

JOHN HARVEY KELLOGG (1852-1943)

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

INTERNATIONAL MEDICAL MISSIONARY
AND BENEVOLENT ASSOCIATION

REGISTER NO.....

Deposit Account of

W. J. M. M. & B. Ass'n

Special Deposits

Battle Creek Sanitarium.

Commencing Feb'y 28/

This book **MUST** be left in Treasurer's Office the **FIRST DAY** of each month and will be returned to owner when Pay Roll is signed.

(SIGNATURE IN OWN HAND WRITING)

1902 Withdrawals

Feb 28	Order # 6805	64.34	✓
"	" 6839	12	✓
Mar 18	" 6843	160.80	✓
"	" 6845	8.86	
"	order 6840	5.00	✓
X 27	" # 6864	12.00	✓
28	" # 6865	30	✓
Apr 1	" # 6871	1000	✓
" 8	" # 6888	20000	✓
" 15	" 6889	53.38	✓
" 25	" 6894	1200	✓
" 27	" 6895	50	✓
" "	" 6895	100	✓
" 30	" 6902	333	✓

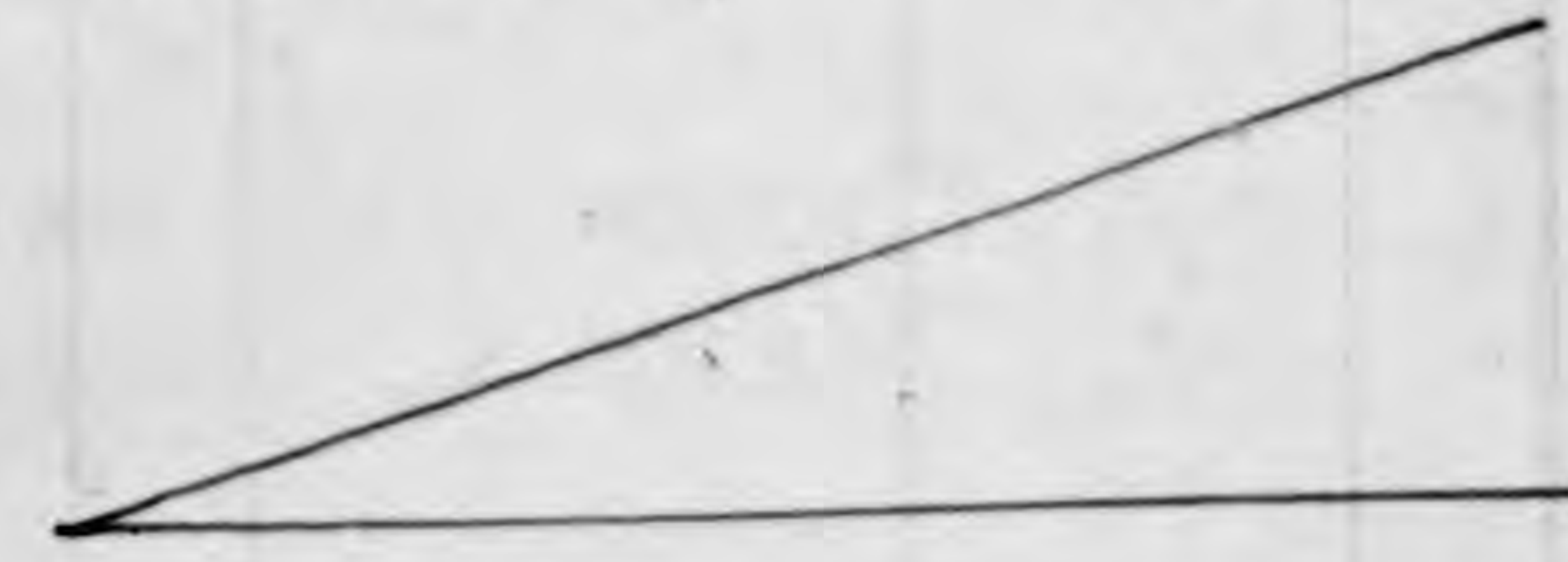
105935

✓ 8071

1902 Deposits

Feb 28	depos	76.82	✓
Mar 7	"	2.50	✓
" 18	"	160.80	
" "	"	160.80	✓
" 4	"	5.00	✓
" 28	Deposit	85	✓
" "	"	15	✓
Apr 4	"	2.50	✓
May 4	"	54	✓
	Balance	16273	

see explanation on Cash Book



105935

	Balance	16273
June 2	6906 ✓	1500
" 27	6910 ✓	1500
	Bal.	<u>8889</u>

28162

July 28	#6914 ✓	1500
Aug 27	6917 ✓	1500
Sep 8	6918 ✓	259
" 28	6921 ✓	1500
Oct 15	6923 ✓	2400
" 29	6924 ✓	1500
Nov 7	6928 ✓	29422
" 21	*6932	50-
" "	*6933 ✓	15750

Auto Ford 58831

1902
 May 9 Pay Deposit 12.00
 June 30 " Deposit 269.62

28162

1902	Balance	8884
July 30	Deposit	16.00
Nov 9	"	27.50
" 21	"	227.50

Auto Ford 35984

		Amit Ford	58831
Nov	21	6934	817
Dec	2	6935	1500
"	23	6936	1500
			<hr/>
			62648
Jan	1	1903 Bali	26659
	28	6940	1500
Feb	5	6937	3800
"	"	6938	200
"	"	6911	20000
"	"	6907	29145
"	"	6908	5000
"	"	6920	10000
"	"	6929	6000

Amit Ford 102304

		Amit Ford	35989
Jan	1	1903 Balance	26659
			<hr/>
			62648
Jan	23		200000
Feb	5		3800
"	"		200
"	"		180000

Amit Ford 384000

	Amit Ford	182304
Feb 5	6930	19800
" "	6931	7500
" "	6949	6500
" "	6947	6000
" "	6925	7672
" "	6915	7672
" "	6916	7672
" "	6926	7672
" "	6927	24656
" "	6909	5080
" "	6912	7672
" "	6942	5000
" "	6912	7672

Amit Ford 222872

Amit Ford 384000

Amit Ford 3840.00

		Amit Ford	222872
Feb	5	6939	100230
"	"	6941	31587
"	"	6944	2500
"	"	6946	2400
"	"	6945	19800
"	"	6943	18700
"	"	6950	1713
"	"	6951	1500
Mar	2	6952-3-4-5	15740
"	25	6959	3167
"	27	6960	1500
"	29		56779
Feb	5	6948	13825

492313

		Amit Ford	384000
Mar	23		25200
"	29		56779

465979

	Amit Ford	492313
Mar 29		100
Apr 16	a.s. Parker	2150
June 11	Ms Keith	1500
" 12	" "	1500
		<u>497563</u>
July 1	Balance	31584

	Amit Ford	465979
July 1	Balance	31584
		<u>497563</u>

YEAR BOOK
OF THE
INTERNATIONAL

Medical 

Missionary

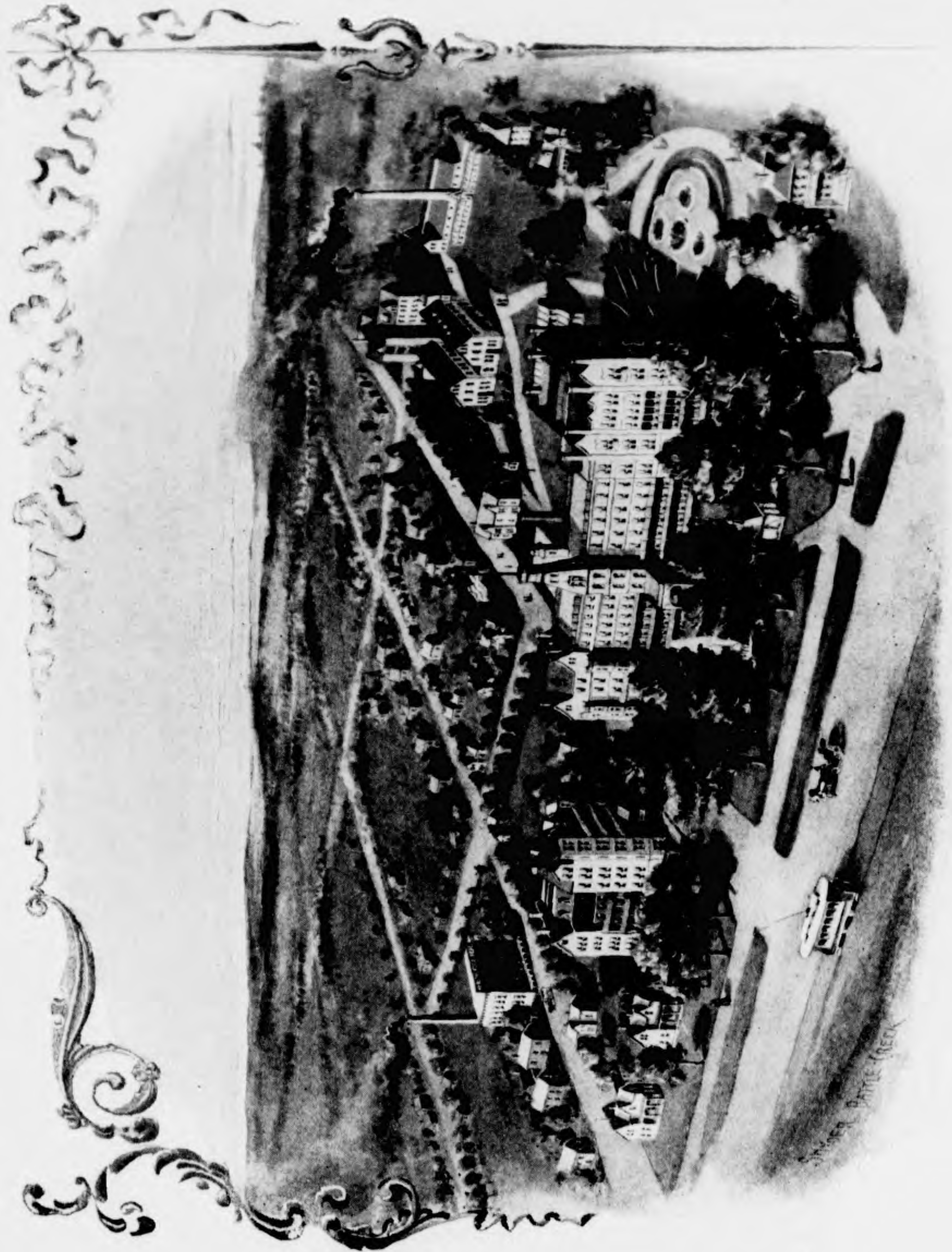
AND

Benevolent

Association



1896



BIRD'S-EYE VIEW OF THE BATTLE CREEK SANTARIUM.

WINTER BATTLE CREEK

YEAR BOOK

OF THE

INTERNATIONAL

Medical Missionary and Benevolent Association



Origin and Development of Medical Missionary
and Other Philanthropic Work among
Seventh-Day Adventists

1896

PUBLISHED BY THE INTERNATIONAL
MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION
BATTLE CREEK, MICH.

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TO THE FRIENDS OF HUMANITY.

THE International Missionary and Benevolent Association is an organization effected for the purpose of conducting various charitable enterprises in this and other countries. Its objects are stated as follows in a resolution adopted at a meeting called for the purpose of taking preliminary steps looking toward a permanent organization, March 19, 1893 :—

The objects of this Association shall be to erect and manage homes for orphan children and for friendless aged persons, also hospitals and sanitariums for the treatment of the sick poor and others, the same to be either self-supporting or supported in whole or in part by funds secured for the purpose ; to establish dispensaries in cities, medical missions at home and abroad, visiting nurses' work, Christian Help work ; to educate missionary physicians and nurses ; to provide for the needy poor ; to promulgate the principles of health and temperance ; and to do good in a variety of ways, independent of denominational or sectarian interests.

The purpose of this volume is to present a bird's-eye view of the various enterprises which are conducted under the general supervision of the International Medical Missionary and Benevolent Association, together with a summary of the work of each. As this is the first time the work of the Association has been presented in this manner, it has been thought not inappropriate to give a brief history of each of the various enterprises and lines of effort, and a summary of the work done from the beginning to the present time. The period of time thus covered in some instances reaches back for a considerable number of years,— in one case nearly a third of a century, several of the enterprises represented having antedated the organization of this Association.

The labor of collecting and arranging for the first time so large a number of facts and figures has been considerable, but it is believed that ample compensation for both the labor and expense incurred will be found in the satisfaction which the

perusal of these pages will afford the thousands of friends of the Association and the several enterprises which it represents.

We feel no hesitation in predicting that to all those who read this volume, not excepting those who are most familiar with the work of the Medical Missionary and Benevolent Association, the magnitude of the work and the extent of its ramifications will be a matter of no little surprise, especially when the short period covered by the life of the Association is taken into consideration. Of the twenty-four institutions of which mention is made in this volume, sixteen did not exist at the time of the organization of the Association, four years ago. If the work of the Association continues to develop at its present rate, as there is every reason to believe that it will do, four years hence the number of enterprises under its charge and the territory covered by them will be much more than doubled.

A number of cuts have been introduced, for the purpose of placing before the eye in a graphic manner a few of the material resources employed in the work.

If this volume shall serve to place in a clear light the aims, purposes, and spirit of the Christian philanthropies gathered under the supervision of the International Medical Missionary and Benevolent Association for the purpose of helping to relieve, elevate, and assist in various ways, fallen and suffering humanity, its mission will be accomplished, and the labor and expense involved in its preparation will have been well invested.

