

JOHN HARVEY KELLOGG (1852-1943)

SUBJECT FILES, CA. 1885-1920
(PRIMARILY CONCERNING TOPIC OF
MEDICAL MISSIONARIES)

CHICAGO MEDICAL MISSIONS

CHAPEL MEDICAL MISSIONARY TALKS.

Dec. 19/97.

Dedication of the Chicago Medical Missionary
Training School.

---X---

DR. PAULSON: While we are waiting for Dr. Kellogg, I will say a few words upon a few points which he will probably not refer to. The dedication services were very interesting, and showed the hold that our work in Chicago is taking upon the people of that city. In the forenoon the audience was not very large. In the afternoon meeting, which was held in Trinity Church, the audience was large and was addressed by representatives of different societies in Chicago,--King's Daughters, and others--who spoke of our work, as well as the work which they were trying to do, expressing their hope to be able to co-operate with us in our work. In the evening, Dr. Quoin, President of the College of Physicians and Surgeons, presided, and in a very cordial manner introduced Dr. Kellogg to the audience.

Dr. Kellogg spoke of our work there, and of the basis upon which we were carrying it on, and it was a very effective address. He spoke about the proper principle we ought to have in working for others; that it was the Gospel basis, and that no one should be turned away; that we should not ask how worthy a person is, but how needy he is; that the worst element of society demand help

the most; and that we are in the world to help men. We also showed how men had been reclaimed. It was evident to all of us that the spirit of God and the power of God was present; I noticed tears in many eyes as they recognized the Spirit of the Gospel to which they had hitherto been strangers.

After the evening meeting, an interesting incident occurred. There was a pickpocket who came to the service; he intended to come to the meeting in the afternoon, but there was a fire upon Tabash Avenue, and he went to that, thinking it would be a more favorable opportunity for him. So he went to the fire, cleaned out several persons and came to Trinity Church in the evening with the expectation of reaping a rich harvest there. But he stayed there and listened to Dr. Kellogg, and the Spirit of God got hold of him; and when the doctor went out, the man touched him on the shoulder, told him what his errand was, and that he wanted to be an honest man. The doctor took him into the parlor, talked and prayed with him and he promised to come to the Star of Hope Mission in the evening. That was the best evidence to me that it was the Gospel that had been presented, for it created an inspiration in that pickpocket to be a better man. That same power is that which transforms us and ennobles our characters when we yield to its influence; when we are ready to let go of everything else the Spirit of God will help us every time...

Now a word with reference to the European plan: This was

my first experience with the European plan, and, so far as economy is concerned, and so far as good combinations etc. are concerned nothing could be better than the European plan. The food was well cooked and everything nice and handy,--and I am sure it was economical because we only spent three to five cents a meal. There are some inconveniences, however, in the way of introducing our foods there on a large scale; but I hope we shall be able from experience to be able to correct our mistakes and meet with good success in this respect. Still I heard no complaints. I believe in the European plan; I believe it is a fine thing, and will be safe for us to adopt it.

There is a good spirit in the family. Our medical students enjoy their work, and the Lord is certainly blessing us in a very marked way. The students have opportunities in the medical work there far ahead of what they could have here. They have Dr. Bayard Holmes and other eminent physicians to assist them, in addition to their other advantages. There was a good spirit there and our brethren found the Spirit of God reigning there when they first went there to work. The Spirit was also present in so large a measure that I wish our whole family could have been there to have enjoyed it with us. I will ask **Sra. Henry** to speak a word.

MRS. HENRY: Of course I cannot refuse to respond when the doctor asks me to say a word, although I did not intend to speak when I came in. This subject is so large that I hardly know where to begin; I would say, however, that the meeting which has been referred to by Dr. Paulson was the most wonderful meeting that I have ever attended. That means a great deal, because a large portion of my time has been spent in religious meetings and services where God was worshiped and where His Spirit was poured out in rich measure; and in thinking over my past experience and weighing my words carefully, I believe I can say that this was the most wonderful manifestation of the power of God that I have ever seen. Whether this was really so or not, yet in its effect upon my own soul, and in the difficulties which were overcome and the manner in which light was given upon ~~xxx~~ truth, I believe I state the fact when I say that this was not only the latest but the most wonderful manifestation of the power of God's Spirit which I have ever seen; and as I think it over, I stand in awe before it because of what it means to my own personal experience, and what it means to us who are looking for the manifestation of God in these days.

