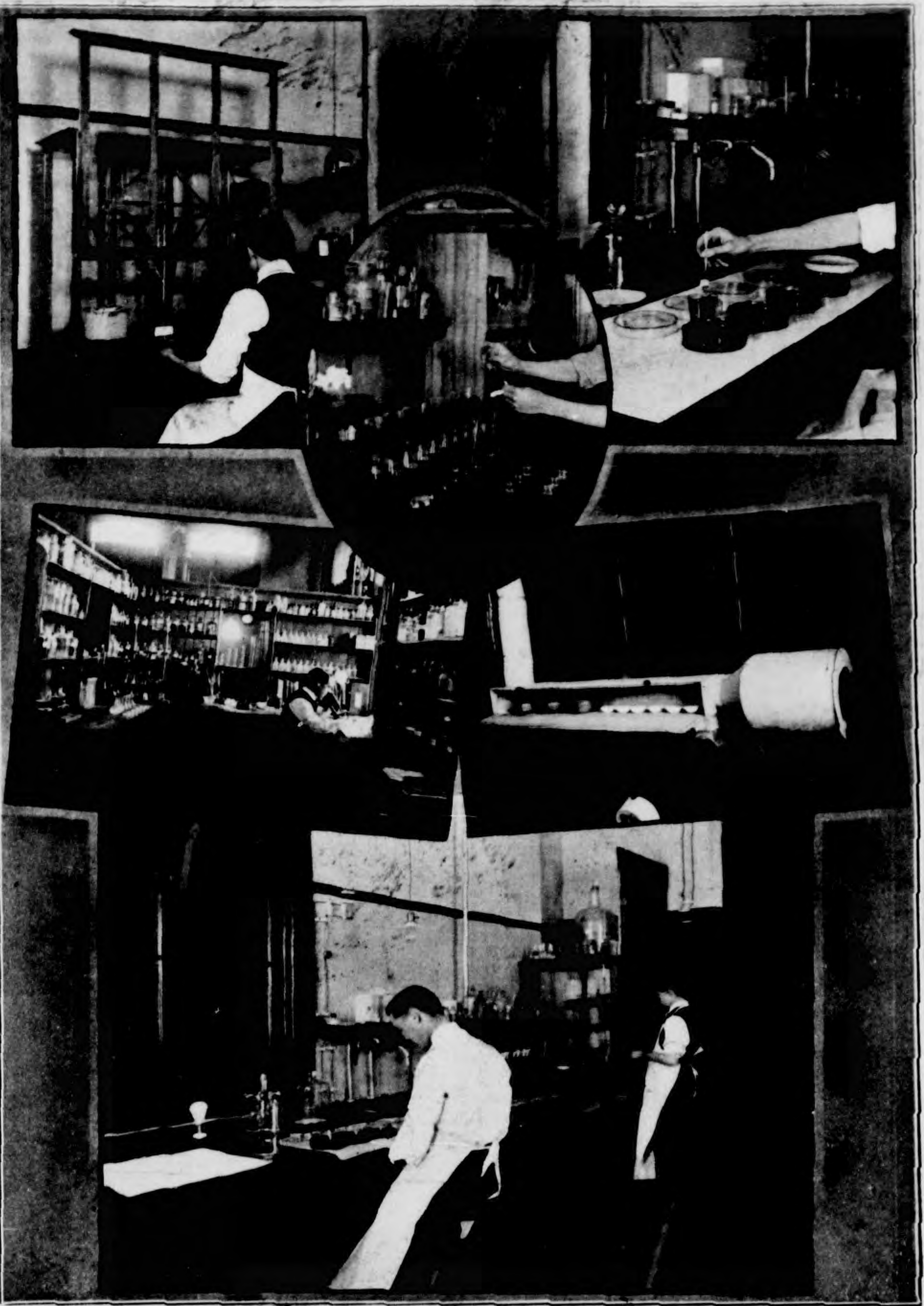
This laboratory is a well-lighted room, thirty by forty feet, equipped with the necessary apparatus for carrying on thorough courses of laboratory instruction in the subjects of bacteriology and embryology. The laboratory is provided with tables and lockers for individual students, and an abundant supply of glassware and other apparatus, including incubators, ovens, and sterilizers.

The laboratory has a full set of His' embryological wax models, also human embryos at different ages, and series of sections of chick, rabbit, guinea pig, and human embryos.

CHEMISTRY.

This laboratory is a well-lighted, well-ventilated room, thirty by forty feet, with desks with lockers and shelves, for thirty-four students. The laboratory is fully equipped with

over



LABORATORY FOR FECAL EXAMINATION

apparatus, reagents, and supplies for giving complete and thorough courses in qualitative, quantitative, and physiological chemistry.

CLINICAL LABORATORIES.

The clinical laboratory work is carried on in three adjoining rooms, each twenty by thirty feet, all well-lighted and ventilated. These laboratories have a complete equipment for the examination of gastric fluids, blood, milk, water, sputum, exudates of various kinds, and for the chemical, microscopical, and bacteriological examination of urine and feces.

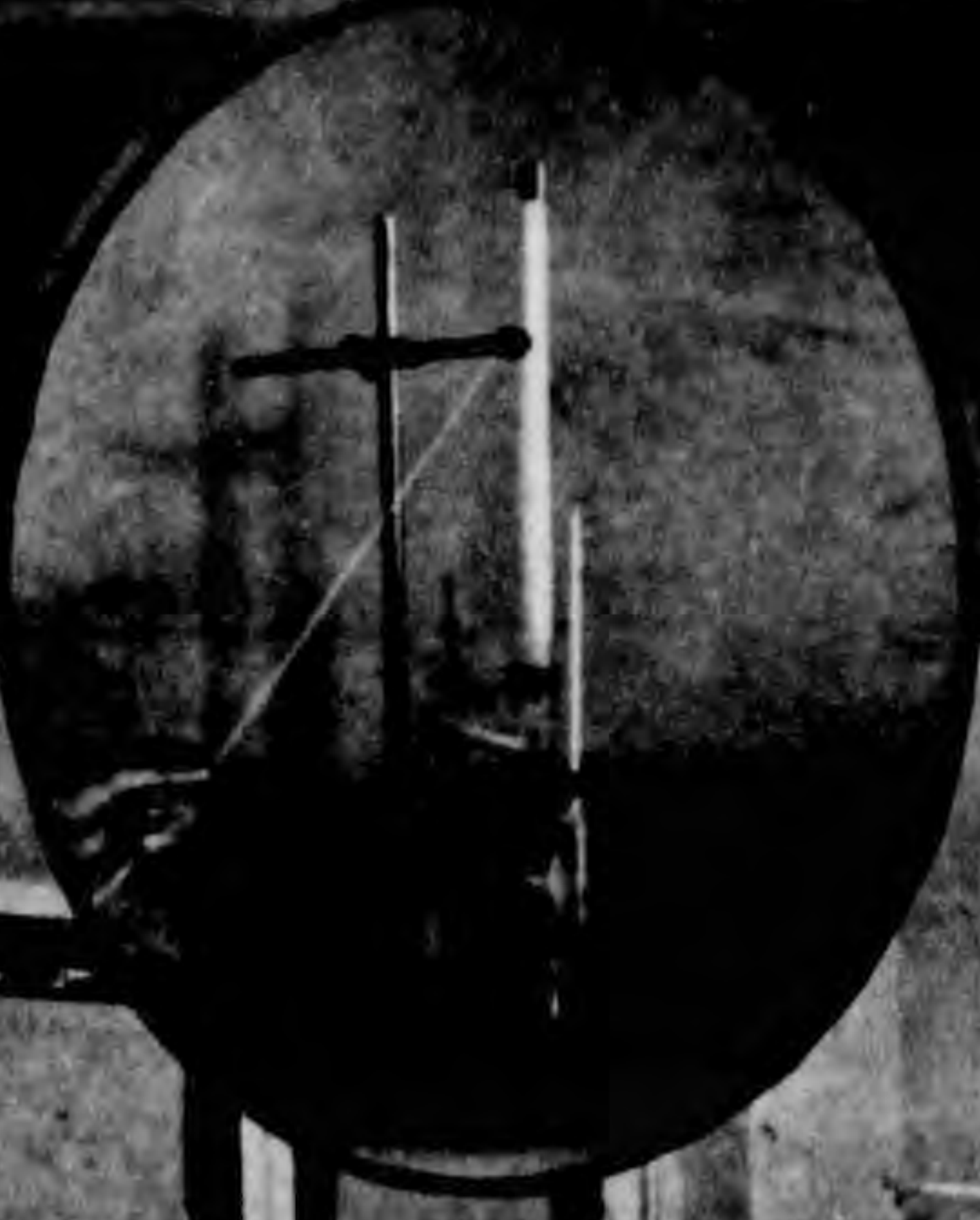
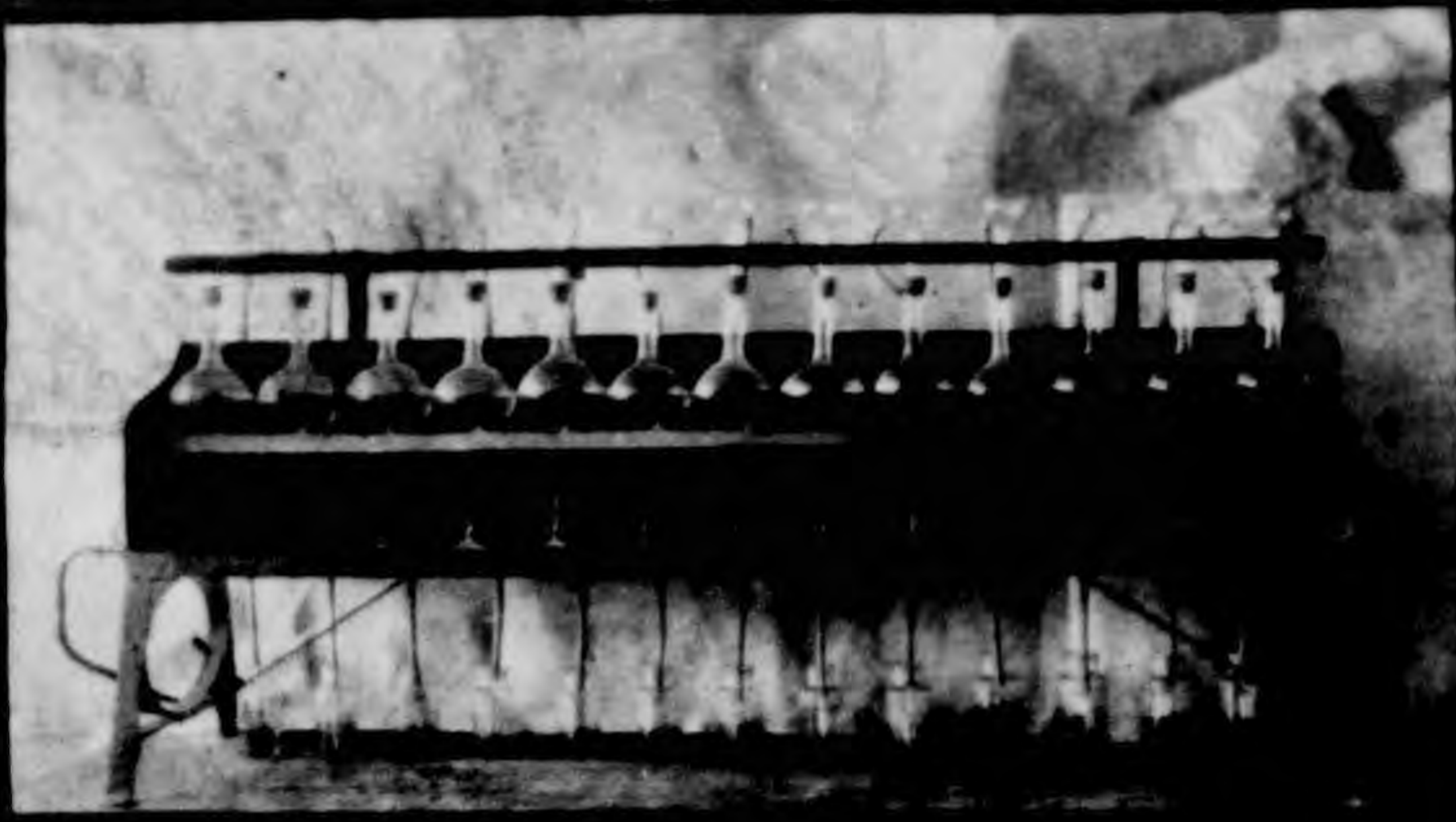
ANATOMY.