J. H. KELLOGG.

Battle Creek, Mich., U. S. A., Jan. 1, 1897.

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YEAR BOOK

OF THE

SEVENTH-DAY ADVENTIST MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

INTRODUCTION.

MORE than forty years ago Elder James White and his wife, Mrs. E. G. White, began to lay the foundation for an extensive missionary, reformatory, and philanthropic work, which ten years later developed into a systematically organized enterprise then known as the Health Institute, but later as the Battle Creek Sanitarium. Elder and Mrs. White were among the pioneers of a reform movement which had its beginning about the middle of the century, and was commonly known as the Health Reform Movement. Elders J. N. Andrews and J. N. Loughborough, and Captain Joseph Bates were likewise pioneers in this movement, the last-named having the distinction of being the organizer of the first teetotal temperance society in the United States, and in the world. All the persons here mentioned traveled extensively throughout the northern portion of the United States, east of the Mississippi, lecturing wherever they went, upon subjects relating to the better care of the body, advocating, among other reforms, total abstinence from all intoxicants and the disuse of tobacco and tea and coffee.

One by one, advanced reformatory ideas were adopted, especially in relation to diet and dress, and in 1866 a journal, the *Health Reformer*, was established for the purpose of promulgating the principles of hygienic reform. The journal was then published as a sixteen-page monthly, and soon acquired an extensive circulation.

In September of the same year, an institution known as the Health Reform Institute was opened, the object being not only to provide a center, or headquarters, for the extensive movement which was already in progress, but to furnish a place where the sick could receive medical treatment by rational methods, and where helpers as well as invalids might be instructed in the principles of healthful living. Provision was made for the poor as well as for the rich, by a generous action on the part of the stockholders whereby the directors were instructed, instead of distributing the dividends of profits to the stockholders, to use



HEALTH REFORM INSTITUTE.

the entire earnings of the institution not required for necessary improvements, in the treatment of the worthy sick poor. This action on the part of the stockholders having been made final by a definite assignment on the part of each stockholder, of all accruing profits, the stock taken in the institution, amounting to some twenty-six thousand dollars, became practically an endowment, creating a self-supporting institution of a unique character. This institution differed essentially from other institutions for the care of the sick: first, in the idea of the sacredness of the physical nature, and the closeness of the relation between it and the moral and spiritual; and secondly, in its educational phase, providing for the promulgation of informa-

tion as to how people might avoid sickness, and thus be able to render a fuller service to God and humanity.

The work was begun at a time when the world seemed to be but just beginning to awaken to the thought that physical and spiritual health naturally go hand in hand. That sickness was the result of a violation of natural law instead of a visitation of Providence, was an idea still in the crudity of its first suggestion ; and those who urged that a better way was open to the masses of the people through intelligent obedience to the laws that govern the physical nature, were generally regarded as fanatical.

Fundamental Ideas.

Two ideas expressed in the statement of the objects of the institution in its By-Laws thirty years ago are especially worthy of note, since they have, for a whole generation, stood foremost and dominant in the original institution, and have been given equal prominence in the various enterprises which have developed from the parent institution, and in all the branches of the work connected with it.

The first of these ideas is that contained in the fact that disease is the result of a violation of natural law, and can only be radically cured by the employment of rational measures whereby the provoking causes may be removed.

The second idea recognized the necessity for the instruction of both the sick and the well in the principles of healthful living, so that health, when once recovered, might be maintained through the avoidance of the causes of disease.

It is scarcely to be supposed that the founders of the enterprise, though persons of broad ideas and liberal minds, were able fully to comprehend the significance of the work which was inaugurated in the establishment of this first institution for the treatment of the sick and the promulgation of health principles. The marvelous development of the work since that time, however, has shown that they builded with great wisdom, — we may safely say with more than human wisdom, — since the small work then established has, in the years that have followed, grown and developed until it has attained truly mammoth proportions,

having, through its various branches and the lines of work connected with it, well-nigh encircled the globe, and now is rapidly reaching out into both civilized and uncivilized regions of the earth.

As before remarked, it is hardly probable that those who laid the foundation for this work in the organization of the Health Reform Institute entertained any adequate idea of the magnitude to which the work was destined to develop, nor of the breadth and scope of the principles represented by the enterprise which they were instrumental in establishing. A brief summary of the work as it stands at the present time will serve to illustrate the value and force of these principles, and their inherent power of development.

Institutions and Missions.

First we may mention the fact that, in addition to the original Sanitarium established at Battle Creek, sanitariums based upon the same principles and employing essentially the same methods, being conducted by persons who have received more or less extensive training at the Battle Creek Sanitarium, are now in operation in eleven other places mentioned in the following pages, while several charitable homes and other allied institutions, located at Battle Creek and elsewhere, may also be reckoned as an outgrowth from this work.

The most recently organized, but by no means the least important, institution which has been added to this group of enterprises devoted to the principles of reform and philanthropy, is the American Medical Missionary College, located at Battle Creek, Mich., and Chicago, Ill., and fully equipped for imparting to students the most thorough instruction in all branches of scientific medicine as well as hygienic and missionary principles.

Two other enterprises which have attained considerable proportions are the Medical Mission and Workingmen's Home, located in Chicago, which lodges between three and four hundred persons daily, and feeds more than two thousand; and the Medical Missionary College Settlement, also located in Chicago, which conducts an important work for women and children, special attention being given to the principles of hygienic reform.

In addition to the above enterprises, which may properly be termed institutions, medical missions have been established in eight places.

Missionary physicians or nurses, or both, are located in all these places, engaged in the practise of medicine and the care of the sick in accordance with hygienic and rational principles, and in the instruction of the people in improved methods of diet, dress, etc.

Mention should also be made of the medical and philanthropic work which has been begun in different portions of the southern part of the United States, by persons who have received instruction and training at the Battle Creek Sanitarium. Centers for this work among the colored people of the South have been established at Vicksburg, Miss.; Hampton, S. C.; Ooltewah, Tenn.; McNeill's, S. C.; Childersburg, Ala.; Chattanooga, Tenn.; and Atlanta, Ga.

The number of physicians employed in the various institutions and missions at the present time is forty-eight; and one hundred and thirty nurses have gone out from the Battle Creek Sanitarium to engage in work in connection with home and foreign missions within the last three years, besides several who have entered the mission field from other institutions.

The total number of employees, including physicians and nurses, connected with the several enterprises, is 897.

The total amount of money invested in buildings, appliances, etc., employed in the work, is \$768,120.11.

The amount of money which has been donated to the work from its beginning to the present time is \$264,861.31.

The amount of money expended for charitable purposes is \$484,827.43.

The excess of expenditures for charity above donations represents the amount of earnings which have been laid out for philanthropic purposes, chiefly in giving medical treatment to the worthy sick poor.

Associations, etc.

Early in 1879, a society, known as the American Health and Temperance Association, was organized, for the purpose of en-

couraging the practise and promulgation of the principles of health and temperance reform. This association gathered within the first few years of its existence more than fifteen thousand pledged members; and through its efforts a large amount of health and temperance literature was circulated, a great number of meetings held, lectures given, and other active work done. In the spring of 1893 this society was, by formal action, merged into the S. D. A. Medical Missionary and Benevolent Association, a full account of which is given elsewhere, and which has undertaken to foster, encourage, and develop all the various lines of work represented by the missions and other institutions of which mention has been made.

One of the most interesting and practical branches of this association is that known as Christian Help work, through which small companies are organized wherever willing hearts and hands are found to engage in the promulgation and practical application of hygienic principles, as opportunity may offer. This work is being inaugurated in cities, villages, and even country places. Since the organization of the work, 43,253 visits have been reported, and there is good reason for believing that the amount of work reported is much less than half that actually done.

Literature.

Another important phase of the work worthy of mention is the publication and circulation of health literature. There are now published eight monthly journals devoted to the interests of this work, of which six are in the English language, one in Danish-Norwegian, and one in French. These several journals have an aggregate circulation of more than fifty thousand copies monthly.

In addition to these monthly publications, a variety of tracts, pamphlets, and books have been published and circulated in the interest of the work, the aggregate circulation of which has amounted to many millions for the tracts, and for the bound books a total of more than four hundred thousand. Every one of these tracts, magazines, and bound volumes has gone forth as a missionary in behalf of the principles of the work

which, from its beginning forty years ago, in an obscure country town, has grown by the inherent force of the truth which it represents and the fostering care of a divine Providence, to the great proportions which are but faintly represented in the facts here briefly stated.

Training-Schools.

We may properly add a word in further mention of an important branch of educational work; viz., the education and training of missionary nurses. This work, begun at the Battle Creek Sanitarium in 1884, has been continuously carried on, and more recently has been undertaken by other institutions, particularly the St. Helena Sanitarium and the sanitariums located at Boulder, Colo., Lincoln, Neb., and Chicago, Ill. As the result of this work, nearly three hundred persons have been trained in the art of nursing in accordance with rational and scientific principles.

In addition to those who have received training as professional nurses with a view to engaging in missionary work, one hundred and twenty one medical students have had more or less instruction at the Battle Creek Sanitarium in health principles and rational medicine during the vacation periods, while pursuing a course of study in various medical colleges. At the present time there are under the supervision of the Medical Missionary and Benevolent Association, sixty-three students who are pursuing their studies in the American Medical Missionary College, and nineteen students who are completing their studies in other medical schools.

An important educational work is also carried on in connection with the Haskell Orphans' Home at Battle Creek, for the purpose of training a class of workers known as Missionary Mothers.

MISSIONARY SANITARIUMS, HOSPITALS, DISPENSARIES,

AND

OTHER SELF-SUPPORTING INSTITUTIONS AFFORDING MEDICAL RELIEF.

THIS class of philanthropic enterprises, under the supervision of the Seventh-day Adventist Medical Missionary and Benevolent Association, comprises twelve sanitariums, one hospital, four dispensaries, and ten medical missions. These institutions are located as follows:—

Sanitariums, located at Battle Creek, Mich.; St. Helena, Cal.; Chicago, Ill.; College View (Lincoln), Neb.; Portland, Ore.; Boulder, Colo.; Basel, Switzerland; Guadalajara, Mexico; Cape Town, South Africa; Apia, Samoa; Honolulu, Hawaiian Islands; and Sidney, New South Wales, Australia.

Arrangements are now being made for the opening of sanitariums at an early date in Denmark; New Zealand; Melbourne, Victoria; and at some point not yet fully determined in the hill country of India.

Hospital, located at Battle Creek, Mich.

Dispensaries, located at 42 Custom House Place, 744 47th St., 28 College Place, and Sherman St., Chicago, Ill.

Medical Missions, located at 42 Custom House Place, Chicago, Ill.; Guadalajara and Ameca, Mexico; Apia, Samoa; Buluwayo, Matabeleland, South Central Africa; Gold Coast, West Africa; Trinidad; Raratonga, Cook Islands; Georgetown, British Guiana; and Calcutta, India.

On the following pages will be found a more detailed account of these several institutions.

Charitable Homes.

This class of institutions comprises the following: The Haskell Home for Orphans, Battle Creek, Mich.; the James

White Memorial Home for Aged Persons, Battle Creek, Mich.; Plumstead Orphans' Home, Cape Town, South Africa; Diamond Fields Benevolent Home, Kimberley, South Africa; Home for the Friendless, Oakland, Cal.; a Rescue Home for Women, Chicago, Ill.; and the Workingmen's Home, 42 and 44 Custom House Place, Chicago, Ill.

Missionary Training-Schools.

These educational enterprises include the following: Missionary Nurses' Training-Schools, located at Battle Creek, Mich.; Chicago, Ill.; St. Helena, Cal.; Boulder, Colo.; College View (Lincoln), Neb.; Cape Town, South Africa; and Basel, Switzerland; and a Missionary Mothers' Training-School at Battle Creek, Mich.



THE BATTLE CREEK SANITARIUM.