I have an experience of my own which I would like to state clearly before you, and I have been thinking how I could do it,-- and whether I could possibly do it or not. But any outward expression ^{so} pales ~~s~~ before the reality that I almost fear to touch

it. But I will tell you what it was about, and perhaps you have had experience enough so you will be able to interpret my words and get a meaning out of them which others would not,--and that relates to the Testimonies. I remember one day in the Chapel when Dr. Paulson asked me to tell the helpers and others who were gathered there, a little more with reference to what I believed and how I had come to regard the "Testimonies;" but whenever I undertook to say anything about it, I was very weak, because I had not seen anything to give me any light upon that subject,--in fact the matter became more and more obscure as the days went on, until I had come to the point where I really did not believe in them--I did not believe there was anything in them. And this grew out of controversies concerning points upon which the Testimonies treated. When I saw those who professed to believe them,--when I saw a church which professed to be led by these Testimonies--when I saw them in controversy concerning points which were made clear in those Testimonies, and points which I knew were true before I ever had heard of the Testimonies--when I saw the church which professed to be led by the truth in controversy upon those things, I was precisely in the attitude of one who might rise up in any church, and say, "You profess to be led by the Bible, but when I see how you live, and how you talk about the Bible, I don't believe it,--at least, I don't think you believe it." And I had no inner testimony,--nothing within me to

give me any faith in the Testimonies--so I had come to the place where I thought there was nothing in them. And in fact it had been stated to me both in letters and by word of mouth that the church did not believe them,--that those who were teaching from them did not believe them as being anything more than any other good writings concerning anything that was good and that was in harmony with the truth, but that the Testimonies carried no authority; I have been given to understand that that was true with reference to the Elders of the church that they were really obsolete in relation to the work of the church; that in relation to this denomination the Testimonies are what the doctrine of eternal torment is in other churches,--something which is in the creed, and yet which nobody believes. And at the time of this meeting which occurred last Monday, the matter had been growing upon me until it came to be a stone in my breast, and I came to a point where it had to be settled. I thought I could dismiss it as something which did not concern me, but it came to be, as I say, a stone in my breast. I thought I would take it to my own room and find out whether there was anything in this or not, but I was not allowed to go to my own room. On that Monday afternoon every reference to the Testimonies hurt me, and at last I was brought to the point where I had to speak of it there, and I told the brethren what I felt, and asked them to pray for me, that I might know about this; that nobody could teach me but the Spirit of God himself. So they prayed for me and then they undertook

to help me by giving their own words,--their own testimony with reference to the Testimonies. Dr. Kellogg, Eld. Ballenger, Eld. Morrison, Dr. Paulson, Dr. Kress and others tried to help me for a long time,--for hours, it seems to me. But they could not help me; none but God could help me. At last I went to God myself under the consciousness that this was a question which had become vital and about which I had to know the truth; and while I was asking God to show me, he did show me,--and now I wish I could tell you what it was --and I think I can tell you so you will see it: I saw the Testimonies as something to look through; that was the way it first came to me,--as something through which to look at the truth; and then it took the shape of a telescope--a telescope directed toward the great broad field of the heavens, and which, if it was properly adjusted and in the hands of a divine director, would open up to us things which our eye had never seen, and which our ear had never heard; which would open to us fields of truth which we had never been able to understand. When I had contemplated that for some time, I was speechless; I was dumb before the beautiful vision as I saw it,--that telescope pointed toward the heavens. I was not looking through it, but I saw the instrument and I knew what it was for, and I had the same feeling that I believe must have come to Galileo when the first telescope through which he ever looked was set in position and he knew that it was his to use; and he knew that if he would humble

himself and take a humble position and yield his face and his eyes to its leadership he should look away out beyond the brightest star that he had ever seen; that he should be able to reduce nebulae to constellations, and in those constellations be able to pick out planets and suns, and be able to behold such scenes in the invisible world as he had never seen before. This grows upon me hour by hour. I have not had time or opportunity to use the telescope, but it is there, and I have that sense of power that comes with it.