This laboratory is a well-lighted room nineteen by twenty-five feet, which is ample to accommodate the classes, since the Freshmen, Sophomores, and Juniors take their courses in dissection at successive periods during the school year. Provision is made for the care of all material; so that with efficient ventilation and proper care of the room, the disagreeable features of dissection are minimized. The laboratory is supplied with a skeleton and with large-sized charts which are photographic enlargements of illustrations from standard atlases and anatomies.

Osteology is taught in Pattle Creek from skeletons, disarticulated bones, models, and specially prepared specimens. All other work in anatomy, except the anatomy of the nervous system, is taught in connection with the dissection, this being considered to be the most satisfactory method of teaching. In the first year six weeks are devoted exclusively to the study of anatomy, five hours a day being spent in the dissecting room and two hours a day in recitations. During six weeks of the second year, the students spend four hours a day in the dissecting room and two hours a day in recitations. During six weeks of the third year, the students spend two hours a day in dissection, an hour a day in operative surgery on the cadaver, and one hour a day in applied anatomy.

*Picture of anatomical
Lab. for page 31*

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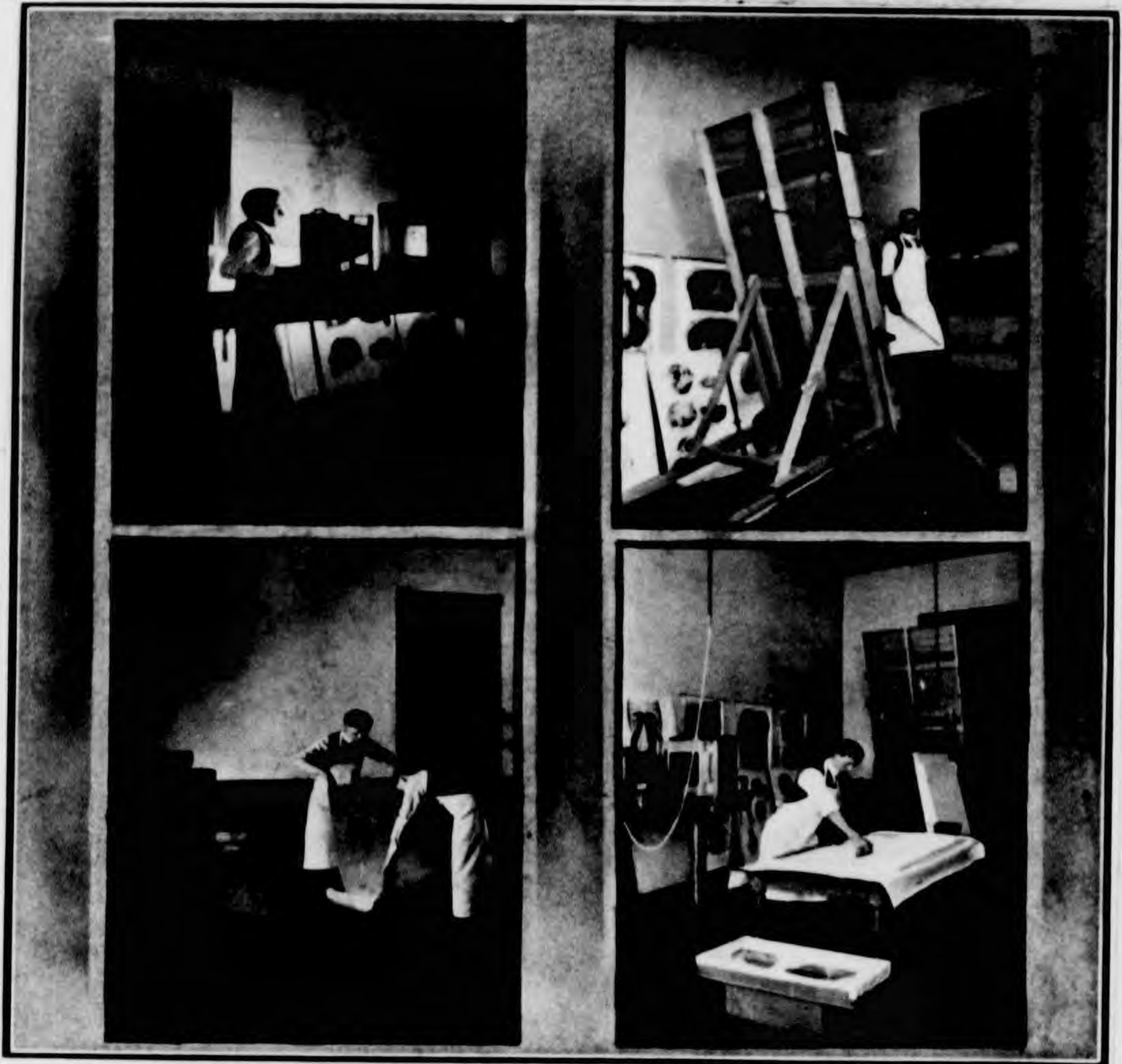


LABORATORY FOR URINARY EXAMINATION

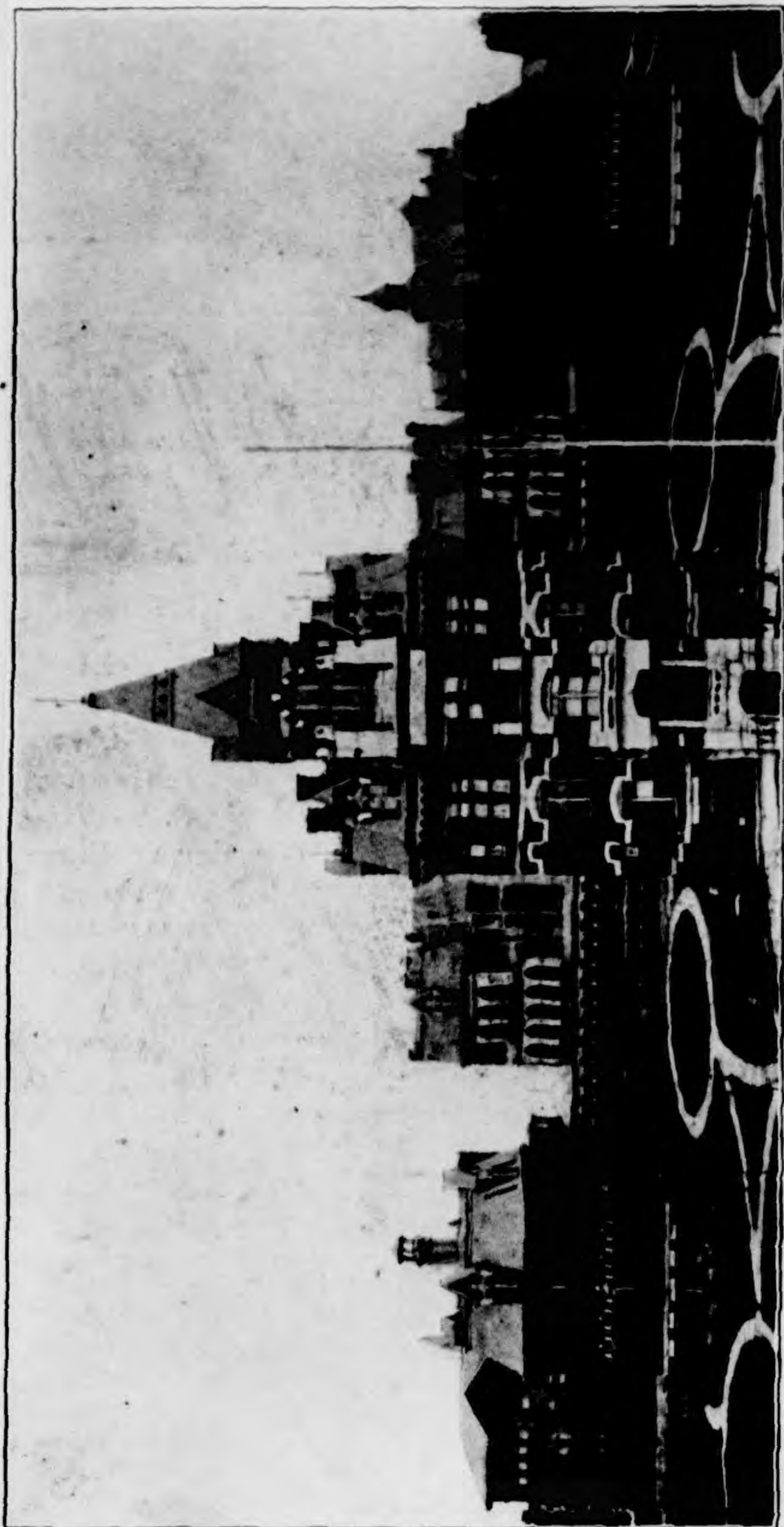
The Anatomy of the Nervous System is taught in Battle Creek from preserved specimens of the brain and spinal cord, from models, from microscopic sections of the cerebrum, midbrain, pons, medulla, and spinal cord at all levels, and from an extensive series of large charts, excellent photographic enlargements of selected illustrations from standard atlases, anatomies, and special works on neurology.

PHOTOGRAPHIC DEPARTMENT.

The accompanying pictures of the photographic department will give a very good idea of the excellent facilities of this department for preparing large charts for use in illustrating lectures and quizzes in the various medical branches. The College has a good supply of photographic enlargements of selected illustrations from standard atlases and text-books, and is constantly adding to its equipment.



PHOTOGRAPHIC DEPARTMENT



COOK COUNTY HOSPITAL

FACILITIES IN CHICAGO.

The location of the school in Chicago affords abundant advantages for dispensary and hospital study, as well as suitable opportunities for missionary experience.

During the third and fourth years the students attend the clinics of the Cook County Hospital. This institution was established in 1866, and has twelve hundred and fifty beds. It is a public institution and the students of this College enjoy all the advantages which are accorded to the students of Chicago medical colleges.

Chicago members of the faculty are visiting physicians



to St. Luke's Hospital and Cook County Hospital, and hold medical and surgical clinics in those institutions for the students. They give beside instruction to the students in connection with the weekly ward-walks at St. Luke's Hospital,

which institution was established in 1864. It has 192 beds, and is one of the best administered hospitals in Chicago.

*Account of Arrangement
with St. Luke's Hospital*

Alt. Rubens

THE CHICAGO DISPENSARY.

For a number of years a dispensary was maintained on Halsted Street, near Thirty-fifth Place. The dispensary was fitted up with electric-light baths, various appliances for the administration of hydropathic treatments, and conveniences for the treatment of accidents and emergencies. Although the facilities were inadequate, several thousand persons received treatment annually, and in addition hundreds were treated in their homes by the visiting nurses and students.

Being the only dispensary in that part of the city known as the Stock Yards District, which is peopled almost entirely by laboring men and women, the dispensary had a great field of usefulness, and its work grew in magnitude and efficiency.

The complete and representative dispensary now maintained on Thirty-fifth Place, within half a block of the former location, is far enough away from the city street-cars to secure quiet. As it stands in the middle of a large lot, there is an abundance of light on all sides. It has two stories, each twelve feet in height, with a high basement and an attic.

All students are given opportunity to do actual practical therapeutic work in connection with the dispensary. This professional work, done under supervision, is a most valuable part of the student's training. Members of the senior class take turns in acting, under supervision, as house physician at the dispensary. This gives the student an opportunity to feel something of the responsibilities of the profession, and to learn how to deal with emergencies of an exceedingly varied sort.