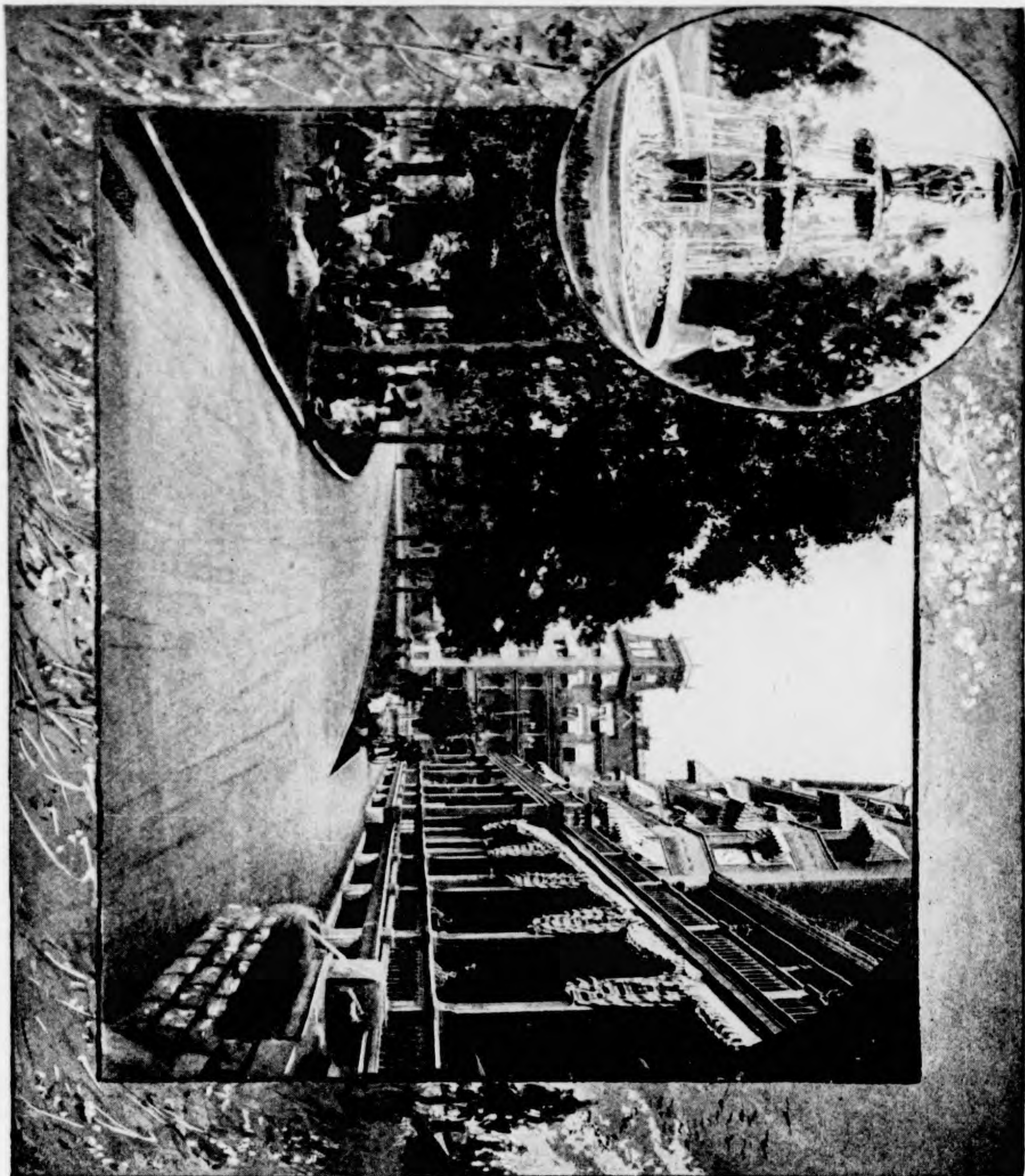
THIS institution, which, as already stated, was founded in 1866, under the name of the Health Reform Institute, was legally incorporated April 9, 1867. The institute, with its managers and officers, labored under many disadvantages during the first ten years of its history, in consequence of limited facilities and resources, and the numerous obstacles which are always in the way of every new enterprise, and especially one which, like this, must succeed, if at all, in spite of popular prejudice and opposition more or less bitter,—the natural result of a misapprehension of the nature of a work based upon ideas so much at variance with commonly accepted notions.

Those who labored as pioneers during the first ten years of the history of the institution certainly deserve great credit for their patience and perseverance under difficult and trying circumstances, and for the noble work which was accomplished in the relief and cure of hundreds of chronic invalids, and the enlightenment of thousands in relation to the principles of healthful living.

In the spring of 1877 the patronage of the institution was found to have increased to such a degree that larger buildings were required. Previous to this time, the work had been carried on in small wooden buildings, all of which had been erected and used as dwelling-houses previous to their occupancy for the purposes of the institution.

Erection of a New Main Building.

Late in the spring of 1877, ground was broken for the erection of a brick-veneered building, four stories in height and 136 feet in length. This building was completed the following spring, and dedicated April 10, 1878. It constitutes the central portion of what is now known as the main building. In the equipment of the new building many new appliances were added



to the resources of the institution, the policy of the managers having ever been to keep in close touch with the progress of scientific medicine and sanitary reform, adding, year by year, new methods and appliances developed as the result of new discoveries by scientific and medical men in both this and other countries, and as the natural outgrowth of the varied experiences afforded by the institution itself.

These improvements increased the efficiency of the medical work of the institution, gradually placing it on a sounder and more thoroughly scientific basis; and as a natural result it steadily grew in the confidence of the public, and the number of its patrons increased until, within six years of the dedication of the large main building, another addition was found to be necessary. This addition consisted of a five-story extension of the main building on the south, including a large dining-room on the first floor, capable of holding four hundred persons, and an extension of a one-story gymnasium in the rear.

Twelve years later, in 1890, a five-story extension was added to the north end of the main building of the Sanitarium, and the original portion was raised one story, thus giving to the whole structure a symmetrical and commanding appearance.

The Sanitarium Hospital.

Meanwhile the surgical and charitable work of the institution had so increased that it was determined by the Board of Directors to erect a separate building for the accommodation of surgical cases and charity patients. Accordingly a five-story building, 60 x 100 feet, was begun in the fall of 1887, the building being completed and dedicated in the spring of 1888. This building was quickly filled, and within a year or two was found to be scarcely adequate to accommodate the classes of patients for whom it was provided, so that for a number of years there has been a very evident demand for a larger building.

The Nurses' Dormitory.

In 1894, a brick dormitory, five stories high, 120 feet by 90 feet, was erected for the accommodation of the young women attending the Missionary Nurses' Training-School. For several

years the need for this building had been very evident. The main buildings of the institution being so full of patients, it was necessary for all the workers, excepting one or two physicians, to occupy quarters in cottages, more than a hundred cottage rooms being rented in the neighborhood for this purpose; so that the large family of employees connected with the institution, and numbering several hundred, were, outside of work hours, scattered over a large portion of the town, some being obliged to go nearly a mile from the institution to find lodgings.

The Chapel and Other Buildings.

A year or two later, extensive additions to the bath-rooms were made to accommodate the increased number of patients.

Several additions were also found necessary to the steam laundry, and to the building employed as a bakery and for the manufacture of health foods. Cottages and other buildings were added, until there are now nearly twenty buildings of various sizes clustered about the main building of the institution. Even these extensive accommodations are not found fully sufficient for the entire Sanitarium family, which, during the busy season, amounts to considerably more than a thousand persons. At the date of this writing (February, 1897), the portion of the year when the patronage is naturally smaller than during the warm season, there is scarcely a vacant room in the entire establishment.

One of the most important additions made to the buildings of the institution is a modest and simple, yet beautiful chapel, capable of holding about four hundred persons, which adjoins the gymnasium on the east end, being accessible both from within, through the gymnasium, and by outside entrances.

Beneath the chapel is a spacious reading-room, which is greatly appreciated by the five or six hundred employees connected with the institution, all of whom have free access to it and to the well-selected library, in charge of an experienced librarian.

In making these various improvements, the managers have been obliged to incur a considerable debt, as the earnings of the institution have been for many years very largely consumed in the treatment of the sick poor.





THE BATTLE CREEK SANITARIUM DINING-ROOM.

The accompanying cuts represent some of the principal buildings of the institution. The contrast between the first main building and the present one very faintly represents the development of the institution during the thirty years of its existence, as the improvement of methods, equipments, and appliances of various sorts is fully as great as that shown in the external growth.

The Characteristic Features of the Sanitarium Methods.

Having thus briefly traced the history of this institution, it may be proper to say a word further respecting the general method of dealing with the sick which has been here developed, and which has come to be quite widely known as "the Sanitarium method." The term "sanitarium" was first adopted by this institution just twenty years ago, at which time it was practically a new and unknown word. Within a few years it became widely known through the reputation of this institution, and the term is now applied to hundreds of small enterprises in all parts of the United States, few of which have any other claim to the name than the fact that they are boarding-houses for sick people.

This institution differs from sanitariums of the latter sort in that the central and fundamental idea upon which all its methods of treatment and regimen are based is embodied in the fact that restoration to health is not to be secured by swallowing pills, regular or irregular, nor by the use of patent medicines or nostrums, nor indeed by any other means than by the removal of the causes of disease, and the cultivation of health. The education of the invalid, and the training of the body by proper regimen, judicious diet, suitable exercise, etc., constitute the only means by which the cure of chronic maladies can be effected. To accomplish this, all the patient's habits of life must be controlled, and brought to conform to such principles as will modify his disordered propensities in the most effectual manner.

Such a plan requires the most thoroughgoing investigation of each individual case, to facilitate which the managers of the institution have provided extensive laboratories for chemical and other lines of research, including the study of germs, or bacteria,

in their relation to health and disease. Many new and important discoveries have been made in these laboratories, and the facilities thus afforded have been found to be of inestimable value in the investigation of obscure cases, and as a guide in the treatment of many classes of chronic diseases.

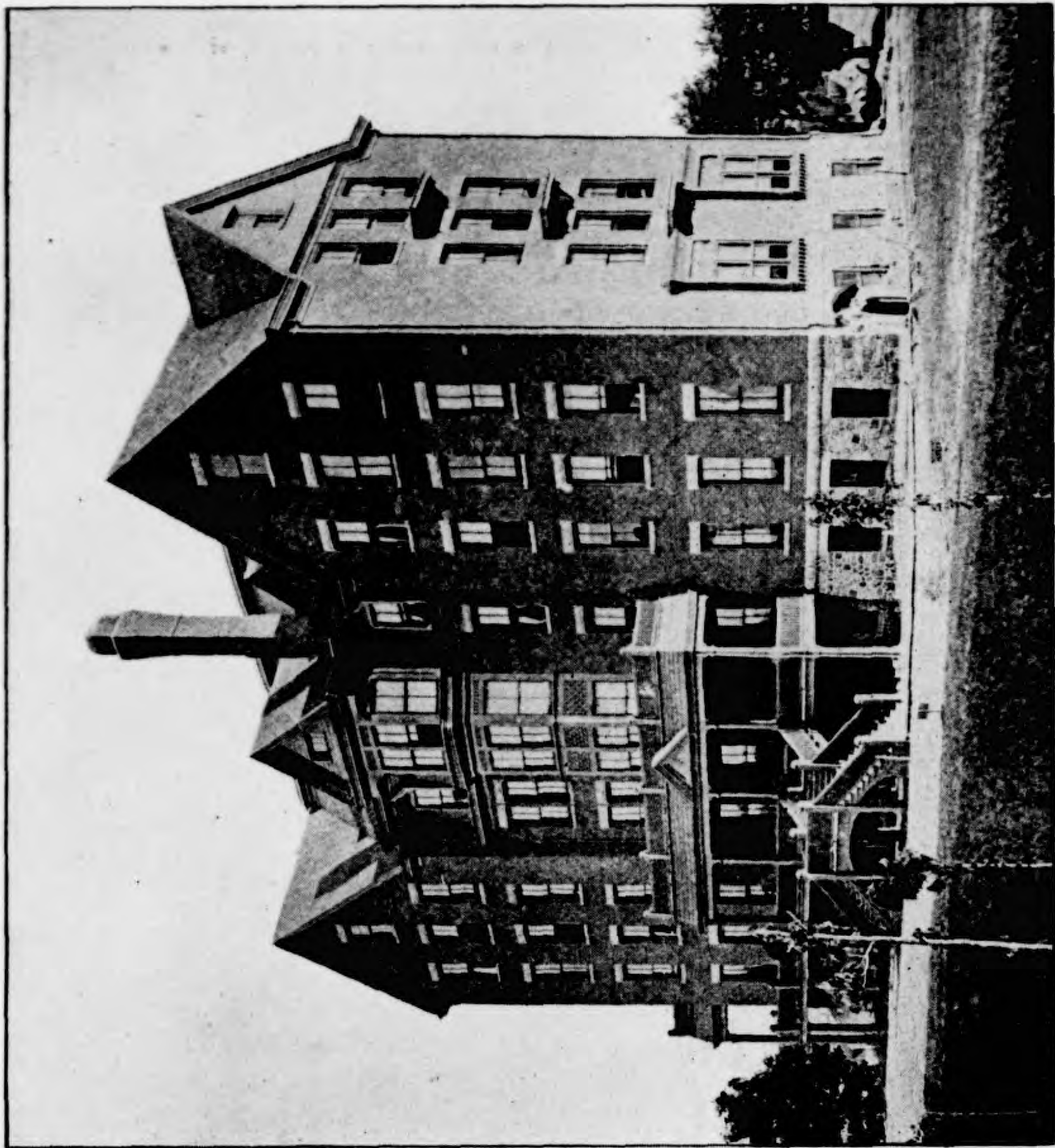
The practical departments of the institution include not only a superior equipment for the application of baths of all kinds, but a fine gymnasium, where patients are trained in appropriate exercises, adapted to individual cases; a Swedish movement department, in which are employed the methods of exercise which have so long been famous through their popular employment in Sweden and the remarkable results obtained from their use in this and other countries; an extensive electrical department, which contains the finest and most expensive electrical outfit obtainable in the world; machinery of various sorts for the administration of exercise without effort on the part of the patient, for those whose condition demands it; a large swimming-bath; special treatments for the eye, ear, nose, and throat; and a variety of special methods, some of which are quite unique, having been developed in the institution, and not in general use elsewhere.

Educational Efforts.

Lectures on various instructive and interesting themes are given almost daily by some one of the physicians. These lectures are generally illustrated by means of physiological charts, stereopticon views, chemical and other experiments, etc.; and special effort is made to impress upon patients the importance of rightly relating themselves to the laws of healthful living, so that, when cured, they may remain well. They are taught by every possible means that wrong habits of life are largely responsible for physical suffering, and that rational beings are responsible to a higher Power for the use made of the physical as well as the mental powers with which they are endowed.

Moral and Religious Features of the Work.

Physical suffering is often due to other than purely physical causes. Many a case of severe physical suffering has its origin



THE BATTLE CREEK SANITARIUM NURSES' DORMITORY.

in, or is largely influenced by, sorrow or mental distress. Many a sick body carries within it a sicker heart, which only the Great Healer can help ; thus, while no creed is thrust upon any one, physicians and nurses feel it a privilege to help the sin-sick or weary, discouraged heart to cast itself upon the Almighty love and power which is able to heal both diseased body and wounded spirit. The prayer of faith goes up daily from physicians and helpers that He who so tenderly regards the creatures of his hand will bless the means applied to the recovery of the sick, and give a double healing.