Do you understand me? I realize that my words fall just as far as can be from anything which I would like to say,-- but Oh, how much they mean to me! I saw this,--that God would never have made me ~~know~~ understand this if there hadn't been truth in it, and he would never have made me ~~know~~ understand it if he hadn't loved me. It was a fresh token of my heavenly Father's care, and one more beautiful than I have ever received before. You may think it was wonderful when the Lord took me out of my wheel chair, and so it was; but I would be willing to go back into my wheel-chair if by doing so I could get another glimpse. I would go through fire (and I don't think it would hurt me) if I knew that out of it would come a corresponding revelation of the glory of God and of his love to me. Beside that, it gave me confidence in this small body of people,--it gave me confidence in the organization,--I had confidence in it before, but it gave me new confidence. I don't believe that God would ever have

given me to see the things that I have seen and to feel what I have felt, and to see him as I have seen him in all these circumstances if there were not life and power in this organization to lift it up out of all the shadows and doubts into the glory of his presence and to carry it safely through; this conviction came to me, and I am so glad of it,--I rejoice in it. And I believe that something which is just as sweet and just as rich is for every one of these my brothers and sisters if they will only come to God for it.

DR. KEILOR: I am sure we are all grateful for these remarks. These words mean a great deal more than any of us can really appreciate; they mean more than any of us can really comprehend. I hope that others who are not here will be able to hear these words and to be stirred by them.

I had hoped that Dr. Paulson had already told you the most of what needs to be told in reference to the work in Chicago. The hour is late, so that I shall not undertake to tell you all about the work there, except to say this: That we had certainly a most wonderful meeting,--the most wonderful meeting that I have ever heard about or known; it was a most wonderful occasion.

Everybody who was there said it was the most wonderful meeting they had ever attended. Eld. Erwin, Eld. Morrison and others who have been in many remarkable meetings feel that that was the most wonderful occasion that has ever occurred among Seventh-day Adventists. Those of us who went down from the Sanitarium felt before we went that this was a crisis in our work, and that if the Lord did not work for us there it would be a turning-point down instead of up, but we went with the belief that the Lord would give the turning-point an upward direction, and that from this point there would go a power and breadth into the work that was never known before. Certainly we came back from Chicago feeling that our highest hopes and anticipations have been more than realized,--I am sure we have not been disappointed.

In the first place, we expected fifteen to twenty of our leading workers, but I think there was nearly a hundred present at the convention. The General Conference sent invitations to only nine States, but the Medical Missionary Board sent invitations to the whole United States, and there were delegates present from California, Maryland, Tennessee, and from all the intervening regions. Some of the ministers came bringing in almost their whole working force. The President of one of our western conferences came and brought eight workers with him; in other cases the Presidents brought with them the whole conference committees. So we had our little mission room full of the real working force of the denomination. And I believe that little room contained those who had been earnestly seeking for light in our denomination,---men who were desiring to follow the truth; I believe we had men representing that spirit in our denomination there in that room, for every one had an invitation to come, and if they did not come it was because God had a work for them somewhere else, or else they did not realize the necessity of coming...

I am not going to talk very long, but there are some things that I want you to hear. I have asked you to come together at this time because I wanted you to know what the Lord had done in Chicago, and to know that a new era has dawned, so that you may be up to date in reference to this work. There were at least four things accomplished by this meeting that I believe had never been done before: There was, in the first place, a recognition, ~~such as there has never been before among God's people of the~~

such as there has never been before among God's people, of the principles of the Greater Gospel--of the Gospel to the poor, of the Gospel of health, of the thoroughgoing Gospel, the Gospels and that heals--there was a recognition of that Gospel such as there has never been before. We had a practical illustration of that at this meeting: At the last session of the meeting Br. Warren whispered to me,--"A poor woman with her child sought to come in last night, and they need a home,--what shall we do about it? We haven't room here, and we don't know what to do about it." I said, "Bring her in, and bring the baby in too." The mother and her child who was about seven weeks old, were brought in and placed upon the platform, and then we had a little Gospel clinic right there. The questions and answers were as follows:

"How old are you?"

"Nineteen."

"Have you a father and mother?"

"No; they are both dead." My father died five years ago when I was fourteen. My mother died when I was five."

"Have you any friends or any one to care for you?"

"None."

"Have you any home or place to go?"

"No,--none at all."

"How long have you been out in the world all alone by yourself?"

"Three years."