Cases from this district which it is desirable to keep under close medical supervision where the students may see them frequently, and follow their progress.



DISPENSARY AT 888 THIRTY-FIFTH PLACE, CHICAGO

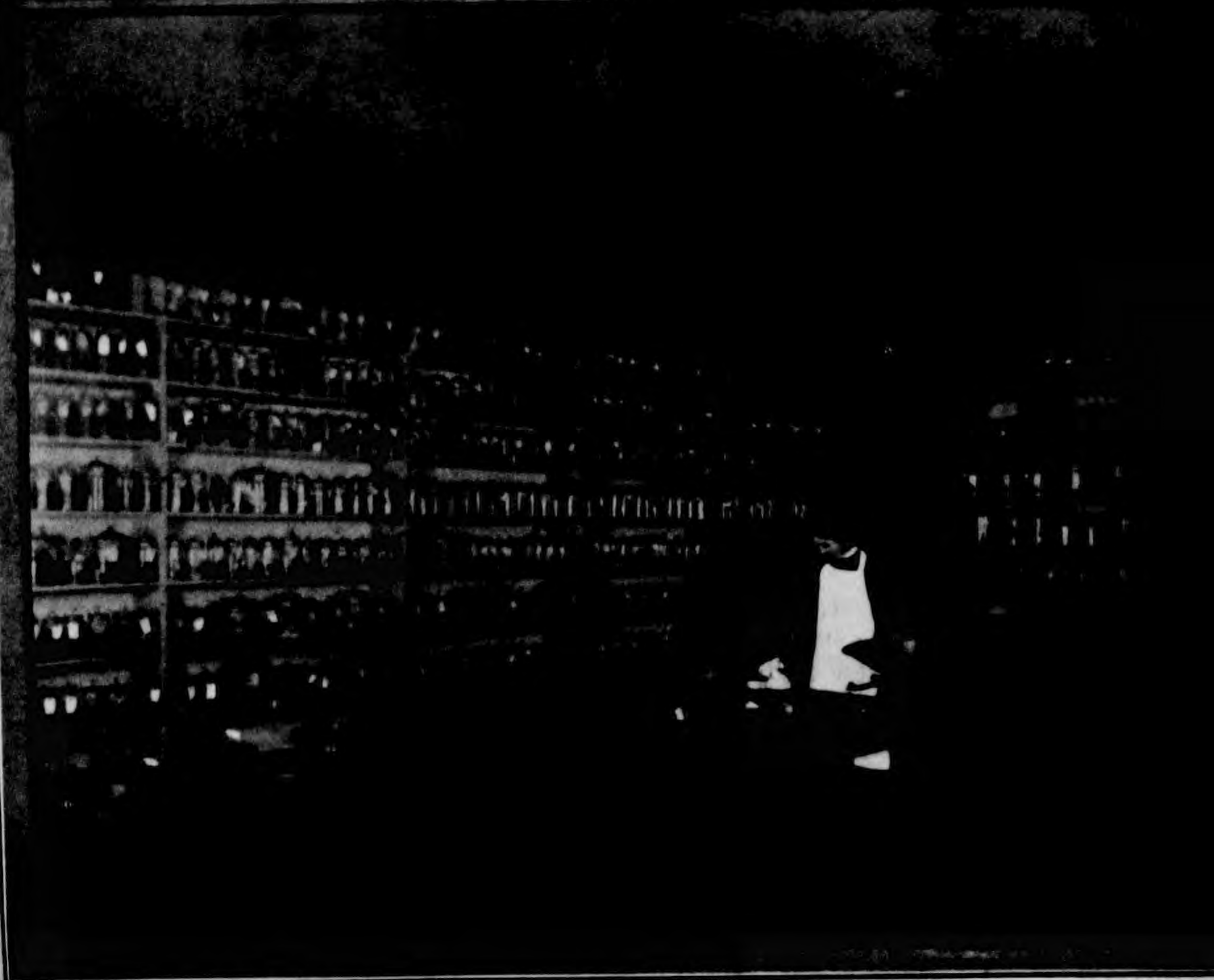
The out-patient department of obstetrics in connection with the Dispensary at 888 Thirty-fifth Place, furnishes an abundance of normal cases in their homes. Each student is required to attend six cases under the direction of Professor Paddock. Each student of the graduating class of 1907 attended twelve obstetrical cases.

Obstetrical clinics are held in the amphitheater of the Chicago Sanitarium at 28 Thirty-third Place, where the College maintains rooms for the care of such abnormal cases as those in charge of the teaching of obstetrics think best to take there.

▲In the work of the Dispensary care is taken to avoid encouraging indigents, by requiring some fee from each patient, even if but a few cents. Treatment is, of course, given gratuitously to those who are absolutely penniless, but such cases are given temporary aid and then referred to the secretary of the Associated Charities for investigation and report, and through the visiting nurse an effort is made to come as closely as possible in touch with the home and home life of the patient so that moral and social as well as physical conditions may be improved.

MUSEUM.

The museum of the College is located in the College Building, and contains hundreds of gross specimens illustrative of normal and pathological organs and tissues, which are in constant use for teaching purposes. Additional material is obtained from operations, post-mortems, and other sources.



VIEWS IN THE PATHOLOGICAL DEPARTMENT

LIBRARY.

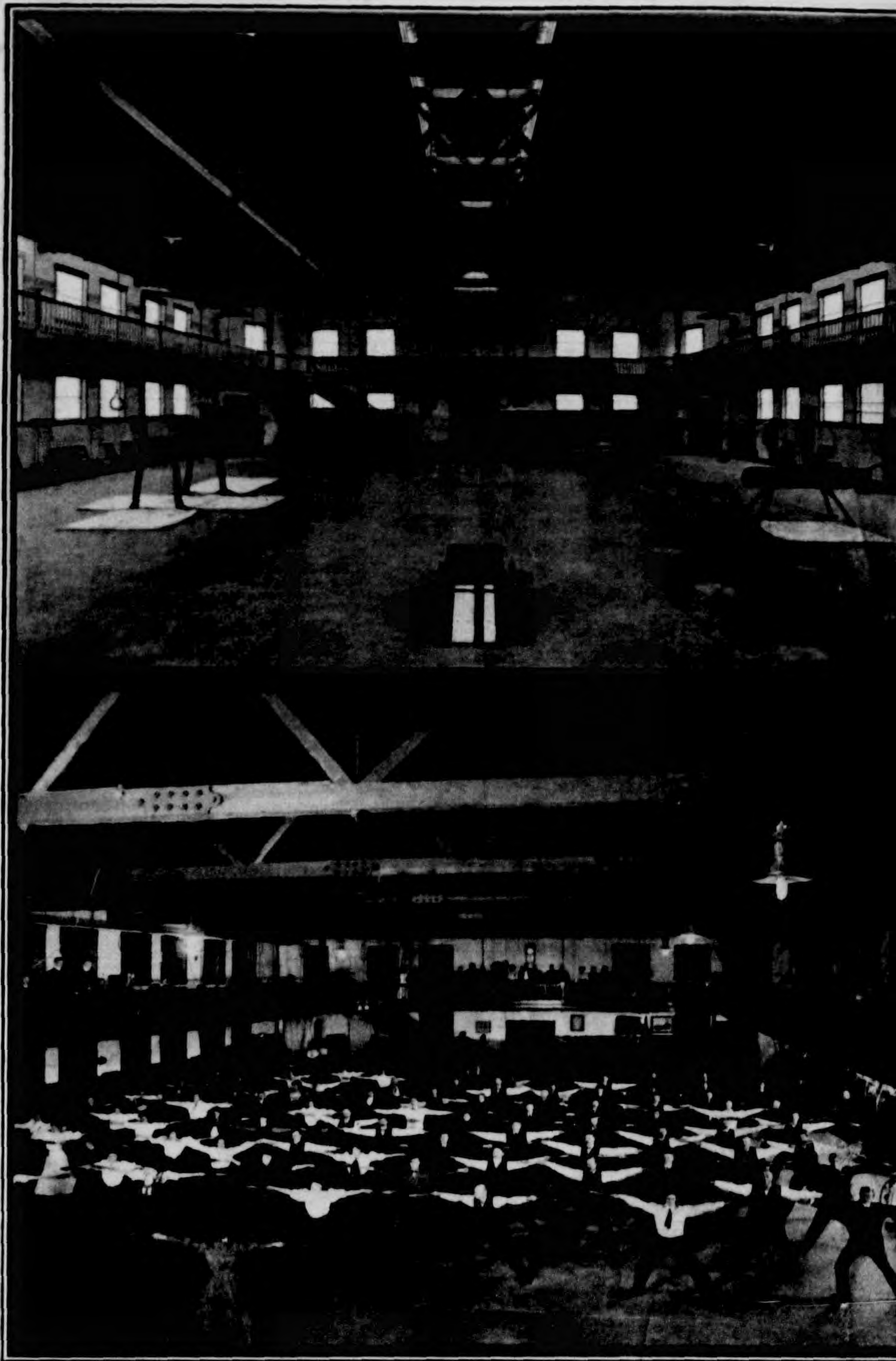
Through the generous gift of his large private library, by Dr. B. B. Brashear, of Cincinnati, Ohio, and the sum of \$2,000 by Abner Chase, of New York, the nucleus of an excellent library has already been formed, in which may be found a well-catalogued and indexed list of several hundred medical works such as are necessary and useful for reference, together with the leading medical periodicals published in English, German, and French. A large private medical library containing more than 2,500 volumes is also open to the students.

In Battle Creek the students have access to the library of the Battle Creek Sanitarium, which contains several thousand volumes; and to the Willard Public Library, with twenty thousand volumes.

In Chicago the Chicago Public Library is accessible to students, by complying with the requirements of the librarian; and Newberry Library, which has a medical department with all the current literature and three thousand volumes on medicine and surgery.

MEDICAL SOCIETIES.

The Battle Creek Medical Club, composed of the members of the Calhoun County Medical Society who reside in Battle Creek, is conducting its second winter series of lectures. In these lectures the general plan of the American Medical Association is followed, and the weekly lectures cover a wide range of medical and surgical subjects. It is expected that four years of these lectures will cover the whole field of medicine and surgery. The members of the Faculty take an active interest in the work of the club;



GYMNASIUM

and the students of the College are welcome to attend the lectures, which are held in the parlor of Nichol's Hospital every Monday night.

STUDENT PRIVILEGES.

The students of the American Medical Missionary College have the advantages of the fine gymnasium of the Battle Creek Sanitarium, the use of the large swimming pools, the outdoor gymnasium, and the tennis courts on the College campus. Several lakes in the immediate vicinity afford opportunity for out-of-door exercise,—boating in summer and skating in winter.

The students while in Battle Creek are a part of the Sanitarium Family, and participate in the entertainments and social gatherings of the institution. Students receive free medical attention when necessary.

REQUIREMENTS FOR ADMISSION.

Students are required to obtain a medical student's certificate from some recognized State Board of Registration. The secretary of the faculty of the American Medical Missionary College will be glad to furnish to those interested the particulars necessary to put them in communication with the secretaries of these boards.

The minimum standard of preliminary education as required by the Michigan State Board of Registration is strictly adhered to by this College. *The applicant for endorsement of the Michigan State Board of Registration must present a certificate of graduation from a recognized and reputable high school, academy, college, or university, issued after four years of study of at least eight months in each separate year, with the following minimum requirements:*

GROUP I. ENGLISH LANGUAGE

- (a) English Grammar.
- (b) Rhetoric and Composition.

GROUP II. HISTORY

(a) History of the United States, as presented in McLaughlin's History of the American Nation, Johnston's History of the United States, or equivalent text.

(b) General History, as presented in Meyer's General History, or equivalent text. Greek and Roman History or English History will be accepted as a substitute for General History.

GROUP III. MATHEMATICS.

(a) Algebra—Fundamental Rules, Fractions, Simple Equations, Involution and Evolution, and the Calculus of Radicals and Quadratic Equations, as given in Olney's Complete School Algebra, or Beman and Smith's Elements of Algebra, or some equivalent text.