Numerous most touching and interesting cases might be given as illustrations of the fact that it is possible to conduct through a sanitarium the most active and successful effort in the direction of mind-healing through the exercise of the prayer of faith.

Scarcely a week passes that there are not conversions among the patients, some of whom do not hesitate to make known to their physicians, on arriving, that they have come to the institution for the express purpose of getting moral and spiritual as well as physical benefit.

The local religious and philanthropic work of the Sanitarium is so closely blended with the Training-School and the Hospital that it is necessary to become acquainted with these to understand its full influence in these lines, and the claims of the institution as a medical missionary enterprise.

We have given thus large a place to the work of the Battle Creek Sanitarium because to know its spirit and methods is better to understand the purpose and spirit of the other institutions,—sanitariums and missions,—which are the outgrowth of the work begun at this institution thirty years ago.

Managers, Officers, and Physicians.

The managers of the institution consist of —

J. H. Kellogg, M. D., Superintendent.	G. H. Murphy, Treasurer.
L. Mc Coy, Secretary.	W. H. Hall, Steward.
	Mrs. L. M. Hall, Matron.
	Miss Abbie Aldrich, Assistant Matron.

The Board of Directors consists of —

J. H. Kellogg, President.	F. D. Starr.
L. Mc Coy, Secretary.	G. H. Murphy.
A. R. Henry.	J. H. Morrison.
W. H. Hall.	

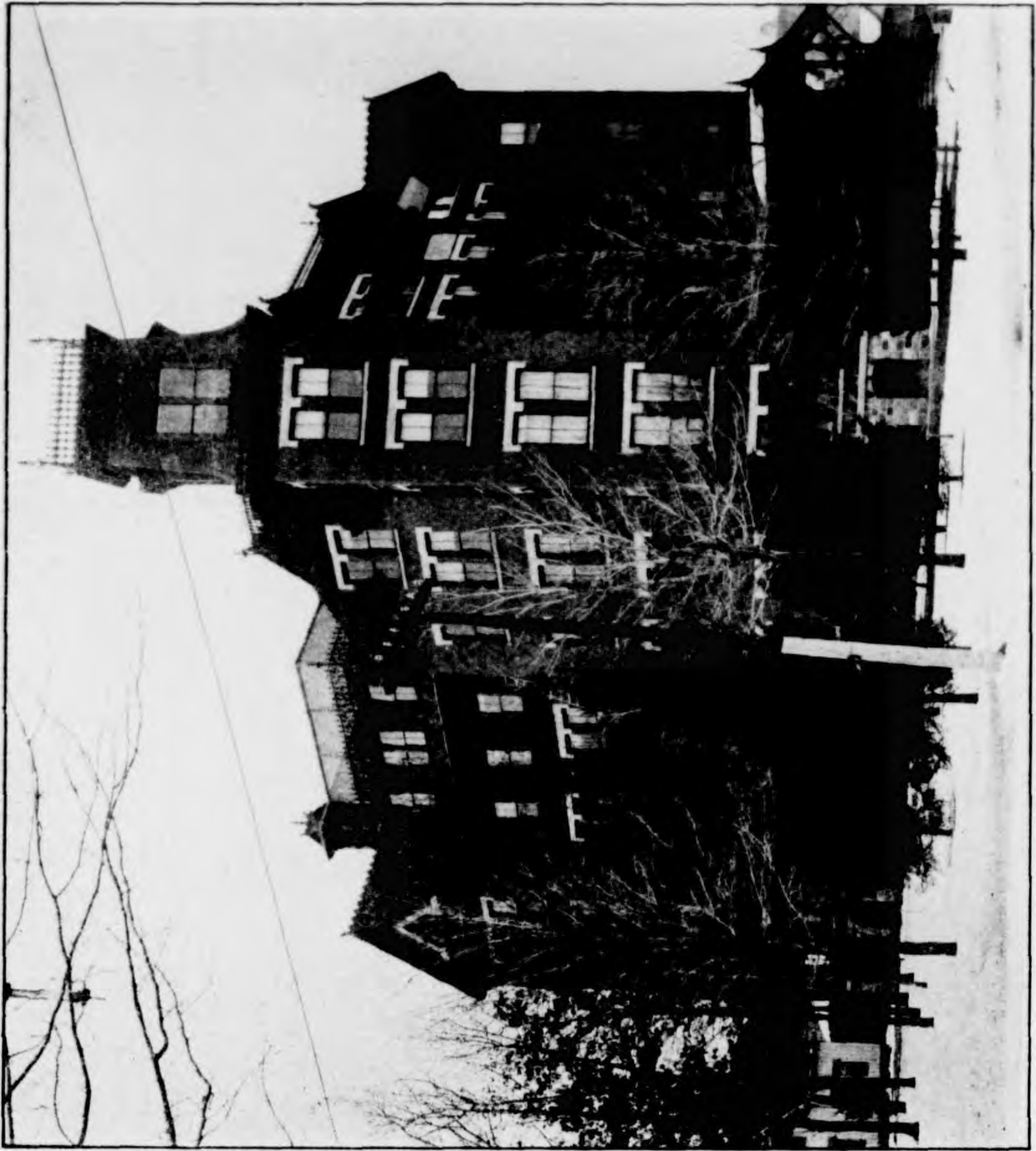
The physicians are : —

J. H. Kellogg, M. D.	Lou C. Cleveland, M. D.
Ruth O. Bryant, M. D.	Alfred B. Olsen, B. S., M. D.
Howard F. Rand, M. D.	Wm. A. George, M. D.
David Paulson, M. D.	Edgar R. Caro, M. D.
D. H. Kress, M. D.	Chas. E. Stewart, M. D.
Lauretta Kress, M. D.	Geo. H. Heald, M. D.
Abbie M. Winegar, M. D.	Mary Wild Paulson, M. D.

The following list includes the names of the principal physicians who have served the institution, but are not now connected with it : —

Dr. H. S. Lay, Dr. Phœbe M. Lamson (deceased), Dr. J. H. Ginley, Dr. Mary A. Chamberlain, Dr. John F. Byington, Dr. Wm. Russell, Dr. Kate Lindsay, Dr. M. G. Kellogg, Dr. Margaret C. Kimball, Dr. W. B. Sprague, Dr. W. J. Fairfield, Dr. F. F. Smith, Dr. Anna H. Flatt, Dr. W. H. Maxson, Dr. Hattie S. Maxson, Dr. O. G. Place, Dr. W. H. Riley, Dr. G. A. Hare, Dr. Jessie Hare, Dr. A. N. Loper, Dr. H. M. Dunlap, Dr. L. J. Belknap, Dr. Florence Belknap, Dr. Wm. F. Hubbard, Dr. Addie C. Johnson, Dr. J. H. Neall, Dr. A. J. Hoenes, Dr. Lillis Wood Starr, Dr. G. W. Burleigh.

Patients treated from beginning of institution until Jan. 1, 1897,	25,755
Charity patients.....	3,785
Pay surgical patients.....	1,614
Free surgical cases.....	1,814
Pay patients last two years (1895 and 1896).....	2,251
Free patients last two years (1895 and 1896).....	609
Pay surgical cases last two years (1895 and 1896).....	453
Free surgical cases last two years (1895 and 1896).....	475
Persons employed in institution.....	629
Physicians.....	14
Nurses.....	269
Other employees.....	346



THE BATTLE CREEK SANITARIUM HOSPITAL.

THE BATTLE CREEK SANITARIUM HOSPITAL.

THIS building, the erection of which was authorized by the Board of Directors at its annual meeting in 1888, in which year it was completed, was provided to meet a great necessity, which had been for several years recognized as increasingly pressing. The building is of brick-veneer construction, five stories in height, and one hundred feet front by sixty feet in depth. In planning the erection of this building the aim of the managers was to provide a model hospital, especial attention being given to the following important points : —

1. The provision of an ample supply of sunlight and pure air, over ten thousand cubic feet per hour being furnished to each patient.

2. The comfort and convenience of patients by providing single rooms instead of large wards.

3. Protection against germs by the suppression of dust and ample provision for the most thorough sterilization.

The surgical wards are provided with an ideally equipped operating-room, which is furnished with every surgical appliance and convenience which can possibly be required. The advantage of such facilities, especially the opportunities for supplying to surgical cases superior hygienic conditions as regards diet, the proper use of water, and other hygienic agencies, is amply demonstrated in the remarkable results which have been obtained in the surgical work of this Hospital. More than three thousand cases of very grave character have been operated upon since the construction of the building. Very few deaths have occurred, and these were, almost without exception, cases which were from their very nature absolutely hopeless. In a long series of cases of the gravest character, a larger proportion of recoveries has been obtained than in any other hospital in the world ; so that

its work has been brought to the favorable notice of the medical profession of the entire civilized world.

The Hospital is capable of accommodating about one hundred persons. The number of surgical cases has within the last few years increased to such an extent that it has been found necessary to confine the work of the Hospital largely to cases of this class, which are generally so urgent as to demand first attention. The necessity for a larger building has long been recognized, but the managers have not, thus far, seen their way clear to undertake the construction of an addition.

Medical Relief for the Sick Poor — Endowed Beds.

The necessity of some provision for those who are unable to pay even the small price charged for board and nursing at the Hospital led the managers some years ago to undertake to enlist the interest of the friends of the work in the endowment of beds, in which worthy cases requiring medical and surgical attention might be treated wholly without charge. An annual sum of \$200 provides for the endowment of one bed, and those who occupy these beds receive board, treatment, surgical operations, medical attendance, and nursing, free of charge. This charge — four dollars a week — does not pay more than about one third of the real cost of caring for a surgical case; it is intended to cover simply the actual cost of board. The Sanitarium meets almost the total expense for operations, treatment, etc., from its earnings. The average time an endowed bed is occupied by a patient is two months; so that but six cases can be treated annually in each bed. The demands for places in these beds is so great, however, that not infrequently two or three persons are for brief periods accredited to a single bed for several weeks in succession. The number of persons applying for relief through this channel is constantly increasing, as the reputation of the institution extends. The majority of these cases are those in which the patient is obliged to undergo a critical surgical operation in order that life may be saved; and as it is scarcely possible to turn a deaf ear to the entreaties of patients and friends, the result is an annual expenditure far in excess of the provisions made.

At the present time there are sixteen endowed beds in the Hospital, six of which are supported by individuals, eight by State Conferences, one by the General Conference, and one by the S. D. A. Medical Missionary and Benevolent Association. Since the first endowment was made, twenty-seven beds have been maintained at various times. Some of these have been discontinued, and others have been transferred to other of our sanitariums more recently opened.

In addition to the endowed beds, the Sanitarium provides from its own resources a number of beds known as free beds. To the occupants of these, treatment, medical attendance, and operations are given without charge, the patient or his friends, however, being expected to pay four dollars weekly for board and room. When special nursing is required by patients of this class, an additional charge is made at the rate of one dollar a day. Hundreds of worthy persons have by this means been afforded an opportunity for relief from grave maladies which rendered life a burden, or which, without relief, must eventually have ended in death.

The honor of endowing the first bed in the Sanitarium Hospital belongs to Mrs. J. Gotzian, who, out of gratitude for the benefits she had received while a patient at the institution, considered it a privilege to use a portion of the means with which Providence had blessed her, in aiding others to enjoy the advantages which she felt had been of so great benefit to her. The Mrs. Gotzian bed was endowed in 1889.

The Religious Life of the Hospital.

A pleasant feature of the Hospital life is the noonday half-hour prayer-meeting. This is a special convenience to those feeble patients who cannot attend other religious services, and a privilege they seem to appreciate highly. The meeting is held at 12:30 each day in the Hospital parlor. At this time special prayer is offered for the sick, and earnest petitions ascend to the throne of grace that the blessing of divine healing may be added to the means employed for the relief of suffering. Morning worship is also an enjoyable experience of each day.