As she thought of her trials and troubles the tears began to stream down her face, and at the same time her little girl baby who was in a nurse's arms began to weep too. The thought occurred to me then that God heard the cry of Hagar's child when she was out in the wilderness, and prayed, and the record tells us that God heard the cry of the child; God heard that child's cry,--that child's cry was a prayer and God heard it--and as that little one was there weeping upon the platform it appealed to the hearts of the people in the room and I saw strong men wiping their eyes as they looked upon that poor girl-mother and her little babe. I asked her if she could keep house. She said she didn't know anything about housekeeping, and that she could neither cook nor sew. Then I asked her what she could do, and she said she could do a little fancy work. Now what could that poor girl do? She needed a home. She didn't look like a depraved girl; she was simply unfortunate, and thrust out into the world without preparation to meet its trials and temptations. After I had examined this case before the audience I said, "Who will give this mother a home? Who will be responsible for this child? Who will see that they have a Christian home and a chance to live?" I am glad to say that in response to this appeal, the president of the conference, Eld. Erwin, held up his hand and said, "I will give that mother and her child a home." He after-

wards said that he felt that he ought to lead the procession,-- and he did so. Now I believe that not only the presidents of the conferences but also the preachers and elders and members down even to the smallest and feeblest ones among us will fall into line in this procession and in this work of presenting the Gospel to the poor, taking the outcasts into our homes and trying to make a practical application of the great commandment "Thou shalt love thy neighbor as thyself." So there was one thing accomplished on this occasion,--the recognition of the greater Gospel.

Then there was another thing made clearer than before to the minds of those present,--what God can do for a man in one minute; that the Lord can convert a man in a minute; that the Lord can transform a sinner into a saved man in just one minute's time; those who had worked in the missions, those who had worked in the slums and in the saloons,--all said they had never appreciated this fact before as they did then--and that was a wonderful thing to accomplish. I think that everybody in the mission felt, while they were reciting experiences and listening to experiences, that the power of God was present sealing those testimonies and saying "This is right, and these principles are true;" and it seemed to lay hold of the hearts of the brethren so that I feel that they are taking hold of this work as never before.

There was another thing accomplished in reference to our principles. You know there has been a difference of opinion about these principles; a great many among us have felt some doubts about these principles, and they have shown some hesitancy about taking hold of these principles as they ought to have done, and some have felt that it was rather a "weariness of the flesh,"-- and I suppose that has been one of the obstacles ^{in Sister} Henry's way. She could see principles that she ^{had} recognized as correct years ago, brought out in the Testimonies, and yet our people have been opposing these very things,--prominent ministers among them. Sister Henry told a very touching story of how she went to one of the churches, and while laboring there she was invited to breakfast with one of the ministers, and while at the table she found a diet placed before her that was so unhealthy that she couldn't eat it, and that she starved a day or two, and was finally obliged to hasten back to the Sanitarium and have that breakfast extracted with a stomach tube and have a meal that she dared to introduce into her stomach. Think of that! A Seventh-day Adventist breakfast that must be washed out of the stomach of one of God's servants because it was too unhealthy to remain there. It is an awful thought. Well, the principles of health reform, sanitary reform and of diet reform were presented largely from a Bible standpoint and the brethren laid hold of these principles as never before: They began to see that

it was a part of their daily religion and that to live right lives and consecrated lives the body must be presented a living sacrifice, holy and acceptable to God, and that it cannot be holy and acceptable to Him so long as we are violating God's laws. That was another point,--and a most important point--accomplished.

Still another point of great importance was gained there, and that was, the recognition on the part of the brethren of the beautiful thought that the Lord gave Sister Henry while on her knees and earnestly seeking for light, and when all in the room were earnestly praying for light for Sister Henry, He gave her so much light that all the rest of us were enlightened. This thought of the telescope,--that the Testimonies were a telescope--not a club with which to wound people--but a telescope through which to look at God's word and God's truth, and see more in it than we ever saw before. Now if we have read the Testimonies, and they have done us any good, that is exactly how they have helped us,--not an appendix to the Bible, nor an addition to the Bible, but simply a divine commentary upon the Bible with the Divine seal upon it, so that you may see in the Bible what you never saw before. I believe that was made clearer,--the office and the work of the Testimonies and their real purpose--was made clearer than ever before to our ministers. Do you not feel so, Dr. Paulson? ("Yes.") And Dr. Kress? ("Yes.") So when the Lord enlightened Sister Henry's mind He enlightened us all; and while we had looked at it in somewhat

way before, still it was not so clear as when we came to see that it was a telescope and could see ourselves looking through that telescope and looking at the great expanse of divine truth spread out before us in all the heavens. Now this is really a telescope which is looking to the great heaven of truth, and how thankful we should be that we have it, and I believe that everyone who was present on that occasion has gone out with more faith in God and more faith in the testimonies as a means given to us in this great work of illuminating our minds with more faith than ever before, and I think it is very timely.