(b) Geometry—As given in Beman and Smith's Plane and Solid Geometry, or equivalent text.

(c) Plane Trigonometry, as given in Wentworth's Trigonometry, or equivalent text.

GROUP IV. NATURAL SCIENCES

(a) Physics, as presented in Carhart and Chute's Elements of Physics, or equivalent text.

(b) General Biology, or Botany and Zoology, as presented in Sedgwick and Wilson's General Biology, or Spaulding's Introduction to Botany and Kingsley's Comparative Zoology. These courses will be accepted only when accompanied by laboratory work.

(c) Chemistry, as presented in Freer's Elementary Chemistry, or an equivalent amount of work in Remsen's Introduction to the Study of Chemistry.

(d) Physiology and Hygiene, as presented in Colton's Briefer Course, or an equivalent text.

(e) Physical Geography, as presented in Tarr's First Book of Physical Geography, or equivalent text.

GROUP V. MODERN LANGUAGES.

(a) German, French, or Spanish. The applicant must be able to read French, German, or Spanish.

GROUP VI. CLASSICS

(a) Latin—Latin Grammar. Prose Composition. Reading, four books of Caesar's Gallic War.

(b) Greek—Greek Grammar. Prose Composition. Xenophon or Homer.

The following table classifies the requirements more in detail:

ACADEMIC WORK AND EXAMINATIONS.

TOTAL OF 60 COUNTS
REQUIRED GROUP.
Minimum 35 Counts

Table

The following credentials are recognized by the Michigan State Board, and are sufficient to allow entrance into this school, provided they are equivalent to the minimum standard set forth above:

(a) A diploma from a recognized and reputable literary college having a classical course granting the degree of Bachelor of Arts, or equivalent degree.

(The degrees which are deemed equivalent to that of Bachelor of Arts are: Bachelor of Philosophy, Bachelor of Science, Doctor of Science, Bachelor of Letters, Bachelor of Classics, Civil Engineer, Doctor of Philosophy, Master of Science, Master of Arts, Doctor of Letters, and Mechanical Engineer.)

(b) A diploma from a recognized and reputable high school, normal school, or academy, having a classical course, issued after four years of study.

(c) A teacher's permanent or life certificate, granted upon examination by the State Board of Education.

(d) A medical student's certificate, issued upon examination by any recognized State Board of Medical Examiners.

(e) A student's certificate of examination for admission to the Freshman class of a recognized literary or scientific college.

(f) A certificate issued by the Board of Preliminary Examiners in Michigan of having passed the Board's Minimum Standard of Preliminary Education.

Beginning with September, 1909, this College will require for admission not only the standard of preliminary education as set forth in the foregoing, but also one year of college work in Physics, Chemistry, Biology, and Languages. Beginning with September, 1910, two years of college work will be required.

Graduates of Literary Colleges are not admitted to advanced time standing except for work performed in organized medical courses. Subject credit may be granted

for work which is equivalent in scope and time to the courses conducted in this College.

In addition to the above educational requirements, candidates for admission must present evidence of Christian character and intention to devote their lives to missionary effort, either under some regularly constituted missionary board, or as self-supporting missionaries in home or foreign lands.

Prospective students should fill out in full the application blank on page, and should mail it to the Registrar, to whom all correspondence in regard to admission to the College should be addressed.

CONDITIONAL ENTRANCE.

Candidates who have a certificate of graduation from a recognized high school, academy, college, or university, but who lack some subjects of the minimum preliminary requirements, may be admitted for the first year's work upon obtaining the conditional endorsement of the Michigan State Board of Registration. The total amount of such conditions must not exceed fifteen counts; and each of these conditions must be removed by attendance upon the entire subject in some recognized school or by examination before the Michigan State Board of Preliminary Examiners. Through the courtesy of the Michigan State Board, preliminary examinations are held in Battle Creek, beginning the second Tuesday of September of each year. The work represented by these conditions must be completed and the examinations passed before October 15th of the second year. No student may continue the work of the second year who has not fulfilled all entrance requirements.

AMERICAN MEDICAL MISSIONARY COLLEGE.

Application for Admission.

Boeing back
Base 50

MATRICULATION AND REGISTRATION.

On the day preceding the first day of school, students expecting to enter the school for the first time, should present their diplomas and credentials to the Registrar, pay their fees to the Treasurer, and obtain their matriculation cards. Students who have previously been in attendance should register and pay their fees. The Michigan State Board requires that forty-four months elapse between the time of beginning the first course of lectures and the date of graduation. To conform to this requirement students must matriculate before October 15th.

SPECIAL STUDENTS.

Those who are preparing for medical missionary work but do not desire to graduate, may be registered as special students and may be admitted by special permission of the Faculty to such classes as they are prepared to undertake, upon payment of the fees required. Time credit can not be given for such work, but the work so done may be accepted for subject credit if the student afterward complies with the entrance requirements and enters upon the course.

ADMISSION TO ADVANCED STANDING.

A student having done work in any other approved medical college, equivalent to any portion of the work done in this College, may, upon the presentation of the proper certificates, be excused from such work, and be allowed to take advanced work, and be granted the degree of Doctor of Medicine; provided that he spend at least the fourth year in this College. The faculty may, if they deem best, require any applicant for advanced standing to submit to examination in one or more branches.

EXAMINATIONS.

Examinations (either oral or written, or both) are held at the close of each course, at the end of each term, and at such other times as different instructors may choose.

Students who obtain a grade of from 75 to 100 per cent are marked "Passed;" from 51 to 75 per cent, "Conditioned;" 50 or below, "Failed." A student marked "Conditioned" in any course must, before passing in that subject, take an examination, and repeat, to the satisfaction of the instructor in charge, any of the course in which he may be lacking. A student marked "Failed" in any course must repeat the entire course.

PROMOTIONS.

At the end of each college year the work of all students is considered, and each student is advised in writing of his standing before the 30th of June. By the 15th of October the student must have removed every condition of the second preceding year, and must have successfully completed at least three-fourths of the work of the preceding year. For admission to the senior year the work of all the three preceding years must have been successfully completed. Promotions can not be made during the year. Students who are not promoted will be permitted to take any courses of the next year for which they are sufficiently prepared and which do not interfere with the work in which they are conditioned.

REQUIREMENTS FOR GRADUATION.

Before receiving the degree of Doctor of Medicine, a student must be twenty-three years of age, and must have given satisfactory evidence of good moral character. He must have presented evidence of the required preliminary education; must have accomplished four full years of medical study, the last of which must have been spent in this College; must have completed in a satisfactory manner

the work in all courses, and must have discharged all his financial obligations to this College.

STATE BOARD REQUIREMENTS.

The Michigan State Board of Registration holds examinations at Ann Arbor, beginning on the second Tuesday of June, and at Lansing beginning on the second Tuesday of October. Applicants for license to practice medicine in Michigan must satisfy the Board's Standard of preliminary education, and must pass examination in anatomy; physiology; chemistry and toxicology; histology and embryology; bacteriology; pathology; surgery; practice of medicine, including mental and nervous diseases, diseases of children, and diseases of the eye, ear, nose, and throat; obstetrics; gynecology; medical jurisprudence; hygiene and public health; materia medica and therapeutics. An average percentage of at least 75, and not less than 50 on any subject, is required for a passing grade. Part of the examination may be taken by the student at the end of his second year in Medical College, if he so elects; and the successful passing of this primary examination exempts from examination in the same subjects in the final examination at the end of his course.

One who has passed the examination of the Michigan State Board may register on payment of the required fees and without further examination, in the District of Columbia, Illinois, Nevada, New Hampshire, New Jersey, New York, North Dakota, Virginia, Wyoming, Georgia, Indiana, Iowa, Kansas, Kentucky, Maine, Maryland, Minnesota, Missouri, Nebraska, Ohio, South Carolina, Utah, Vermont, West Virginia, and Wisconsin.

COURSES OF INSTRUCTION.

The regular course of instruction comprises four college years of nine months each, and covers about forty-seven hundred hours. The work scheduled in the various branches meets the requirements of the Association of American Medical Colleges and of the State Examining Boards.

The students are required to be present regularly at classes, and must have a record of at least 80 per cent in attendance and of 75 per cent or above in recitations and examinations.

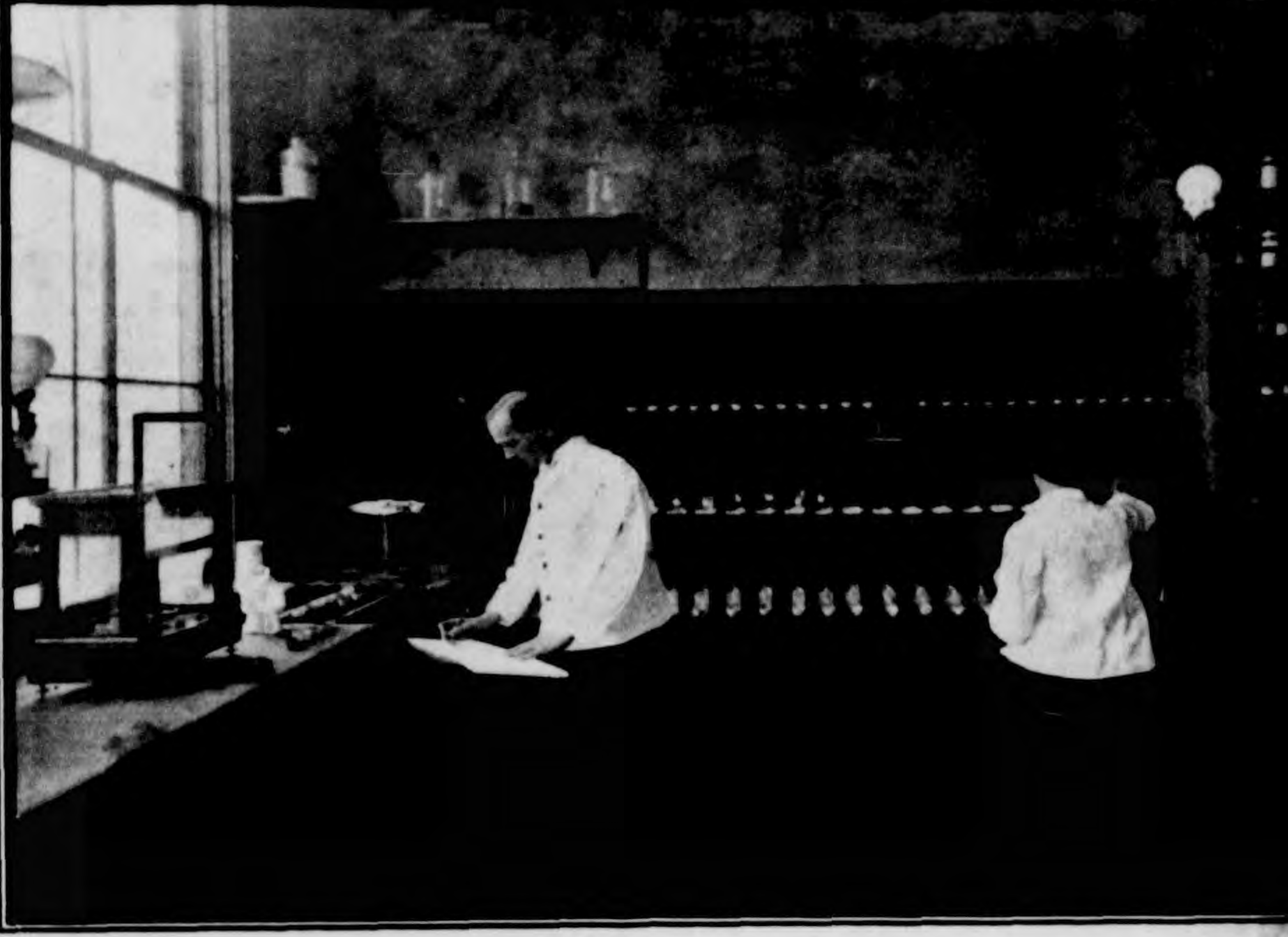
Special opportunities are afforded for clinical instruction, both at Battle Creek and Chicago.