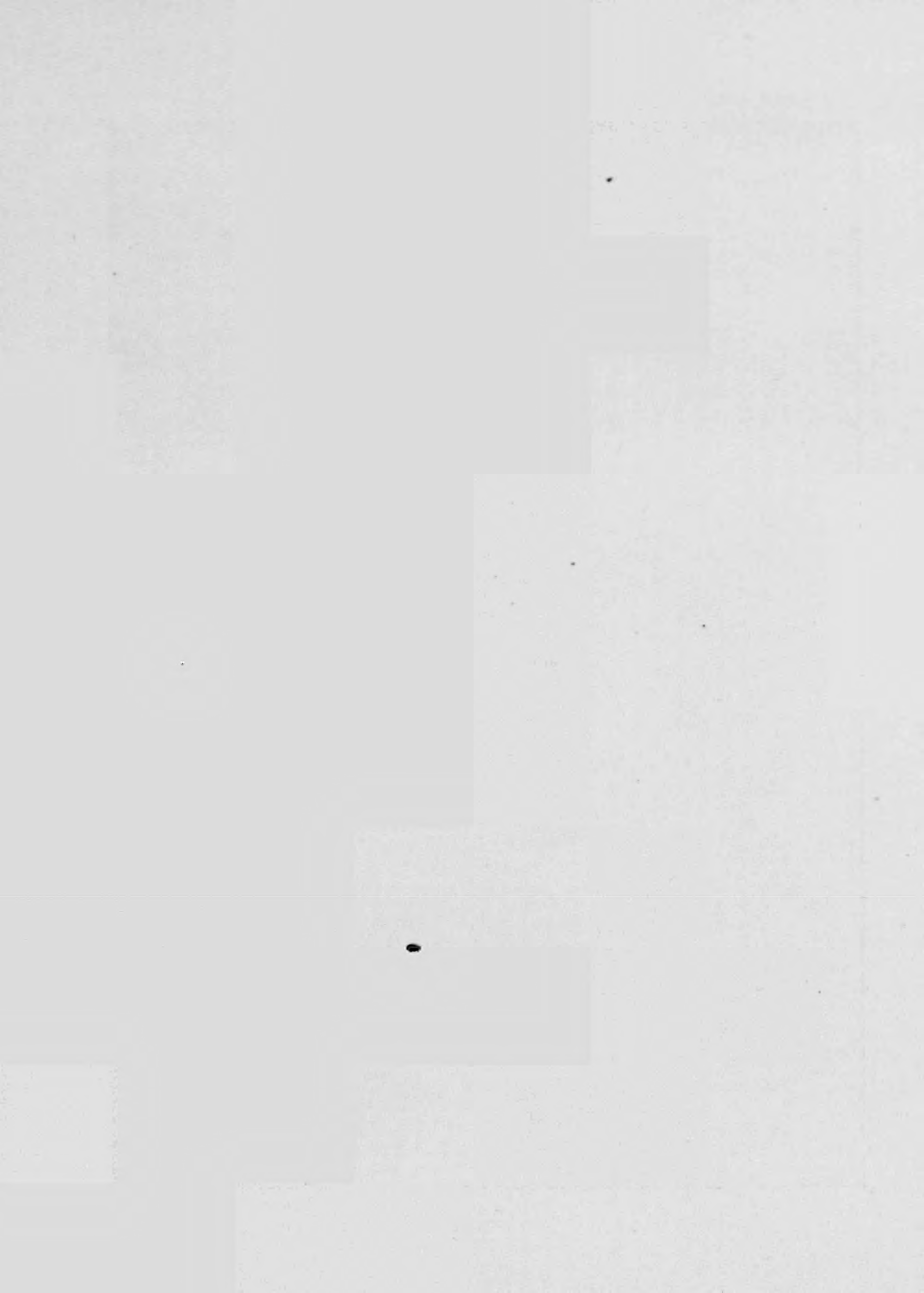
It is pleasant to see the pale faces, some of whom have been shut into their rooms for weeks, gathering with cheerful anticipation for these seasons of worship, and it is both interesting and inspiring to hear their words of hope, courage, and gratitude as they tell what God's love has done for them, and of the comfort of his presence. We believe these seasons of prayer for and with the sick are a means, not only of spiritual, but of physical benefit. Many a patient goes into the operating-room strengthened by the memory of these precious experiences, and by the thought that physicians, nurses, and fellow patients are praying for the success of the operation.

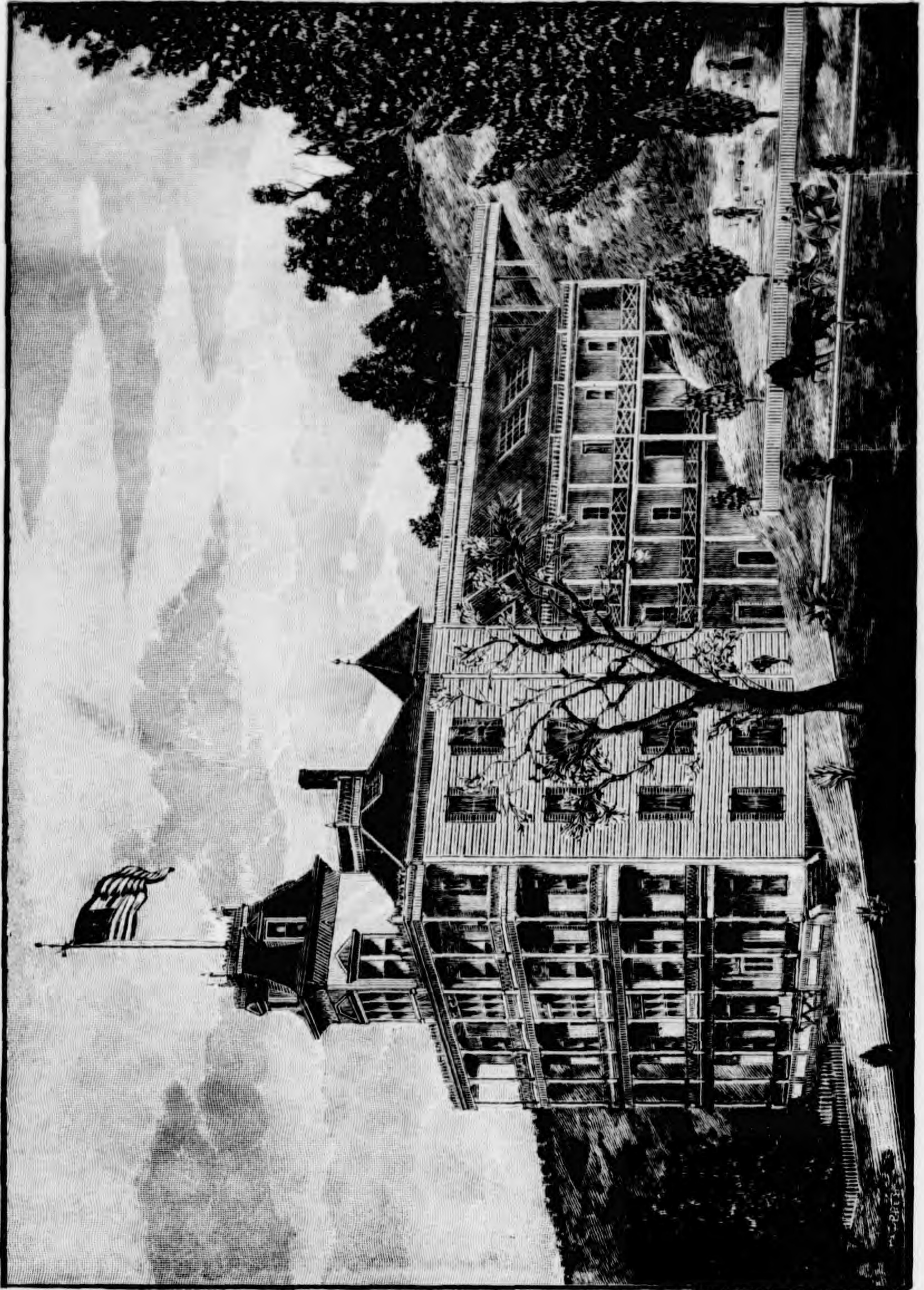
The physicians especially feel the need of the divine blessing, as the responsibility of human lives rests upon their hearts, and every operating-day sees the physicians and nurses kneeling in a room adjacent to the operating-room, seeking the help of the Great Physician before entering upon their work.

Summary.

The whole number of cases operated upon in the last seventeen years since surgical work was undertaken, is 3428. Of these, 1815 cases, or more than one half, have been free. Many of these individuals have had from two to four operations each.

The total number of operations reported for 1895 and 1896 is 1429, of which 685 were free. From this it is apparent that there has been of late a rapid development in this branch of the work.





MAIN BUILDING OF THE ST. HELENA SANITARIUM.

THE ST. HELENA SANITARIUM.

ST. HELENA, CALIFORNIA.

This institution was opened as a private enterprise by Dr. M. G. Kellogg, W. A. Pratt, A. B. Atwood, and others, who formed an association incorporated under the laws of California, Jan. 22, 1878. Although begun as a private undertaking, its aim was purely philanthropic in character, and the principles recognized and the methods employed were essentially the same as those of the Battle Creek Sanitarium, with which Dr. M. G. Kellogg, the chief mover in the enterprise, had previously been connected. Some years later the stockholders voluntarily surrendered their dividends, which at that time, and since, have been wholly devoted to the treatment of the sick poor, except so far as it has been necessary to use them in maintaining repairs and making improvements.

The institution has had many ups and downs as the result of frequent changes in management, and has once or twice been closed for a time, in consequence of the lack of suitable persons to act as physicians and managers ; but during the last ten years steady progress has been made. The small main building, capable of accommodating eighteen or twenty patients, has been increased by additions which give it the capacity for one hundred or more patients ; and several fine cottages have recently been erected.

This sanitarium is most beautifully located on the side of a mountain, at the head of a lovely valley, commanding a most sightly prospect. The grounds around it are laid out in a most artistic and beautiful manner, the whole mountainside being threaded with graded walks which afford a most attractive and efficient means of exercise.

Those familiar with the work at St. Helena report that an excellent religious spirit prevails, and that the improvements which have been made in the last few years, while they have

added considerably to the debt of the institution, have nevertheless materially helped to establish its reputation as a thoroughly equipped and scientific medical establishment.

The general measures of treatment and the plans for conducting the work are essentially the same as those employed by the Battle Creek Sanitarium.

A Training-School for Nurses has existed in connection with the St. Helena Sanitarium for the last four years; the length of the course is two years. Due prominence is given to the study of the Bible. Religious meetings are held in the commodious chapel, in which regular Sabbath services and Sabbath-school are also held.

For several years past Drs. W. H. and H. S. Maxson have been foremost in the work of this institution, and have been ably assisted by Dr. A. J. Sanderson, Dr. G. H. Heald, Dr. H. E. Brighthouse, Dr. Mabel Hughes, and others, some of whom are now connected with other institutions.

Board of Managers : —

W. H. Maxson, M. D.	W. C. Mc Clure.
A. J. Breed.	Irving Keck.
	C. H. Jones.
W. H. Maxson, M. D., Superintendent.	
Irving Keck, Business Manager.	

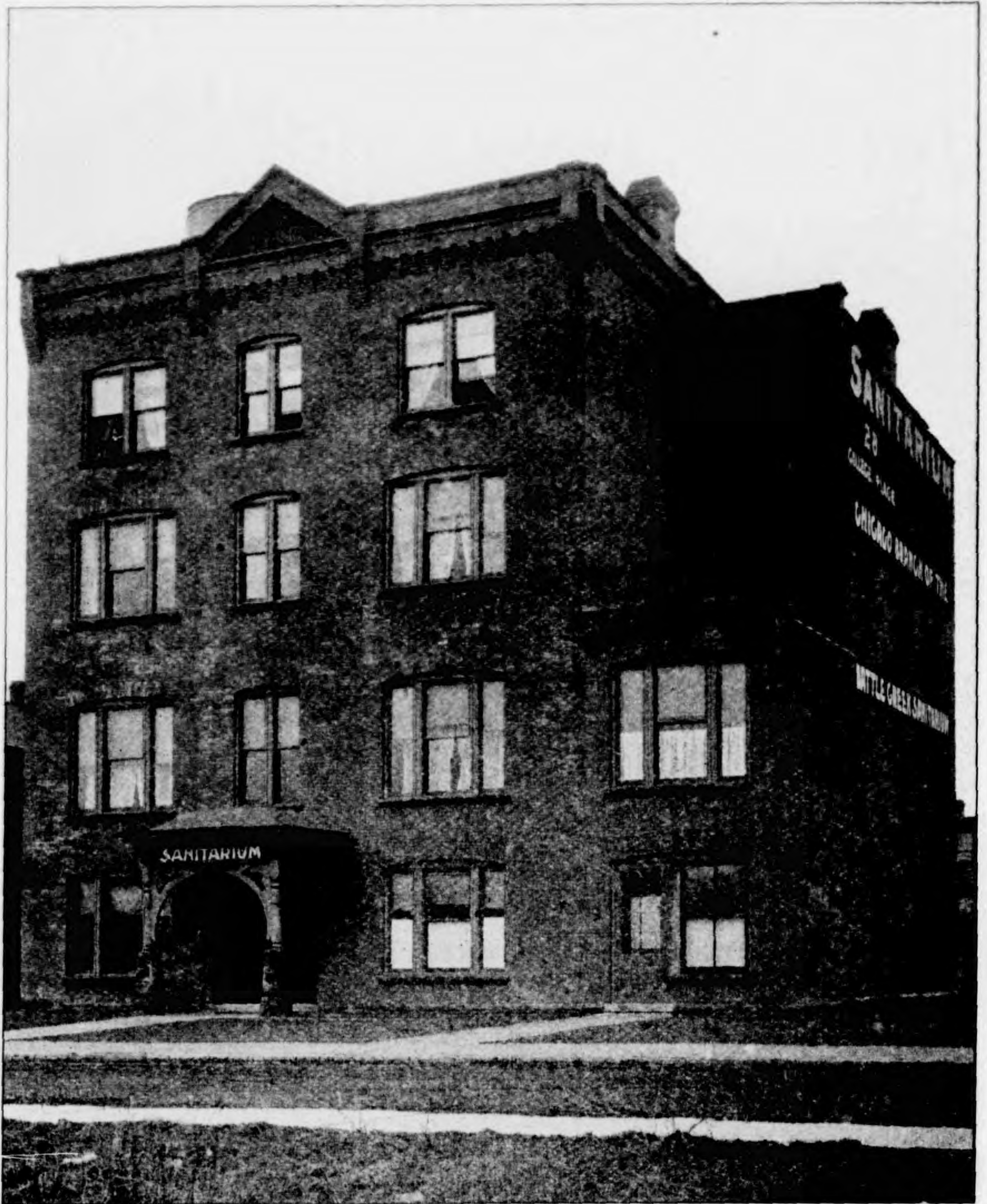
Summary.