Now there was one thing more accomplished,--and it was a great thing and one which I think was the first object in view in the suggestion of this convention, and that was, to bring all our Conferences and all our Conference authorities in harmony with the work given to the Medical Missionary Board, so that we should all pull together. Some of you know from experience how it has been in the past,--for instance I said to one young lady who came here to engage in the work from a neighboring state some months ago "How did you get away; did you walk through the gate or did you jump over the wall?" She said "I jumped over the wall like the rest of them." Others have done so, but that time is past, and the middle wall of partition, if you please, has been levelled to the ground and those who come here hereafter do not have to jump over the wall to get here, and those who go out and connect with the conference do not have to jump over a wall to go there: Perhaps we have had two walls, one around

the Conference and one around ourselves. But after discussing all the obstacles and all the difficulties in an earnest and thoroughgoing way with the endeavor to keep back nothing,-- we didn't try to smother anything--we all expressed our feelings and then we came to a unity of the faith,--on the foundation principles first--

DR. PAULSON.--It was not a unity of faith by resolutions.

DR. WELLS.--No, it was not a unity of faith by resolutions, but we just agreed to agree, and we first agreed on the foundation principles; we agreed on the principles of health reform first,--that that was God's truth; that God had given us that light; that it is taught us by the Scriptures, that it is taught us by nature, and that we can see it through the telescope to illuminate it. We agreed upon that, and then we agreed upon certain principles which should govern the work carried on by our Medical Missionary Board in co-operation with the Conference Authorities,--but I will present that at another time. I will say however, that it is a method of joint union,--joint work and joint control; the Medical Missionary Board and the General Conference Committee will take hold of the work together. This Conference committee and the Medical Missionary Board will simply work together, and, as Eld. Jones said, "each one will own the whole of it." There is not going to be anything but harmony, and as we are united on principles, we are all going to pull together. Certainly this meeting has accomplished more than

any other meeting that was ever held,--it has accomplished more to give our work a lift upward--and I think all who were present thought so--more than anything that was ever done in the history of this denomination at any one time; and I believe the reason was that we did not stop to talk about machinery. We talked about principles and sought the Lord days and days and it was only the last day that we talked about machinery; everybody wanted to talk about principles. We had meeting after meeting, in which we expected to talk about methods of work, but when we got into the meeting something would start it off in another line, and we would go back to principles--

DR. PAULSON.--Someone would confess their sins, for instance, and that would start us off on the old line again.

DR. KELLOGG.-- I began to think the meeting was going to close without our getting down to an agreement to work together; I wanted to see how the work was to be carried forward, but the Lord had to prepare our hearts first for that work, and the meeting was planned in that way,--that the first day should be devoted to the consideration of principles, and that meeting was a preparation for the next, and so on, and everybody could see very clearly that the things accomplished in one meeting could not possibly have been accomplished if they had not had the meeting before it,--did you not notice that, Dr. Kress? Dr. Paulson, and Sister Henry? ("Yes.") Every step that was made was a step in advance, and we went on with a social meeting in which every one endeavored to put himself in perfect line with truth and

with what God is trying to do in this way at the present moment. There were other interesting experiences in this meeting, but we cannot devote any more time to it now.

D. K. Kelley
Residence
Miss Drayton

MEDICAL MISSIONARY TRAINING SCHOOL.

Second Announcement.

Term opens Dec. 14, 1898.

--OBJECT.--

The Chicago Medical Missionary Training School has for its special object the development of missionaries who will esteem it a privilege to carry the whole Gospel to the neglected ones of earth, both in home and foreign fields. It is a school in which the students are taught that the Gospel of doing, goes hand in hand with the gospel of teaching.

"The former treatise have I made----of all that Jesus began both to do and to teach." "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed (not possessed) of the devil." It is direct harmony with, and a fulfillment of, the Saviour's command: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."