In addition to regular laboratory courses, the students are expected to spend sufficient time in the working laboratories of the school to become thoroughly familiar with practical laboratory methods.

The morning hours are devoted to lecture and recitation work; the afternoon to laboratory work, demonstration courses and clinics.

The Junior and Senior students assist the physicians of the Battle Creek Sanitarium in their offices in various capacities, taking case notes, assisting in the examination and treatment of patients, and visiting the patients in their rooms. All students have an opportunity to work in the different departments of the institution, and thus to become familiar with the practical application of therapeutic measures in all their forms. The staff of surgical assistants is largely made up of students of the advanced classes. The large amount of surgical work done in the institution affords every student an opportunity to act in this capacity.

Research



GASTRIC LABORATORY

CHEMISTRY.

General Chemistry.—A thorough course in this subject is given during the Freshman year, fifty hours being devoted to lectures, recitations, and demonstrations, especial attention being given the subject from the standpoint of medicine.

Qualitative Chemistry.—In this course of one hundred and five hours almost the entire time is spent in the laboratory. The student becomes familiar with the reactions characteristic of various metals and acids. Each student is supplied with a separate table and an excellent outfit of apparatus and material. As a part of the course, each student is required to analyze a set of ten unknown mixtures of salts.

Organic Chemistry.—Fifty hours of lectures and text-book work are devoted to this subject. The more important carbon compounds are considered, especially those which have a bearing on the treatment of disease.

GASTRIC LABORATORY

Physiological Chemistry.—Three courses are given in this subject in the first and second years, consisting of (1) text-book work, lectures, and recitations, (2) laboratory work in the Freshman year on foods and digestive juices, (3) laboratory work in the Sophomore year on quantitative analysis. The different secretions and excretions of the human body in health and disease are studied from a chemical standpoint. The laboratory courses include the qualitative and quantitative analysis of foodstuffs, blood, bile, feces, with special attention to normal and abnormal stomach fluids and urine. The new medical science which has been developed within the last forty years, is based largely upon the results of researches conducted in the physiological laboratory by eminent investigators. The older methods of investigation of the urine and other secretions are

now recognized as incapable of affording the accurate data necessary for a scientific diagnosis, the basis for the rational and physiologic treatment of patients. Modern medicine is rapidly developing the exactness which is necessary to constitute a true science. The methods and procedures of the physiological laboratory have come to be as essential to the successful practice of medicine as are the stethoscope and the thermometer. In addition to the ordinary urinary tests, the student becomes practically familiar with cryoscopy, the use of the refractometer, the colorimeter of Amann, and other of the latest methods of testing the urine for the products of imperfect metabolism and of intestinal putrefaction.

NORMAL HISTOLOGY.

Didactic Instruction.—This course of seventy hours is given in the first year, and consists of lectures, demonstrations, text-book work, and recitations.

Practical Instruction.—The laboratories are thoroughly equipped with excellent microscopes, and apparatus for embedding, sectioning, and staining tissues, of which there is a large and varied supply. Each student is provided with a first-class microscope, table, and all accessories and facilities, so that his work may be prosecuted without hindrance or delay.

The student is required to make one hundred and twenty-five permanent mounts, comprising all the different tissues of the body. Drawings are required of all preparations studied.

During the course, practical instruction is given in the approved methods of hardening, macerating embedding, (both paraffin and celloidin), microtome cutting, staining, and mounting. Students are expected to take the fresh tissues and prepare them for microscopic examination.

EMBRYOLOGY.

The work in Embryology is given in connection with Normal Histology in the first year. The didactic instruction consists of lectures, text-book work, and recitations, supplemented by the use of models of human embryos, and of preserved specimens.

In the laboratory course the students are required to study and draw from specimens of embryos of chickens and rabbits, and human embryos, also to study dissected preparations of the human embryo and fetus at different ages.

The laboratories are amply equipped with microscopes, microtomes, incubators, and all necessary apparatus.

ANATOMY.

Each student is required to obtain a thorough knowledge of anatomy. Didactic work in Osteology and Myology is given in the beginning of the course to prepare the student for the practical anatomy, to which six weeks of the first year are devoted exclusively, five hours each day being spent in the dissecting room, and two hours each day in lecture and quiz on the work done in the dissecting room. The students are required to make use of the skeleton and of disarticulated bones. Skeletons will be rented to students when desired. During work in the dissecting room an instructor is in constant attendance to direct, quiz, and call attention to points of special interest which the inexperienced student might easily overlook. The dissection work is supplemented by models, casts, and colored charts, and by daily general quizzes and lectures.

During the Sophomore year six weeks are spent in the anatomical laboratory, and special attention is given to visceral anatomy. During this year the student also makes a careful study of the anatomy of the central nervous system.

to 59

The Juniors spend six weeks in text-book and laboratory work in Anatomy, special attention being given to applied anatomy, both medical and surgical. From the beginning of the study every effort is made to impress anatomical facts and furnish a motive for their remembrance by briefly calling attention to the medical and surgical importance of the various structures.

PHYSICAL AND GENERAL DIAGNOSIS.

As a preliminary to the teaching of diagnosis, the student becomes familiar with the normal body, studying the external landmarks, and acquiring a thorough familiarity with the technique necessary to an examination of the viscera.

Clinical cases, ample in number and variety, and well depicting the varied morbid conditions of the different organs, are presented to the student.

Each case is thoroughly examined by a student, who prepares a complete history of the case, and presents and demonstrates it to a small class group under the supervision of the instructor of the department. A lively conference is held, in which the student is expected to sustain his diagnosis.

The subsequent course of the case is followed by the student, and reports are made to the class as occasion may demand. These case histories, which are preserved by the students, have a personal and statistical value, and are considered by the faculty in making up the class standing.

PHYSIOLOGY.

Didactic Instruction.—The theoretical instruction is given by means of lectures, demonstrations, text-book study, and recitations extending throughout the first and second years. No effort is spared to make the student thoroughly acquainted with the subject of Human Physiology.

1261

considered in the light of the most recent researches, and each student is required to become thoroughly familiar with all physiological facts which have a bearing upon medical diagnosis and rational therapeutics.

Practical Instruction.—The student studies experimentally the physiology of digestion, secretion, and excretion in the chemical laboratories. A course in Experimental Physiology of three hours a day for six weeks is given in the physiology laboratory, in which the student estimates hemoglobin, counts blood-cells, makes sphygmographic tracings, determines blood-pressure, and becomes familiar with the use of instruments of precision for studying the circulation, respiration, muscles, and nerves.

HYGIENE AND SANITARY SCIENCE.

This course is given during the fourth year, and consists of text-book work combined with class drills and demonstrations, taking up the general principles of personal and public hygiene, including clothing, bathing, exercise, ventilation, diet, and water supply. Special attention is also given to the heating, lighting, and ventilation of large buildings, sewerage, and other important subjects.

BACTERIOLOGY.

Two courses are given during the second year, one didactic and the other practical.

In the didactic course, instruction is given in the fundamental principles of this important science; and their application in surgery and in the prevention and cure of infectious diseases is carefully studied.

The laboratories are completely equipped, and each student is given an experience in making the various culture media, in cultivating and studying the more common bacteria, yeasts, and molds, and in methods of staining. Par-

Picture of

Blood Lab.

12 to 58

B. coat

12 to 58

To
Picture of
Bast. Feb.

ticular attention is given to the bacteriological diagnosis of diphtheria, tuberculosis, typhoid fever, and to the bacteriological examination of drinking water, food, and gastric and other secretions. A thorough course of instruction is given in the bacteriological examination of feces, also in the determination of the opsonic index for different bacteria.

PATHOLOGY AND MORBID HISTOLOGY.

Second Year.—(a) A didactic course in General Pathology. It includes lectures, text-book and quiz work; also demonstrations of gross and microscopic specimens. (b) A laboratory course in Morbid Histology, covering the subject of General Pathology; also practical work in laboratory technique.

Third Year.—(a) A didactic course in Special Pathology, taught by demonstration, lectures, and text-book work. (b) The laboratory course covers the pathology of the special systems and organs, and also of the infectious diseases. Each student prepares microscopic specimens from autopsy and operative cases. (c) Students are given ample opportunity to attend autopsies during the last two years, especially in connection with the Cook County Morgue.

PHARMACOLOGY, MATERIA MEDICA AND THERAPEUTICS.

These subjects are taught by lectures, recitations, demonstrations, and laboratory work, and supplemented by clinical instruction in the hospitals and dispensaries.

Second Year.—In the didactic course of sixty hours particular attention is given to the materia medica, the physiological action and toxicology of official drugs. The physiologic and the toxic actions are illustrated by practical demonstrations. The drugs are studied with special reference to their therapeutic use. The students are drilled in the principles of prescription writing.

In the laboratory course of sixty hours which is given in the latter part of this year the student becomes familiar with crude drugs and their preparations. General pharmaceutical methods and dispensing are demonstrated, and the student is required to become proficient in the filling of prescriptions. The student becomes familiar with important incompatibilities. The principal alkaloids are studied as to their action, detection, and antidotes.

Third Year.—In this year a didactic course of forty hours is given, in which the principal drugs are reviewed with particular attention to their therapeutic use. Unofficial preparations of recognized value are also considered. The students are required to write prescriptions to meet stated diseased conditions. The prescriptions are criticized by the instructor, and discussed by the class as to the choice of therapeutic agent, proper dosage, compatibility of ingredients, and mode of administration.

GENERAL THERAPEUTICS.

Two courses in general therapeutics are given, one of forty hours in the second year and another of forty hours in the third year. In these courses the practical management of the sick is carefully studied, and all therapeutic measures which are of recognized value are considered, including medication, massotherapy, manual movements, medical gymnastics, mechanotherapy, hydrotherapy, phototherapy, electrotherapy, radiotherapy, dietetics, and climatology. Unusual opportunities for becoming familiar with therapeutic measures of all kinds are afforded by the work of the Battle Creek Sanitarium, in which the students take an active part. The clinics, both in Battle Creek and in Chicago, give excellent opportunities for observing the effects of treatment. Ambulatory cases are observed in connection with the dispensary clinics; and bed patients in the hospital clinics and the weekly ward walks.

Electrotherapeutics.—The course in Electrotherapeutics consists of a study of the principles and characteristics of the various forms of electricity and their application in the treatment of disease. Demonstrations of the use of the various currents—galvanic, sinusoidal, faradic, static, high frequency—are given, and the students are required to administer the various treatments in order to familiarize themselves with the technique and the value of such treatments. Special instruction is also given in the technique of electrolysis in gynecology and surgery, cataphoresis, and the Roentgen ray in diagnosis and therapeutics.

Medical Dietetics.—A large amount of attention is given to this much-neglected branch of therapeutics. The relation of diet to the various diatheses and to acute and chronic maladies of every class is carefully studied in the light of modern physiological chemistry, and the results of recent researches in relation to digestion in health and disease. In the study of this branch, students are required to become familiar with the properties of food,—chemical, physical, and physiological,—and to make a practical application of the knowledge previously gained in chemistry and physiology to the formation of dietaries for both the well and the sick.

An auxiliary course in the principles of scientific cookery and the preparation of standardized foods is given in the experimental kitchen. It is expected that each student will become competent to prepare whatever special article of food any patient may require, special attention being given to emergency preparations, such as might be required of a missionary in a foreign field with few facilities.

Hydrotherapy.—This course includes, in addition to a brief historical survey of the subject of hydrotherapeutics,

a thorough study of the subject from a theoretical standpoint. The student is also required to familiarize himself with all the various medical applications of water and allied therapeutic means.