Pay patients	6618
Charity patients.....	875
Pay surgical patients.....	230
Free surgical cases.....	221
Pay patients during 1895 and 1896.....	1118
Charity cases during 1895 and 1896.....	100
Pay surgical cases during 1895 and 1896.....	65
Free surgical cases during 1895 and 1896.....	56

Number of persons employed in connection with the institution : —

Physicians	4
Nurses.....	27
Ordinary employees.....	45
Missionary nurses trained.....	45
Persons receiving instruction as medical students.....	11
Nurses sent into missionary field.....	9
Nurses now in training	23





CHICAGO BRANCH OF THE BATTLE CREEK SANITARIUM.

THE CHICAGO BRANCH OF THE BATTLE CREEK SANITARIUM.

CHICAGO, ILLINOIS.

THIS institution, which is conducted under the general supervision of the Battle Creek Sanitarium, was opened early in the spring of 1893, in the building formerly occupied by the Chicago Mission and Bible School. Funds for the purchase of the building were provided by the gift of \$40,000 made by Henry S. P. and Francis H. Wessels, who desired thereby to lay the foundation for a self-supporting missionary enterprise in the city of Chicago. The property is held by the American Medical Missionary College Association, in connection with which the various lines of medical missionary work conducted in Chicago are carried on.

The original building has been remodeled. Suitable bath apartments fitted up in the basement, an electric-light plant, and the various other facilities necessary for creditable sanitarium work have been added. Two physicians and a considerable corps of nurses are constantly employed in connection with the institution. A large number of the patients in the institution were former patients of the Battle Creek Sanitarium, who reside in Chicago or its suburbs, and who come in daily for treatment, while living at home. A considerable number, however, are received for care in the institution.

The Branch Sanitarium is the center of the various lines of medical missionary work which are carried on in the city of Chicago. The number of persons employed in the institution and the missions connected with it is nearly seventy. This does not include forty or fifty who are given an opportunity to work for board and lodging at the Workingmen's Home.

The resident physicians of the institution at the present time are Dr. E. H. Mathewson and Mrs. Dr. H. E. Brighthouse.

THE NEBRASKA SANITARIUM.

COLLEGE VIEW (LINCOLN), NEBRASKA.

THE necessity of a health institution in connection with the educational work of Union College was recognized soon after the founding of that school, by its managers and patrons and others acquainted with the situation at College View, it being evident that there was a wide field of usefulness for an institution that would at once take an active part in the promulgation of health principles, and at the same time be ready to minister to the wants of suffering humanity, who are not wanting, even upon these high rolling prairies, lying between the lowlands of the Mississippi Valley and the foothills of the Rockies.

In the summer of 1894, Mr. A. R. Henry, anxious to see this line of work established at College View, made a generous donation for the purpose in the form of a large residence building, beautifully located just north of the college campus. The gift was gratefully accepted, a board of managers chosen; and thus the work was begun. Treatment rooms were prepared and equipped, and many rejoiced to see the work thus assuming permanent shape.

Opening of the Sanitarium.

The sanitarium was opened Jan. 1, 1895. The Board of Managers consists of A. R. Henry, president; A. N. Loper, M. D., secretary and superintendent; J. Sutherland, treasurer; J. H. Kellogg, and Elder W. B. White.

The accommodations of the building were sufficient for only about six or eight patients, and the bath-rooms for about twenty or thirty treatments a day. With these limited facilities the work was started, and substantial evidence of its appreciation in the way of patronage came from many unexpected sources. The Sanitarium was soon filled with patients, and a portion of



THE NEBRASKA SANTARIUM.

North Hall, one of the large college buildings adjacent, was devoted to the work. The gradual increase in the number of patients and the good results which followed the efforts put forth in their behalf, demonstrated that the guidance of the divine Hand was with the institution. The principles of true health reform were taught to those who came in search of health, both by precept and example, and the managers were soon gratified to see evidences of true appreciation of the principles and practise of the institution on the part of those who had formerly lived in continual violation of many of nature's laws.

As the work advanced, many perplexing and discouraging experiences were met; but the general prosperity of the institution was such that it soon became evident that the building would have to be enlarged. Consequently, late in the autumn of 1895 an addition was made, giving several more rooms for patients, a much-needed surgical operating-room, two commodious offices, a small laboratory, and a large addition to the gentlemen's bath-rooms. But these additional accommodations were not sufficient, and a considerable portion of one of the college dormitories, located just across the street, is at present used for patients, with the prospect that the entire building will be needed later for this purpose.

It is the earnest endeavor of all connected with the institution to set forth the principles of true Christianity by their own practical Christian lives as well as by religious services, which are held in the patients' parlor Sabbath evenings, and a Bible study on the Sabbath, in addition to regular morning worship conducted by the chaplain or by visiting ministers. The results of these efforts have been manifest in many cases, evidenced by such remarks as, "I had no idea that in coming here among strangers I should find such true Christian friends." "My soul has been greatly blessed by my experience here." "Well, I have lived in sin long enough. I intend to try to lead a different life in the future," etc.

There has recently been established in connection with the work here a Training-School for Missionary Nurses. A small class of young people have enlisted heartily in the Master's work, and are receiving careful instruction both in text-book

studies and in practical nursing. One lesson each week is devoted to Bible study.

Summary.

Since the opening of this sanitarium, two years ago (Jan. 1, 1895), the following work has been done:—

Pay patients	305
Charity patients.....	95
Pay surgical operations.....	21
Free surgical operations.....	10
Persons employed in the sanitarium.....	10
Physicians employed in the sanitarium.....	1
Nurses employed in the sanitarium.....	4
Other employees in the sanitarium.....	4
Nurses in training.....	3



THE PORTLAND SANITARIUM.

PORTLAND, OREGON.

SOME three years ago, in response to the urgent requests of numerous friends of the work residing at Portland, Ore., it was decided to organize a sanitarium at that place as soon as practicable. In the meantime Dr. L. J. Belknap removed to Portland from California, and began practise in the city, placing himself under the general supervision of the Medical Missionary Board.

With the more or less active co-operation of friends of the work, it has steadily grown from its beginning up to the present time ; and now, although the humble quarters in which the work began have been exchanged for a fine, commodious building with ample grounds, beautifully located near the center of East Portland, it is quite insufficient to meet the demands of the rapidly growing patronage, and patients are frequently turned away. There is evidently a pressing need for more room in order to accommodate the work, and it is earnestly to be hoped that by some providential means a suitable building may be provided. Dr. Belknap is assisted by Mrs Belknap, who also received her training at the Battle Creek Sanitarium, with two nurses who are graduates of the Battle Creek Sanitarium Missionary Nurses' Training-School, and three students in training. Religious services are held at the beginning and close of the Sabbath, in addition to regular morning and evening worship.

The success of the Portland enterprise thus far is chiefly due to the individual efforts of Dr. Belknap, who has labored untiringly for the advancement of the work.

THE COLORADO SANITARIUM.

BOULDER, COLORADO.

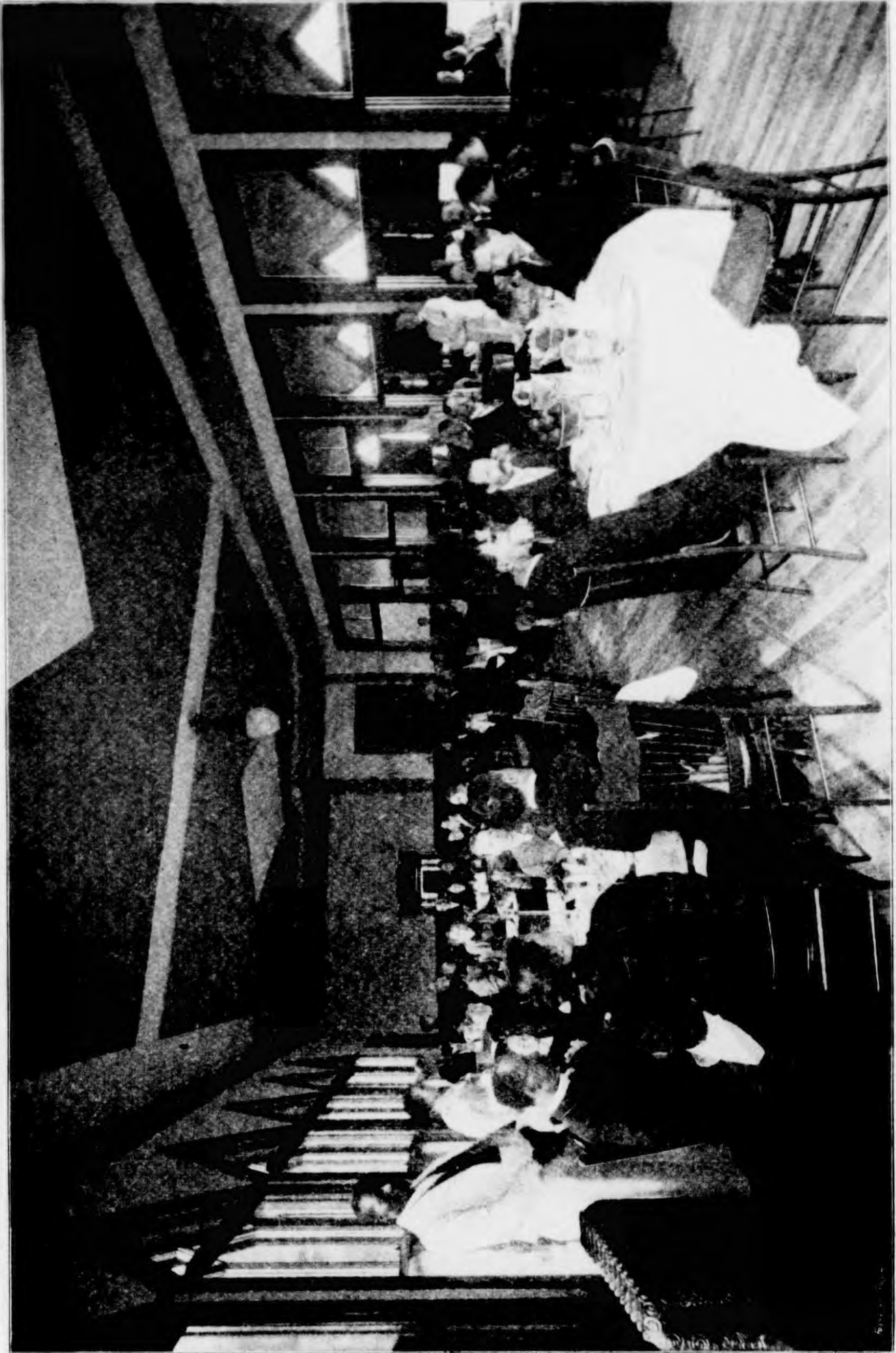
FOR nearly a score of years the necessity for a sanitarium in the Rocky Mountain region for the special benefit of invalids suffering from disease of the lungs has been recognized; and a number of different times within this period, more or less active measures have been taken toward establishing such an enterprise. It was not, however, until the fall of 1893 that definite steps were taken which resulted in the development of the Colorado Sanitarium.

The beginning of the enterprise was a hygienic boarding-house which was established at the request of Elder D. T. Jones and several others who were then residing in Boulder for the purpose of enjoying its climatic advantages. Friends resident in the city offered to become financially responsible for the enterprise, on condition that proper persons be sent by the Medical Missionary Board to take charge of it. Two trained nurses were accordingly sent, and the work was begun on a small scale. Later Dr. O. G. Place was sent to take medical charge of the work.

From this time the enterprise developed so rapidly that it was soon apparent that a building of considerable size would be required to accommodate the growing patronage. By joint action of the S. D. A. General Conference and the Medical Missionary Board, a committee of local management was appointed and A. R. Henry, of Battle Creek, was elected chairman of the board. The following year he devoted a considerable portion of his time to the selection of a site, the construction of a suitable building, and the promotion of the enterprise in various ways. The institution was dedicated July 1, 1896. Soon afterward Dr. Place received a call from the Medical Missionary and Foreign Mission boards to assist in the establishment of a



COLORADO SANTARIUM.



DINING-ROOM OF THE COLORADO SANITARIUM.

medical mission and sanitarium in India, and Dr. W. H. Riley, of the Battle Creek Sanitarium, was elected superintendent of the Colorado institution, and is now in charge.

The institution is located on a beautiful site of one hundred acres, including a fine mountain peak, and commanding extensive landscape views, which for variety and beauty can hardly be equaled. The site adjoins the thriving city of Boulder, and is about one hour's ride by rail from Denver, the streets and principal buildings of which are easily discernible from the peaks around Boulder.

The equipment consists of a large building especially erected for the purpose, two fine cottages, and every convenience for the application of hydrotherapy, and for the special treatment of pulmonary ailments, to be found in the best establishments of like character. Particular attention is given to the dietetic treatment of patients and to systematic exercise, in addition to the special treatments for specific ailments. The altitude is between five and six thousand feet, just that which has been determined to be the best for pulmonary troubles.

As at the Battle Creek Sanitarium, a history is taken of every case which applies to the institution for treatment. This is followed by a careful physical examination of every organ in the body by the best and latest methods known to medical science. Microscopical, as well as qualitative and quantitative chemical analyses are made of the urine, also microscopical examinations of the blood, in every case which applies to the institution for treatment. A microscopical and bacteriological examination is made of the sputum of every case that expectorates. Muscular and respiratory tests are also made, and measurements taken.

The methods of treatment employed in the institution are hydrotherapy in its most approved and scientific administration, electricity in its various forms, massage, manual Swedish manipulations, exercise, rest, careful regulation of the diet, and the correction of all bad habits, the patient being brought, as far as possible, into harmony with nature's laws and the laws which govern his own body.