~~With this object in view too much pains could not be taken in the matter of~~

--LOCATION--

Chicago being the commercial center of the inland portion of the United States, and by far the largest city west of the Atlantic Coast, It is quite natural that Providence should select this city as the base of operations. ~~For the same reason that Jesus, in his own day, select-~~

~~ed Capernaum as the center from which to disseminate the rays of Gospel light, so we believe his hand has guided in the selection of Chicago at this time. As in England all roads lead to London, so in America all roads lead to Chicago. Besides ~~this~~ ^{the} ever-moving sea of people who are passing through Chicago to every part of the world, ~~we~~ ^{it} have a population of nearly two million souls.~~

The building occupied by the Training School is located at the corner of Wabash Ave. and 20th St. ^{One block to the east lies the wealth of the city, and only two blocks to the west} ~~and~~ may be reached by either of the following car lines: Wabash and Cottage Grove, Wentworth Avenue car, or State Street car. The elevated line on the South Side also ~~is~~ ^{passes} ~~is~~ ^{is} within two blocks of the place.

^{The building is} Here we have a commodious ~~building~~, three stories high, with basement and sub-basement, capable of accommodating one hundred and fifty persons.

The location is perfectly adapted to the work in hand. One block east ~~will take you to the wealth of the city, and two blocks west will land you in the midst of poverty and degradation.~~ ^{lies} ~~found the depths of~~ ^{are}

--COURSE OF INSTRUCTION--

In order to give ~~time~~ ^{time} for the students to do ~~personal~~ ^{practical} work in various missionary lines, there will be but two hours class work each day at the Training School. These ~~two hours~~ will be occupied in ~~study-~~ ^{stud-}

~~ing:~~ ^{principles} (a) The ~~truth~~ of the Gospel, as revealed in the Bible ~~itself~~. This study, whether by "book" or by "topic" will be intensely practical. ~~No vague theories and abstract doctrines will be studied.~~

(b) Methods of work. ~~This will include:~~ ^{as illustrated in} City Mission Work,

Rescue Work, Gospel work in jails and saloons, as well as general Evangelistic work.

(c) ~~instruction in~~ Hygiene, physical culture, simple remedies for disease, etc., etc.

(d) Vocal music.

--EXPENSES--

*See ** No charge ~~is~~ made for ~~the~~ instruction ~~at~~ ~~the~~ ~~rate~~ ~~of~~ ~~fifty~~ ~~cents~~ ~~per~~ ~~week~~ ~~is~~ ~~charged~~ ~~each~~ ~~student~~ ~~for~~ ~~room~~. Meals are served on the European plan; and few persons find it necessary to expend more than a dollar per week for this. Many live well at less than a dollar per week. Therefore, the entire expense of board and room need not be over \$1.50 per week.

At the above ~~exceedingly~~ low prices, the institution does not furnish roomers with towels, napkins, toilet soap, or table spreads for rooms. Each person, therefore, should provide himself with these necessary articles.

or
--WHO ADMITTED--

~~Persons of either sex and of any nationality or color, provided,~~

(2) ~~That they are~~ Persons of thorough Christian experience. X

Those who at least ~~That they have~~ a fair knowledge of the common ^{English} branches, ~~and~~

~~can read and understand the English language.~~ *preferably from 20 to 40 yrs.*

Persons
/ X ~~That they are~~ of mature age and judgment. ~~Twenty years and upwards will be the rule.~~ Persons under twenty, if admitted, must have the self control and Christian experience which will make them as stable as ~~those above that age.~~

See p. 2

The school is open to those of any denomination whose hearts are open to ~~fill~~ receive a preparation for usefulness in ~~Master's~~ ^{work}

X (4) ~~No denominational lines are drawn to exclude any,~~ as the work done is purely Evangelical.

--INSTRUCTORS--

J. H. Kellogg, M. D.	1 Superintendent.
A. B. Olsen, M. D.	4 Hygiene.
W. B. Holden, M. D.	5 Physical culture and Music.
H. E. Brighthouse, M. D.	6 Simple Remedies.
9 W. S. Sadler.	3 Methods of Personal Work.
Mrs. W. S. Sadler.	8 Rescue Work.
Mrs. M. S. Foy.	7 Matron.
T. F. Mackey.	9 Star of Hope Mission.
John Callahan.	10 Life Boat Mission.
H. O. Wills.	11 General Evangelist.
2 E. J. Hibbard.	2 Bible.

(1st star, Announcement.)

is a branch of the Medical Missionary Training School connected with the Battle Creek Sanitarium, Battle Creek, Mich. It.. //

2nd Star.)

and who have not two or three years to devote to the work of preparation. This school does not undertake to educate trained nurses or physicians, to give, along with thoroughgoing instruction in Gospel principles and practical methods of presenting the whole Gospel, such amount of hygienic and medical instruction as may be properly presented in a three month course. It is attempted to make the methods of teaching in this school as well as the work with which it is connected in