An extended series of demonstrations in which the student participates, is conducted in connection with this course by the aid of the calorimeter, sphygmograph, tonometer, ergograph, plethysmograph, and other instruments of precision, whereby the student becomes thoroughly familiar with all the physiological effects of thermic applications by the medium of water and allied means. The facilities afforded for this purpose include not only different forms of calorimeters, but apparatus for the application of all the different forms of baths—shower, spray, and douche apparatus in which both temperature and pressure may be regulated; also apparatus for vapor, Russian, Turkish, and electric-light baths, a large swimming bath, and numerous other appliances. Students also have opportunity for practical work in the application of hydrotherapy, massotherapy, mechanotherapy, phototherapy, electrotherapy, and medical gymnastics.

Medical and Educational Swedish Gymnastics.—This optional course comprises a thorough study of the application of exercise, both active and passive, in the treatment of disease. The basis of the course is the admirable system of gymnastics developed by Ling and his followers, commonly known as Swedish Gymnastics, medical and pedagogical or educational. Instruction is given by persons who have had special opportunities for thorough training and experience in these branches. A special course is given in the physiology of exercise, in the prescription of exercise both as a hygienic measure and a therapeutic means, and in the administration of exercise to patients of different classes and ages.

PRACTICE OF MEDICINE.

This course consists of lectures and text-book work extending throughout the second, third, and fourth years. Special attention is given to the principles of rational medicine as taught by the best authors and developed by modern research. Students have an excellent opportunity for becoming acquainted with the language of disease, by acting as clinical assistants to the physicians of the Battle Creek Sanitarium, in the surgical wards, the College dispensary, and in connection with the dispensaries and visiting nurses' work in Chicago. Special attention is given to the application of such physiological and therapeutic measures as hydrotherapy, electrotherapy, massotherapy, exercise, diet, climate, and other means whereby the most beneficial and permanent therapeutic effects may be secured.

OBSTETRICS AND DISEASES OF WOMEN.

third and fourth years.

Obstetrics and Diseases of Women.—With the class divided into small sections, this instruction is given first by means of manikins, models, charts, and preserved specimens, and later by examination and attendance upon cases under the guidance of an instructor, for which ample opportunity is afforded by the daily clinics and outside department of the

Dispensary in Chicago. An obstetrical ward and lying-in department have been established in connection with the College in Battle Creek, which adds greatly to the opportunities for obstetrical instruction.

Obstetrics and diseases of women are studied during the third and fourth years, and illustrated by means of manikins, models, and specimens, besides an abundance of clinical material.

Picture of
Delivery Room

PEDIATRICS.

The diseases of childhood and infancy are studied during the third and fourth years. Special attention is given to the study of dietaries for young children both in health and in disease.

NEUROLOGY AND PSYCHIATRY.

Instruction in this Department consists of



DELIVERY ROOM, OBSTETRICAL DEPARTMENT

During the Senior year instruction in diseases of the nervous system and disorders of the mind is given by didactic lectures and clinical demonstrations.

The students see cases of all the principal types of mental disorders in the clinics at the Michigan Asylum for the Insane.

Treatment

The various courses given in this department consider the more recent developments and methods of study in the anatomy, physiology, and normal and pathological histology of the nervous system; also the most approved methods of treatment, including hydrotherapy, phototherapy, electrotherapy, massotherapy, rest, exercise, and medication. In the clinics presented in this department the student has special opportunities to observe the results of the treatment pursued.

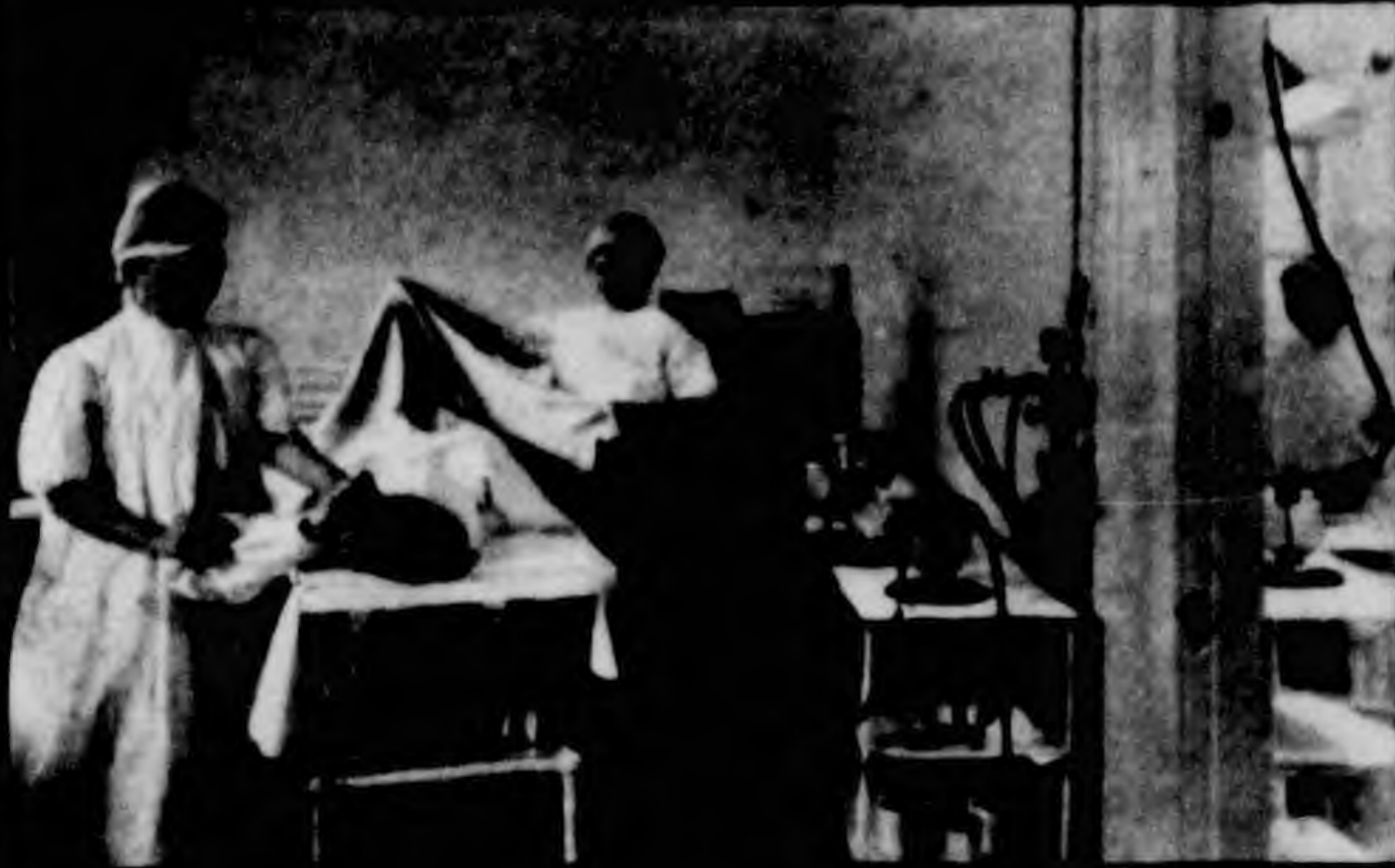
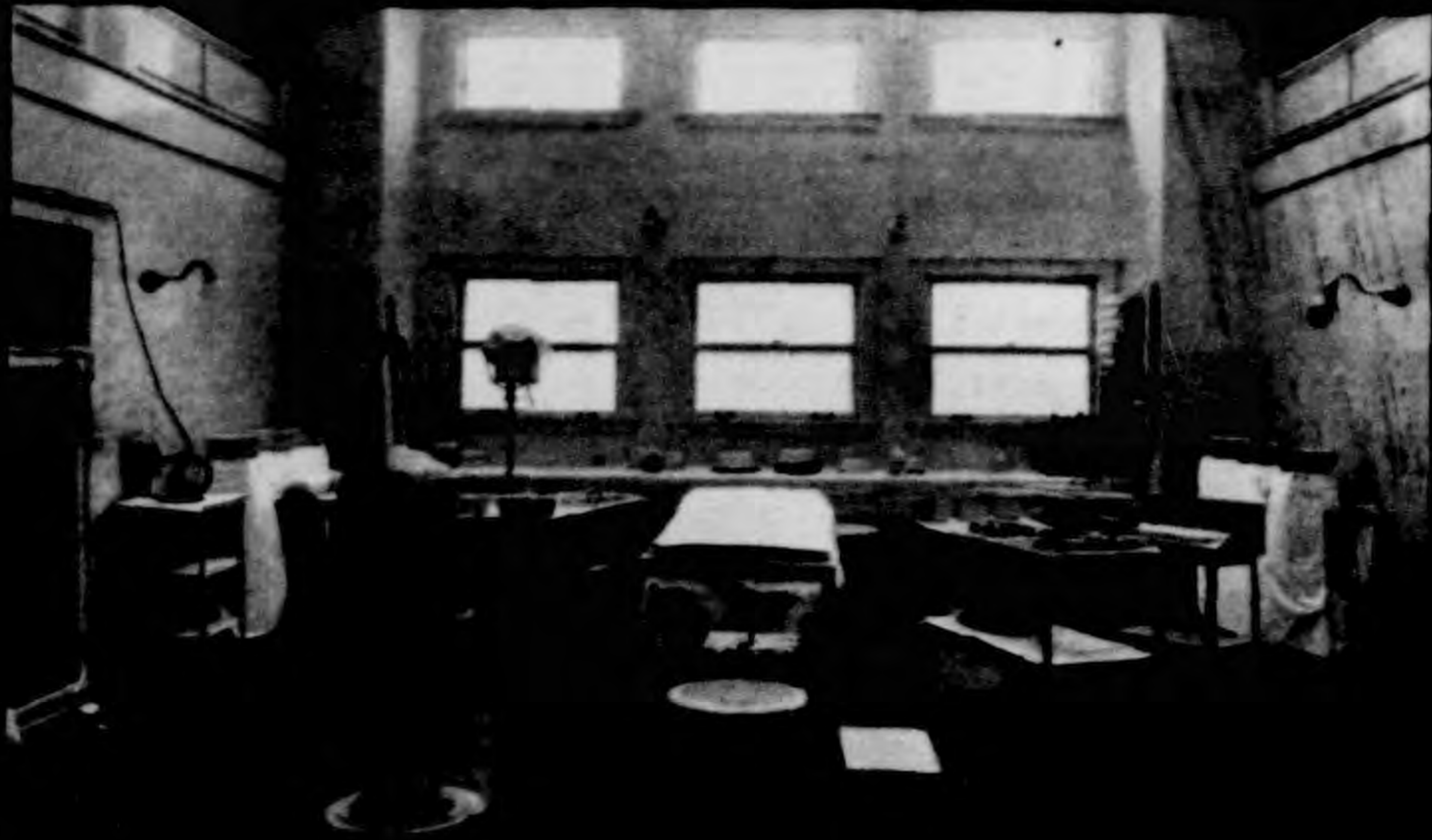
SURGERY.

Throughout the entire course, students enjoy unusual opportunities for acquiring proficiency in surgery. Both at Battle Creek and in Chicago students are constantly brought in contact with surgical cases. They are required to act as nurses and assistants in every branch of surgery, and thus have opportunity to observe carefully the results.

This course, consisting of lectures, text-book study, and recitations, begins in the second year and continues throughout the third and fourth years, and aims to give the student a thorough preparation for the clinical work of the third and fourth years, for which ample facilities are afforded by the hospitals of Chicago, to which students of the school have access.

In this branch the students of the American Medical Missionary College have the benefit of the instruction of some of the ablest surgical teachers in Chicago, in addition to their unusual opportunities at Battle Creek.

The demonstration course given in the third year includes bandaging, the application of splints, and experimental surgery, by which the student is as thoroughly prepared as possible for operations which he may be called upon to perform.



OPERATING ROOMS AT BATTLE CREEK

FORENSIC MEDICINE.

The instruction in this department is given in the fourth year by Judge Jesse Arthur, who has had a long experience both as a judge and as a lawyer.