Drugs are only sparingly used in the institution, and those which are usually termed internal, or constitutional, remedies,

that is, those which are supposed to act favorably on the organism after absorption into the blood, are never, or almost never, made use of. While those so-called internal drugs do produce changes in the action of the various organs, it is believed that these changes in function, instead of being toward the normal, are in reality a further departure from normal action, and are deceptive in their results. The body is dependent for its life and existence upon certain forces outside of itself, which act upon it as natural stimuli. These forces, which for the most part are heat, cold, light, electricity, and the normal stimulus given by food, keep the machinery of the body in motion; and a proper and intelligent use of these agents is far more efficient and corrective in its action on diseased organs and the morbid processes of the body than the poisonous drugs which only produce changes in the function of organs by virtue of an irritant and poisonous action, and which, if continued, will simply increase the trouble which they are supposed to correct, and by their irritant and toxic properties develop other and perhaps more serious changes and processes in the different organs of the body.

There were 309 patients received and treated in the Colorado Sanitarium during the first six months of its existence. This does not include a number of patients visited by the Sanitarium physicians in their outside practise. These 309 cases represented a great variety of chronic disorders, and came from different sections of our own country, and a few from foreign lands.

The physicians at present connected with the institution are:—

W. H. Riley, M. D., Supt.
W. F. Hubbard, M. D.

G. W. Burleigh, M. D.
Eva A. Reed, M. D.

Morning worship is held each morning for the helpers, and at the beginning and close of the Sabbath. Prayer-meetings are held every Friday evening. A prosperous Sabbath-school is connected with the institution, which has grown from eighteen members one year ago to fifty-eight at present. Bible study is conducted once a week in addition to the regular religious services of the institution, for the benefit of all the workers.



RED ROCK, 600 FEET FROM THE COLORADO SANITARIUM.

The Colorado Sanitarium Training-School.

A Training-School for Nurses was opened in connection with the Colorado Sanitarium, Oct. 15, 1896. At present it has seventeen members. In addition to the usual studies belonging to the course for nurses, Bible lessons twice a week and English language and elocution twice a week enter into the curriculum. There are six classes each week, in addition to practical work and instruction. The members of the class are enjoying their course of study, and have all the mental work they can attend to in addition to their other duties.

The general course of study in this school is intended to be essentially the same as that at the Battle Creek Sanitarium Training-School.



THE INSTITUT SANITAIRE.

BASEL, SWITZERLAND.

A DESIRE to promulgate health principles in the European countries and to train medical missionaries for the European, Asiatic, and African fields, led to the organization of the Institut Sanitaire. A large region about the Mediterranean, embracing many nationalities and important portions of three continents, has remained almost untouched because of the extreme difficulty of reaching the people by ordinary evangelical methods. It is believed that medical missionaries and missionary nurses will find more ready access to these countries than to those more advanced in civilization, where such work is less needed, and where ordinary evangelical work is more successful. The Institut Sanitaire being within easy reach of these fields, so that native students may be readily secured, renders it unnecessary for foreign-trained nurses to undertake the tedious task of learning a new language as a necessary preparation for work.

From the first, this institution has shown the efficiency of this kind of work as a missionary undertaking. The first patient came in a providential manner. A lady on the Baltic, not far from the Russian frontier, was brought past the many skilled physicians of Berlin, Heidelberg, etc., to this little institution, then unknown, and with no physicians of reputed skill. Friends did their utmost to induce her to go to some noted physician or institution, as her case was a critical one. Indeed, all arrangements had been made for her to enter an institution in Germany, but at the last moment she decided in favor of Basel. She came an infidel, and at first was much disappointed in finding such a small institution; but a few days' observation revealed to her something which she had not before met. Her heart was touched, and she found the Saviour; and ever since with great

joy she has enthusiastically devoted her energies and means to the spread of the truth. She has also become a most consistent advocate of health principles in Eastern Prussia.

Without exception, strangers who have taken treatment at this institution have returned to their homes well pleased, and have become missionaries of health principles in their neighborhoods. Already persons from Germany, Switzerland, France, England, and the West Indies have come under its influence, and have gone forth to advocate the principles here learned.

Besides this general educational work, the institution is doing local work in the city of Basel in the line of Christian Help work, which was organized by Dr. Rand, of the Battle Creek Sanitarium, during a brief visit at Basel, while on a trip abroad in charge of a patient. This work is much appreciated, and has won many friends for the institution.



BASEL SANITARIUM.

The medical work of the Institut Sanitaire is considerably embarrassed by the fact that the Swiss laws regulating medical practise are extremely rigorous and unfriendly to foreign physicians; nevertheless, influential medical friends have been providentially raised up to stand by the enterprise, so that Dr. De Forest, the American physician in charge, has been enabled to conduct the work, on the whole, very successfully.

The financial success of this institution has been highly gratifying, the receipts having been nearly sufficient to meet the expenses from the beginning, except the wages of the physician and the rent of the building.

The building and lot are owned by the General Conference Association; the value of the property is about \$34,000. The house was originally built for publishing purposes, and hence needed considerable changing to fit it for health work.

These changes have thus far cost \$2,351.30. This amount covers the cost of a bakery oven and machinery.

The course of instruction organized for the Training-School connected with the Institut Sanitaire includes, in addition to the usual studies, classes in hygiene, in the Bible, and in Christian Help work. The three nurses who entered the school in the beginning are now in their second year.

Summary.

Patients treated from organization of institution to Jan. 1, 1897,	55
Pay patients	14
Charity patients.....	41
Persons employed in institution.....	13
Physicians.....	1
Nurses.....	3
Ordinary employees.....	9



THE GUADALAJARA SANITARIUM AND MEDICAL MISSION.

GUADALAJARA, MEXICO.

THE medical mission in Guadalajara, Mexico, was opened the first day of January, 1894. Previous to its location in Guadalajara, Elder D. T. Jones, a representative of the Foreign Mission Board, made a tour of the country, visiting all the larger cities, and carefully studying the different localities with a view to selecting the most favorable place for a medical mission. The points desired were : (1) A city favorably situated to become in the future a center of operations for work in that country ; (2) a healthful climate ; (3) a place not already fully occupied by other missionaries.

Guadalajara, the point selected, is one of the first cities in the Mexican republic. Its climate is the most salubrious of any in Mexico, and perhaps is not surpassed by any in the world. It is situated to one side of the main highways of travel, and but few foreigners, comparatively speaking, have settled there. Its inhabitants are superior in natural intelligence, education, thrift, and cleanliness to those of almost any other city in that country. It is one of the strongholds of the Roman Catholic Church in Mexico.

When missionaries who had been in the country for a number of years were consulted with reference to the project of opening a medical mission in Guadalajara, they at first expressed themselves as doubtful whether such an enterprise could be successfully conducted, since there is no particular scarcity of physicians in Mexico, especially in the cities ; but within a week after the mission was opened, patients began to come in, and in a short time the house was filled every day. The following extract from the first report received after the opening of the mission will give

an idea of the rapid development of the work and of the great necessity for it in this field : —

We had just finished our worship at the beginning of the Sabbath when the door-bell rang. Miss Osborne answered the call, and found a woman with a very bright little boy four years old. They were begging; the woman seemed very miserable, and to make her appeal more impressive, she showed some sores on her neck which were in a very



MEDICAL MISSION AT GUADALAJARA, MEXICO.

bad condition. Miss Osborne's first feeling was to turn her away, but the next thought was, "Perhaps the Lord has sent her to us that we may do something for her relief;" so she invited her in. Her sores were dressed, and she was told to come again the next day. She seemed very grateful, and the next day came, bringing another woman with her who was also in need of medical treatment. In the afternoon another came, so we had three that day. Sunday six patients came, and Monday nine.

By the end of the month twenty-five to thirty were treated daily, and by the end of February the register recorded 1056 visits from patients. By the end of August the record was 1423, an average of forty-five daily, in spite of the imperfect



INNER COURT OF THE GUADALAJARA MEDICAL MISSION.

knowledge the workers had thus far been able to attain of the language, and despite the fact that for a long time the physician was dependent on an interpreter.

The first company of workers sent out consisted of five persons, including a physician (Dr. Lillis Wood), two nurses, and a teacher familiar with the Spanish language (Miss Ora Osborn).

Premises were rented for the mission and fitted up as well as possible, with offices and treatment- and waiting-rooms ; but soon new arrangements had to be made to accommodate the increasing practise, and to make room for the school work. At present six buildings are occupied.

In February, 1895, the General Conference made an appropriation for the building of a sanitarium at Guadalajara, and also for the opening of a boarding-school. Four blocks of ground have been purchased, and a large two-story building, which, when completed, will contain fifty rooms, is now in process of construction.

In March, 1895, another physician, Dr. J. H. Neall, was added to the corps of workers, and two additional nurses followed a little later. One of these, Brother A. J. Rice, was the first of the mission family to be taken away by death. He was a faithful worker ; and though permitted to continue in the work but a few months, his influence is still seen upon those with whom he came in contact. His example for faithfulness, his devotion to the work, his consecrated and godly life, are worthy of imitation.

In January, 1896, a physician (Dr. Addie C. Johnson) and a teacher were added to the mission force, and later in the same year three other workers, one of whom was obliged to return to the States on account of her health.

In September two additional physicians were added to the medical corps at Guadalajara, one of the others having previously returned to the United States. The same month a branch mission was started in Ameca, a town of about 12,000 inhabitants, situated fifty-five miles west of Guadalajara. This branch has met with very gratifying success. At the present time the work there is carried on by one physician (Dr. Johnson), with the assistance of a single nurse. The number of patients averages

forty to fifty daily. Many are seen in their homes, in addition to those who visit the mission dispensary.

At the present time there are connected with the Guadalajara Mission and its branch at Ameca fourteen foreign and three native workers. Of the former, four are physicians, four nurses, and two teachers; of the latter, one is a native preacher, and the other two native young men in training as nurses.

The influence of the work done in the mission has spread over a large district. Patients often come a hundred miles to be treated. When asked how they heard of the mission, they reply, "Your fame has gone out into all the country round."

Among the paying patients have been some of the foremost citizens of the state, including government officials of high standing. The medical work is doing much to break down prejudice and to prepare the way for the gospel. The superintendent calls special attention to the need of consecrated persons to devote their entire time to Bible work to follow up the openings made by the medical work.

Many special providences have attended the work in connection with the Guadalajara Mission. Some of the most notable of these have been recorded from time to time in the *Medical Missionary*; but no one who has not visited the country and the place can fully appreciate the circumstances under which the work is conducted, and the special need for providential care and guidance. Mexico is an intensely Catholic country, and the state of Jalisco has long been noted as one of the most fanatical and superstitious of any in the Mexican republic. Missionary work there has on this account been exceedingly difficult, and up to the present time has been attended with comparatively little success. Missionaries have had to fight their way against most determined opposition, and not infrequently their lives have been in peril. More than one native Mexican has laid down his life in Guadalajara because he became a Protestant.

The missionaries of all denominations in Guadalajara — and not only there but at other points in Mexico — have rejoiced greatly in the success of this mission, because of its influence in removing prejudice against Protestants and Protestantism. The government, although largely under the influence of the Catholic

Church, has shown special favor to the enterprise by the passing of legislative acts in its favor, and by numerous courtesies extended. Nevertheless, the missionaries engaged in the work at Guadalajara are carrying it on amid great perplexities and difficulties, and not infrequently receive threats of violence from the infuriated priests, who watch with sleepless vigilance every movement made by the missionaries and their friends.

The sum of fifteen thousand dollars is greatly needed to complete the sanitarium building already begun, and which ought to be finished at the earliest possible moment. There is an increasing demand for an institution of this kind, which will stand as the only representative of this important medical and reform work, not only in Mexico, but in Central and South America. Such an institution would doubtless draw patronage from all the Spanish-American countries, which have a combined population of more than fifty million people.

Summary.

The following is a summary of the work reported up to the present time: —

Pay patients.....	777
Charity patients.....	7394
Pay patients during last two years (1895 and 1896).....	753
Charity patients during last two years (1895 and 1896).....	4919



THE CLAREMONT SANITARIUM.

CAPE TOWN, SOUTH AFRICA.

IN the year 1893 several members of the South African Conference visited the Sanitarium at Battle Creek, Mich., and became so interested in the great work it was doing that they determined to establish a similar institution in Cape Colony.