The course consists of twenty-four lectures, and comprises the history of Forensic Medicine and instruction upon all those medical subjects which bring a physician in contact with the law. The aim is to present these subjects to the mind of the student, so arranged from a legal rather than a medical standpoint, that they may be more easily remembered, and more readily made available in anticipating and overcoming the difficulties and perplexities sure to be met with when it becomes necessary to apply medical knowledge to the purposes of the law. The principal object in view is to fit the student, when called upon as a physician, to make use, in a creditable manner, of his entire range of medical knowledge in aid of the law.

OPHTHALMOLOGY, RHINOLOGY, LARYNGOLOGY AND OTOLOGY.

The didactic instruction in diseases of the eye is given during the Senior year, forty hours being devoted to the subject. A didactic course of forty hours on Diseases of the Ear, Nose, and Throat is given in the Junior year. In these courses the methods of treatment, both palliative and operative, receive careful attention. By this work and clinics in Chicago, the student is admirably prepared for this branch of practice, which forms so large a part of the work of the medical missionary in many foreign fields.


A special course in Genito-Urinary and Skin Diseases
Ophthalmology.—The instruction in Ophthalmology includes a demonstration course of thirty hours during the Junior year, in which the student is taught refraction and

the practical use of the ophthalmoscope, retinoscope, perimeter, and other instruments for examining the eyes.

Rhinology, Laryngology, and Otology.—During the Junior year a demonstration course of thirty hours is given on the nose, throat, and ear, which includes practical instruction in the methods of examination of these organs, together with the diagnosis and treatment of the diseases which affect them.

is given during the fourth year.

Particular attention is given to the study of the diseases of the digestive organs. The great prevalence of digestive disorders of every kind makes this subject of great importance and of general interest. The opportunities afforded for the study of this class of disorders are unexcelled.



MICROSCOPY.

Clinical Chemistry and Bacteriology.—In order to give the student experience in the practical application of the knowledge gained during the earlier portion of his course of study, special attention is given in the fourth year to what may be termed Clinical Chemistry, Bacteriology, and Microscopy. In this course the students are required to make, individually, the necessary chemical and bacteriological examinations of the stomach fluid, urine, sputum, or other secretions or excretions as may be required in cases assigned to them, in addition to the application of the more ordinary means of examination.

By arrangement with the Battle Creek Sanitarium, the great amount of laboratory work incidental to the examination and treatment of several thousand patients who visit that institution yearly, is done in the laboratories of the American Medical Missionary College. This affords an extraordinary opportunity for students to become familiar

with all the technical details required to be expert in examinations of this sort. There is probably no other laboratory in the world in which so large an amount of work of this kind is done, and it is acknowledged by those who have made careful study of the work, that there is to be found no laboratory in which more thorough work is done. Those who have a desire for medical research work have opportunity for pursuing inquiries in various lines.

CLINICS.

The student is brought in contact with the sick at the very beginning of his medical course, and the daily work is so arranged that he has constant opportunities for observing the phenomena of disease, and thus becoming familiar with the physiognomy of disease and the clinical picture presented by chronic and acute disorders. Each year an increased amount of time is spent in clinical work, which in the fourth year comes to occupy the chief place in the curriculum.

As far as possible the diseases studied during the entire course are illustrated in the clinics. Each student is required to take charge of patients, and, under the direction of the instructor, to make the diagnosis and the prescription, and, in part, to give the necessary treatment.

In addition to the great opportunities for practical medical work through the connection of the school with the Battle Creek Sanitarium, students are afforded in Chicago very large advantages for clinical instruction. Several of the professors of the College have appointments in Cook County and other large Chicago hospitals, and give the classes the benefit of the clinics which they hold, as well as other special opportunities which their connection with these institutions enables them to secure. The visiting nurses' work connected with the Dispensary in Chicago,

affords abundant opportunity for obstetrical practice, so that every student is given an opportunity for ample experience in this important branch of medicine before graduation. The advantages offered for obstetrical training are of unusual character and are scarcely equaled by those of any other college in the country.

All of the clinical work as outlined in the schedules is obligatory. The attendance of the students upon the clinics at Cook County Hospital and St. Luke's Hospital, and upon other clinics for which arrangement is made, is recorded, and the students are subsequently quizzed with reference to the cases seen in the clinics.

PRACTICAL MEDICAL WORK.

During the entire course of four years, each student is expected to spend at least two hours per day in practical medical work—in case-taking, laboratory investigation of the blood, stomach fluids, and urine, and as clinical assistant.

The Faculty of the American Medical Missionary College are fully persuaded that the most satisfactory method of training men and women for efficient medical work is by actual work: experience is the only true and thoroughgoing teacher. A student may sit for almost any number of years in an amphitheater or lecture room witnessing the most skilfully performed operations and listening to the most lucid and eloquent descriptions of disease and the proper methods of treatment, without becoming himself able to deal with the exigencies and emergencies which the practical physician meets in his daily experience. The student's work is in harmony with this idea, so planned that he shall from the very beginning, become familiar with the natural history of disease by daily contact with the sick.

Very unusual advantages are afforded by this school

for this kind of practical experience, several hundred patients suffering from chronic maladies of all sorts being constantly under observation, in addition to the large advantages afforded by the dispensaries in connection with the school. The students are required not only to observe cases casually, but cases are regularly assigned to individual students for careful study, and the student is required not only to investigate the case and make himself thoroughly familiar with it, but to administer much of the treatment prescribed, in harmony with rational and physiological principles.

The following is a summary of the work done in the clinical laboratories of the College in which students act as assistants:

YEAR ENDING DECEMBER 31, 1907

Chemical examinations of gastric fluids.....	2,503
Bacteriological examinations of the blood.....	32
Examinations of the blood, for Widal reaction.....	140
Bacteriological examinations for diphtheria.....	192
Bacteriological examinations of sputum for tubercle bacillus	392
Chemical and bacteriological examinations of milk... ..	1,285
Chemical and bacteriological examinations of water..	52
Blood examinations for blood-count and hemoglobin	5,932
Examinations of blood for malarial plasmodia.....	32
Determinations of the opsonic index.....	423
Urinary examinations (complete quantitative).....	6,282
Examinations of feces (bacteriological, microscopical, chemical)	1,903
Microscopic examinations of tissues from operations and autopsies.....	269
Total.....	19,437

AUXILIARY COURSES.

Courses in Swedish Movements, Massage, Physical Culture, General and Surgical Nursing, Scientific Cookery, and other subjects are given in addition to the regular courses of medical study. Auxiliary courses of study are also conducted with special reference to the missionary phases of medical work in home and foreign fields.

MISSIONARY INSTRUCTION.

A thorough course of Bible and missionary instruction is carried on in connection with the College, which all students are expected to attend. This course continues throughout the four years, half an hour each day being devoted to this study, which is conducted by thoroughly competent Bible teachers and returned missionaries from many countries. An opportunity is thus afforded in the four years for the student to become well acquainted with the Bible in all its parts, and largely with the missionary fields and the missionary work of the world. This is not a part of the medical course, and time is not taken from medical work.

MISSIONARY AND RELIGIOUS OPPORTUNITIES.

The students maintain a student missionary society for the study of the lives of the missionaries of all denominations who have advanced the cause of Christ in foreign lands, and for the study of the mission fields. In the meetings of the society, held each week, the students in turn present subjects which have been assigned to them by the program committee.

The society is frequently favored with the presence and help of missionaries who have spent many years in foreign lands. The society has been addressed by missionaries from China, Japan, India, and other countries during the past few months. Among the guests of the Battle Creek

Sanitarium there are at all times returned missionaries who are more than willing to give the students the benefit of their observations and experience in foreign lands.

The students have many opportunities for practical missionary work while taking their course, especially in connection with the City Mission in Battle Creek and with the Life Boat Mission in Chicago. Especially favorable opportunities are afforded for missionary work among the patients who come to the dispensaries suffering with all kinds of physical, mental, and moral ailments.

The students of the School maintain a weekly devotional meeting, and in addition to the daily chapel exercise, have the advantages of the religious services conducted in the Battle Creek Sanitarium, and at the city churches of various denominations, and the active Y. M. C. A. and Y. W. C. A. organizations.

Schedules of Studies

Wages

not yet sent up to my
Journal

Promised for Friday Apr,

TEXT-BOOKS AND BOOKS OF REFERENCE.

The plan of didactic instruction adopted by this College is chiefly that of text-book study and recitations. It is imperative that there should be uniformity in text-books. The following list, which is subject to change, includes the required text-books and books of reference. The text-book preferred for student use is placed first under each subject:

Medical Dictionary.—Dorland; Gould.

Anatomy.—Gray; Cunningham; Morris; Gerrish.

Anatomy of the Nervous System.—Cunningham; Gordinier; Barker; Edinger; Jacob.

Biology.—Sedgwick and Wilson; Bidgood.

Histology.—Bohm, Davidoff, and Huber; Ferguson.

Chemistry, General.—Holland; Remsen; Simon. *Qualitative Analysis*: Prescott and Johnson. *Organic Chemistry*. Holland; Perkin and Kipping. *Physiological Chemistry*: Hammarsten; Simon; Bunge. *Reference Books*: Watt's Dictionary; Thorpe's Dictionary; Fresenius; Sutton; Witthaus; Bardey.

Physiology.—Howell; Stewart; Halliburton. *Reference Books*: Schafer; American Text-Book; Landois; Tigerstedt.

Embryology.—Heisler; McMurrich; Hertwig; Foster and Balfour; Minot.

Bacteriology.—Park; McFarland; Sternberg; Novy's Laboratory Guide. *Reference Books*: Lehmann and Neumann; Muir and Ritchie.

Physical Diagnosis.—Butler; Hare; LeFevre.

Clinical Diagnosis.—Sahli; Simon; Boston.

Hygiene.—Harrington; Bergey; Notter. *Reference Books*: Glaister; Parke; Copeland and Bevin.

Materia Medica.—Cushing; Sollman; Shoemaker.

Therapeutics.—Brunton; Wood; Hare. *Reference Books*: International System of Electrotherapeutics; Hartelius; Kellogg; Wilson; Cohen's System of Physiological Therapeutics.

Practice of Medicine.—Osler; Anders; Tyson; Osler's System of Modern Medicine.

Clinical Microscopy.—Simon; Wood; Emerson.

Obstetrics.—Williams; Edgar; Lusk; Davis; Paddock's Notes.

Gynecology.—Herman; H. MacNaughton-Jones; Dudley; Ashton. *Reference Books:* Kelly; Gilliam; Mann; Martin; Massey.

Surgery.—Rose and Carless; Senn; Moullin. *Reference Books:* Von Bergman; Treves; Kocher; Mayo Robson; Moynihan; Bryant; Ashurst; Mumford; Holmes; Keene; International Text-Book.

Pathology.—Coplin; McFarland; Stengel; Ziegler; American Text-Book.

Neurology.—Church and Peterson; Dana; Oppenheim. *Reference Books:* Gowers; Berkely; Lewis; Clouston; Tuke.

Psychiatry.—Brower and Bannister; Kraepelin; Mendel.

Diseases of Special Organs.—*Eye:* Fox; May; Fuchs; Ball. *Ear:* Politzer; Buck. *Nose and Throat:* Kyle; Shurley. *Digestive Organs:* Ewald; Roberts; Remond. *Genito-Urinary:* Keyes; Morton; Schmidt; Taylor. *Skin:* Hyde; Bulkley; Stelwagon; Shoemaker.

REGULATIONS.

1. Punctual attendance on all College exercises is required of every student. Any student who is absent from regular class work must present a satisfactory excuse to the teacher from whose work he is absent.

2. No student shall enter or leave any class, or leave the city, during school periods, except by permission of the president.

3. Attendance upon the daily chapel exercises of the

College is required, and any student who is absent must present a written excuse to the registrar.

4. A student being conditioned in three subjects at one time, will be reported to the Board of Trustees for action in relation to his further connection with the school.

5. To enter the class of any year after the first, a student must pass at least three-fourths of the work of the preceding year. Students must remove all conditions before entering the senior year.

6. No student will be allowed to take more than the regularly prescribed work except by special permission of the faculty.

7. Whenever, in the judgment of the Board of Trustees, a student's attendance is no longer profitable to himself or is detrimental to the College, he may be dismissed.

8. Any regulation made by the Faculty or Board of Trustees, and announced to the students, will have equal force with those published in the catalog.

TUITION FEES AND EXPENSES.

Under no circumstances are any changes made in the established fees.

The American Medical Missionary Board of Battle Creek, Mich., and the International Medical Missionary Society of New York City, are prepared to assist a few worthy students. The address of the secretaries of these last-mentioned Societies will be furnished on application.

FIRST YEAR.

Tuition fee payable in September.....	\$50.00
Text-books which become the private property of the student.....	\$25.00 to \$30.00
Laboratory fees payable at the commencement of the corresponding courses, and covering the cost of	

materials and specimens issued to each student,
as follows:

Biology	5.00
Histology	8.00
Qualitative Chemistry.....	6.00
Anatomy (Dissection).....	5.00
Physiological Chemistry.....	5.00
Embryology	3.00
<hr/>	
Total	\$107.00 to \$112.00

SECOND YEAR.

Tuition fee payable in September.....	\$50.00
Text-books which become the private property of the student.....	\$25.00 to \$30.00
Laboratory fees payable at the commencement of the corresponding courses:	
Physiological Chemistry.....	8.00
Anatomy (Dissection).....	5.00
Bacteriology	8.00
Materia Medica.....	3.00
Pathology	5.00
Physiology	3.00
<hr/>	
Total	\$107.00 to \$112.00

THIRD YEAR.

Tuition fee payable in September.....	\$50.00
Text-books which become the private property of the student	\$25.00 to \$30.00
Laboratory fees, and fees in demonstration courses, payable at the commencement of the correspond- ing courses:	

Ear, Nose, and Throat.....	2.00
Physical Diagnosis.....	2.00
Electrotherapeutics.....	2.00
Eye (Refraction).....	2.00
Pathology.....	5.00
Anatomy (Dissection).....	5.00
Operative Surgery.....	2.00
Cook County Hospital Fee.....	5.00
<hr/>	
Total	\$100.00 to \$105.00

FOURTH YEAR.

Tuition fee payable in September.....	\$50.00
Text-books which become the private property of the student	\$25.00 to \$30.00
Fees in demonstration and laboratory courses pay- able at the commencement of the corresponding courses:	
Practical course in Obstetrics.....	5.00
(Six cases must be attended by the student.)	
Microscopy	5.00
Cook County Hospital Fee.....	5.00
Diploma Fee.....	10.00
<hr/>	
Total	\$100.00 to \$105.00

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In case of a student's withdrawal from the College within thirty days after the beginning of the school year, if he shall have paid the full tuition fee, he may receive a return of one-half. None of the tuition fee will be returned to students who withdraw after the Christmas vacation, except in such cases as the faculty may determine.

SPECIAL COURSES.

Special students are required to pay tuition at the rate of \$2.00 per subject per month for didactic courses, five recitations per week, one hour per day; and tuition for laboratory courses at the same rate, two hours, however, being counted equal to one didactic hour.

The laboratory fees for practical courses must be paid in addition to tuition.

BOARD, ROOM AND LAUNDRY.

FIRST AND SECOND YEAR

Board at the Nurses' Dining Hall (thirty weeks at \$2.00 per week)	\$60.00
Board in Chicago (six weeks at approximately \$3.50 per week)	21.00
Room rent (two occupying one room, 30 weeks in Battle Creek, 50 cents per week)	15.00
Room rent (six weeks in Chicago at approximately \$1.25 per week)	7.50
Laundry, 36 weeks, approximately	15.00
Total	\$118.50

THIRD YEAR

Board at Battle Creek (25 weeks at \$2.00 per week)	\$50.00
Board in Chicago (11 weeks at approximately \$3.50 per week)	38.50
Room rent (two occupying one room, 25 weeks in Battle Creek, 50 cents per week)	12.50
Room rent (two occupying one room, 11 weeks in Chicago at approximately \$1.25 per week)	13.25
Laundry, 36 weeks, approximately	18.00
Total	\$132.25

FOURTH YEAR

Board in Chicago (25 weeks at approximately \$3.50 per week).....	\$87.50
Board at Battle Creek (11 weeks at \$2.00).....	22.00
Room rent (25 weeks in Chicago at approximately \$1.25 per week).....	31.25
Room rent (11 weeks in Battle Creek at 50 cents per week).....	5.50
Laundry, 36 weeks, approximately.....	20.00
Total	\$166.25

From the foregoing it will be seen that the total expense for the four years, allowing \$10.00 to \$25.00 for other individual living expenses exclusive of clothing, is approximately: (1) \$235.50 to \$250.50; (2) \$235.50 to \$250.50; (3) \$242.25 to \$257.25; (4) \$276.25 to \$291.25; making a total of \$989.50 to \$1,049.50.

A FREE SCHOLARSHIP.

A free scholarship has been established by Hon. Jesse Arthur, which pays the general tuition fee of \$50.00. This was established as a tribute to the memory of Dr. Maud Miller, graduate of the American Medical Missionary College, who gave her life to the work of foreign missions, dying on the mission field in Shang Tsa, Hsien, Honan, China, on the fourteenth of March, 1905. Application for this scholarship must be made some time in advance. It is granted one year at a time on recommendation of the faculty.

SELF-SUPPORT.

While in Battle Creek a student may engage in medical work from three to three and a half hours a day in the Sanitarium or the College and so earn enough to meet the expense of board and room. Students are paid in cash and

are expected to meet their current expenses in cash. In Chicago many students find profitable employment in various lines of medical work.

Students who are able to do this have opportunity to obtain a large practical experience, as the work assigned medical students is of such a character as to bring them in contact with the sick in the medical work of the institution as fast as they acquire proficiency in the administration of treatment. Students are employed in the bedside care of the sick, in the treatment rooms, laboratories, offices, and surgical ward of the Sanitarium.

The cost of obtaining a medical education in this school is so small, as compared with that of other first-class schools, especially when account is taken of the facilities afforded for meeting current expenses in work which is at the same time educational in character and highly valuable as practical experience, that persons possessed of ability sufficient to fit them for the work of medical missionaries ought to find little difficulty in working their way through without financial assistance.

Lucrative employment can be furnished to students during vacation. Many students are able to earn during the vacation a sufficient amount to meet their expenses during the school year.

Valuable assistance can be given those who are planning to enter the American Medical Missionary College in their preparation for so doing, and such are invited to correspond with the officers of the school.

For further particulars, address—

ROWLAND H. HARRIS, M. D., *Registrar,*
Battle Creek, Mich.

GRADUATES 1907.

George Wesley Bailey.....	Michigan
Amy Inez Bascom.....	Iowa
Charles Jerome Bright Cave.....	Barbados, W. I.
Anna Adelaide Cook-Owens.....	Indiana
Henry Robert Harrower.....	England
Myrtle Belle Hudson.....	Illinois
Estella Gertrude Norman.....	Iowa

A. B., Battle Creek College, 1898.

Robert Lincoln Owens.....	Ohio
Nellie Mary Stevens.....	Ohio
Gertrude Florence Fleetwood-Taylor.....	England

SENIORS 1907-08.

Ethel Manners Heynemann.....	Australia
Ethel Manners Heynemana.....	Australia
Hélena Margaret Kellogg.....	Michigan
Etta May Riley.....	Michigan

Ph. B., University of Colorado, 1897.

JUNIORS.

Mary Frances Carmichael.....	California
Anna Belle Durrie.....	Michigan
George Stanicov Ephraim.....	Bulgaria
William Eddie Grey.....	Mississippi
B. S., Alcorn Agricultural and Mechanical College.	
1903	Mississippi
Florence Jean Holt.....	England
Clara Viola Radabaugh.....	Ohio
Belle Jesse Wood-Comstock.....	Michigan

SOPHOMORES.

Roman Thompson Adair.....	Alabama
Alberto Gonzals Garcia.....	Michigan

Joseph John..... Asiatic Turkey
 Guy Ernest McFarland..... Iowa
 Benn Eugene Nicola..... Michigan
 B. S., Battle Creek College, 1893.

Alexander Potchincov..... Bulgaria
 Arthur Ralph Smeck..... Pennsylvania
 Allen James Wood..... Missouri

FRESHMEN.

Hendrika Maria Caroline Bonnekamp..... Holland
 Frederick William Gees..... Germany
 John Elihu Granger..... South Dakota
 Nanabel McNelly..... Ohio
 A. B., University of Cincinnati, 1907.

Andrew Robert Nordlind..... Illinois
 A. B., Knox College, 1894.

Samuel John Ross..... British Guiana
 A. B., Lincoln University, 1907.

Glenadine Calkins Snow..... Michigan
 Irving Arthur Steinel..... Michigan
 George Cameron Stewart..... Ohio
 A. B., Cedarville College, 1907.

Elizabeth Matilda Turkleson..... Kansas
 Charles Vest..... Indiana
 Carl George Wencke..... Indiana
 Andrew Botha Wessels..... South Africa
 John Clement Williamson..... Ohio

SPECIAL STUDENTS.

Leonidas Emile Babcock..... New York
 Ph. B., Alfred University, 1906.

Lenna Frances Cooper..... Kansas
 Minnie Alice Emmons..... Michigan
 Charles Henry Haylock..... Spanish Honduras
 James Milton Smithwick..... Georgia
 Earl Langsdon Spencer..... Ohio

Mabel Dreisbach Woodside Ohio
 A. B., Oberlin College, 1907.

Caroline Heile Woolley Illinois

John Rea Woolley Illinois

Total number of students, 42. Men 26; Women 16.

NUMBER OF STUDENTS FROM EACH STATE
 AND COUNTRY.

Alabama	1	Iowa	1
Asiatic Turkey	1	Kansas	2
Australia	2	Michigan	9
British Guiana	1	Mississippi	1
Bulgaria	2	Missouri	1
California	1	New York	1
England	1	Ohio	6
Georgia	1	Pennsylvania	1
Germany	1	South Africa	1
Holland	1	South Dakota	1
Illinois	3	Spanish Honduras	1
Indiana	2		
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Dispensaries	01
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Embryology	01
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Georgia	1	Pennsylvania	1
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Illinois	3	Spanish Honduras	1
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ANNOUNCEMENT FOR 1908-1909.

The following table classifies the requirements more in detail:

ACADEMIC WORK AND EXAMINATIONS

TOTAL OF 60 COUNTS

REQUIRED GROUP

Minimum 35 Counts

Required Studies	Credits Accepted	
	Minimum Counts	Maximum Counts
English	10	20
Mathematics	10	20
Latin	10	20
Physics	5	5
	—	—
Total	35	35

ELECTIVE GROUP

Maximum 25 Counts

Greek	8	10
French	8	10
German	8	10
Spanish	8	10
History	4	15
Chemistry	5	5
Botany	4	5
Zoology	4	5
Biology	4	5
Physiology and Hygiene	2	5
English Literature	4	5
Trigonometry	2	2
Physical Geography	2	5
Drawing	2	2
	—	—
Total Elective	25	

A count represents one recitation period weekly, entire school year.



occurring only to strengthen weak points or points especially exposed
to strain.

The treatment of disease is actually a battle or combat, which, to be successful, must be conducted in a precise and well organized manner in order to bring into play all the agencies which are likely to promote a cure.

First of all, we must recognize the fact that only nature can cure, and that whatever means are resorted to in this fight against disease must logically harmonize and conform with its laws, which in the study of medical science are minutely taught in physiology and biology.

In this endeavor the most important, as well as the most economical, ^{is} ~~the~~ intelligent, and careful, ~~is~~ coordination of all procedures indicated, first, to arrive at a diagnosis, and next, in the methods of treatment to be employed. In this manner incompatibilities can be controlled, in order not to foolishly resort to various means which actually conflict with each other either physically or chemically.

It is therefore easy to understand the importance of making repeated laboratory tests during and following the process of examination. This should not be done in a hit and miss manner. We must also, as much as possible, obtain knowledge of the actual condition of the body and to