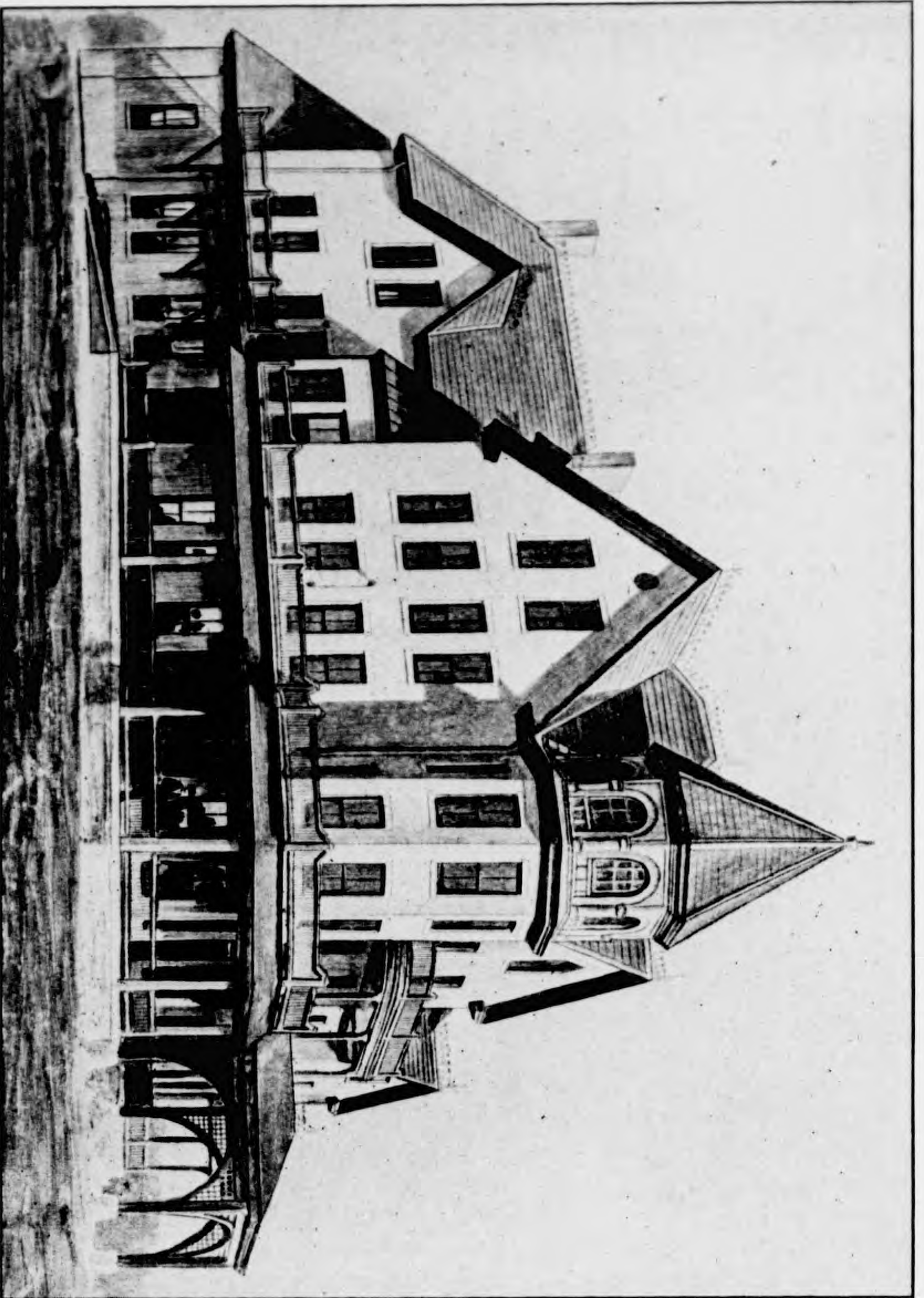
The sum of \$25,000 was donated by these brethren to create a fund for the medical missionary and benevolent work. On their return to South Africa an organization was completed, to be known as a branch of the American Seventh-day Adventist Medical Missionary and Benevolent Association. Some three thousand dollars more was donated to this fund later.

The first work of the Association was to erect an orphanage building at a cost of about nine thousand dollars. Twenty different children have had the privileges of this home during the past two years.

Bath-rooms were next opened in Cape Town, and carried on at quite an expense, but this kind of work was considered a good means of getting the principles of rational treatment for the sick before the people. Three trained nurses were sent from America to help in this work.

In 1894 some \$17,000 was invested in land near Claremont, a suburb of Cape Town, to furnish a suitable site for a sanitarium building. This building, which was erected at a cost of nearly \$50,000, was dedicated and formally opened early in January, 1897. It contains fifty-one rooms, and is fitted up with all the latest facilities for treating the sick. A steam laundry and a bakery are connected with it. The location is an exceptionally fine one, commanding a slight view of the open country around, and from the tower a view of Table Bay and the shipping. It is about a mile from Claremont station.

Most of the money invested in the Claremont Sanitarium and the Orphanage was contributed by Mrs. J. J. Wessels and mem-



CLAREMONT SANITARIUM, SOUTH AFRICA.



bers of her family. Considerable sums were also contributed by Fred Reed and others.

Dr. R. S. Anthony, the first physician to enter the employ of the Association in South Africa, began work in Cape Town in March, 1896.

By recommendation of the Medical Missionary Board, Dr. Kate Lindsay, of the Battle Creek Sanitarium, has recently gone to South Africa to connect with the institution there for a time. Her long experience at Battle Creek will doubtless be of much service in this new enterprise.

Two physicians, twelve trained nurses, and fifteen employees are now at work in connection with the institution.

A Training-School for Nurses was organized in November, 1896, the rules, regulations, course of study, etc., being the same as those of the Battle Creek Sanitarium Training-School.

A part of the land purchased was afterward sold for some \$35,000, thus giving means to purchase property in Cape Town, where a branch work is being carried on in connection with the Claremont Sanitarium.

The property now owned by the South African branch of the Association is valued at \$87,660. The sanitarium opens with a debt of not more than \$20,000, which it is hoped may be soon canceled through the generosity of the friends of the institution.

Summary.

Dr. Anthony's report for the past eight months is as follows :—

Professional visits in the city.....	1798
Office cases.....	480
Charity cases.....	349
Partial charity	245

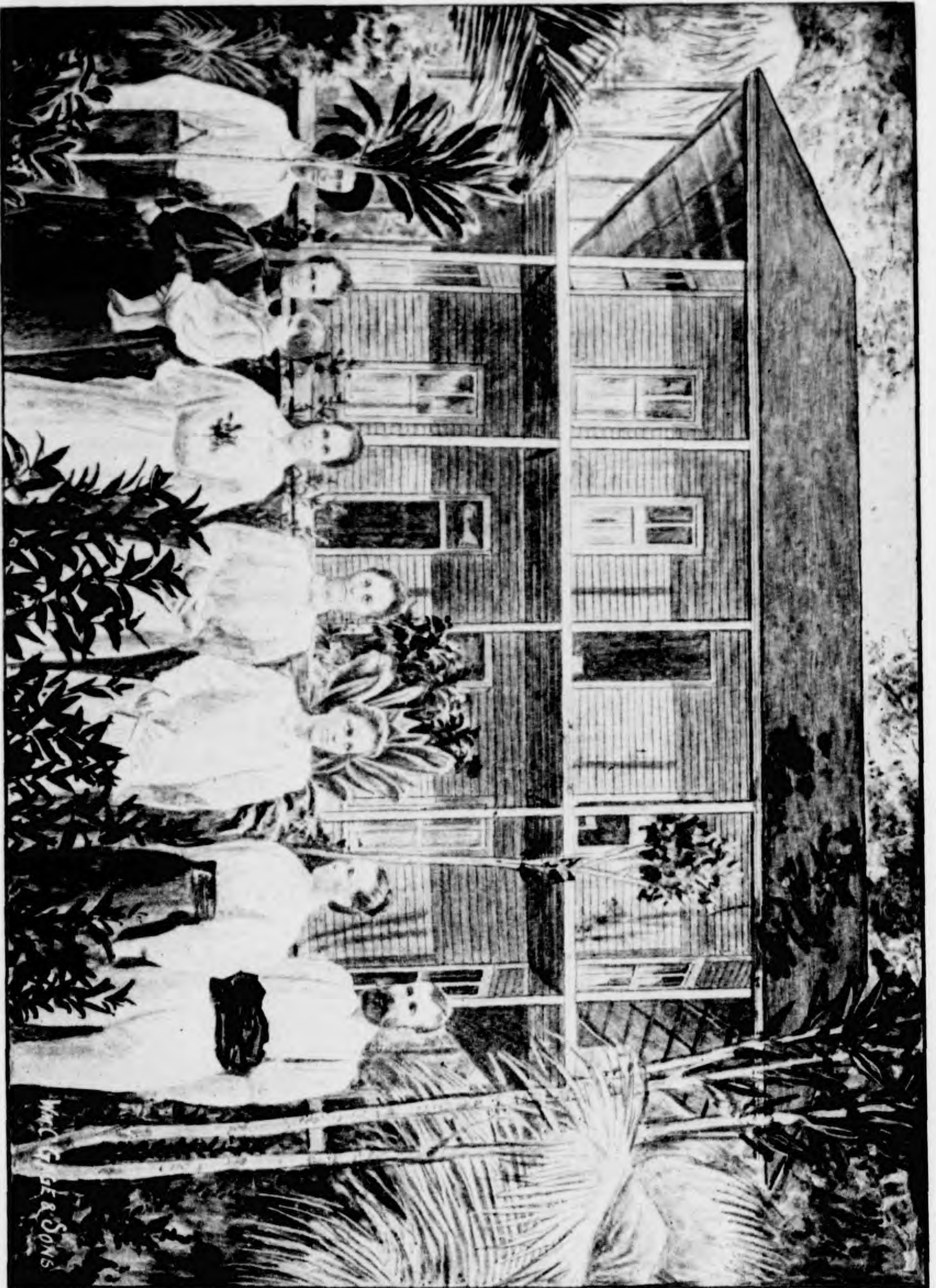
[Just as this report is going to press, the mail brings us the gratifying information that the Claremont Sanitarium was formally opened January 12, with every room occupied. The patronage has grown to such an extent that it has been found necessary to rent adjacent buildings to accommodate the rapidly increasing family.]

THE SAMOA SANITARIUM AND MEDICAL MISSION.

SAMOAN ISLANDS.

IN the autumn of 1895, Dr. F. E. Braucht, with his wife and a very complete outfit for the establishment of a medical mission, set sail on the missionary ship "Pitcairn" from San Francisco, bound for the Fiji Islands, where it was proposed to establish a medical mission. On reaching there, however, it was found that the laws of the islands were such as to prohibit a foreign physician from practising, and no provision was made for the granting of a license by examination or otherwise, it being the evident purpose of the framers of the law to limit the number of medical practitioners to those then residing on the islands. It was accordingly decided that the doctor should proceed with the ship. The Samoan islands were reached October 20, and here a most excellent opening for work was found at Apia; indeed, the field seemed waiting to be occupied, the laws being as favorable as could be desired, and the people greatly in need of medical attention.

There was no choice in selecting a house in which to begin work, as there was but one large enough for the purpose. This was an old storehouse, in which a large trading business had once been carried on. It was very inconvenient, dirty, and leaky; and a new building was soon erected, into which the workers moved in November, 1896, before it was nearly completed. It was without windows and doors or inside partitions. Curtains were substituted for partitions, and the house thus made fairly comfortable, though somewhat inconvenient. The building is wooden, two stories high, 40 x 32 ft., surrounded with a veranda ten feet wide, above and below. When finished, it will be very commodious and comfortable, and being situated on high ground, it is very airy, as well as sanitary in its surroundings. In addition to this there will be a kitchen and storeroom 16 x 14 ft. detached from



THE SAMOA SANITARIUM.

Wm. C. G. & Sons

the main building, and a stone bath room 18 x 24 ft. The material for the kitchen is on hand, and the stone for the bath room is in preparation. A fine quarry of stone was discovered on the land after its purchase, in a little ravine five or six hundred feet from the house. The stone is of good quality, and seems to be unlimited in quantity.

The land was purchased in March, 1896, for \$650. There is something like an acre in the plot. A small piece of land of about the same size, just across the street from this, has also been leased, upon which is a small building 16 x 24 ft. This is used for the native hospital, which it is hoped will afford an opportunity to help the natives spiritually as well as physically.

Financially the work here has been a success, but as to the influence spiritually the workers are not now able to say much, as they cannot yet speak the Samoan language sufficiently to converse with the natives to any extent. The institution is looked upon as a missionary institution, and as such of course has an influence; but the work is still only in its infancy, and consequently undeveloped.

Three nurses are now in training, all of whom are Europeans. No attempt will be made to train native nurses until the missionaries have obtained a better command of the language.

Since coming to Samoa some twenty-five hundred patients have been treated. Nearly all these have paid something for their treatment; that is, as much or more than cost. It is thought there have not been more than two hundred who have not paid anything.

Dr. M. G. Kellogg has recently spent several months with Dr. Braucht at Samoa, assisting in the erection of the sanitarium building, which it is hoped is by this time completed.

THE HONOLULU SANITARIUM.

HAWAIIAN ISLANDS.

THE building occupied as a sanitarium at Honolulu is situated in the middle of a plot of ground containing about an acre, on King street, the principal street, three fourths of a mile from the center of the city. Street-cars pass the door every fifteen minutes. Two miles beyond, to the east, is the noted watering-place and pleasure resort, Waikiki. Here is located the famous "Sans Souci," well known in Europe.

The sanitarium building faces the sea, which lies half a mile to the south, and glimpses of which are seen through a cocoanut grove. About the same distance to the north is a low range of mountains, in appearance not unlike the Green Mountains of Vermont as seen in summer. The building is 65 x 43 feet, two stories high, in part, with a wide hall through the center, and a veranda twelve feet wide on three sides. It contains fourteen rooms, and is well arranged for the work, with the changes that have been made since its occupancy for its present purpose.

The treatment rooms open onto the wide hall, and are very neatly though inexpensively finished. The facilities for treatment include an excellent electric bath, in addition to the ordinary hydropathic appliances and apparatus, and a room fitted up for Swedish movements. They are also now prepared for the treatment of catarrhal and throat and lung diseases, which are very prevalent there.

A number of rooms are fitted up for the accommodation of patients. Some of these are now occupied, and others are spoken for. The majority of patients under treatment, however, live at home, coming daily for treatment at appointed hours. The institution has been advertised very little, except by the recommendations of patients who have been treated. We quote as follows from a report by the superintendent:—

God has blessed every effort put forth to extend the medical work here. Not only is this true, but I am glad to be able to say that our patients seem to appreciate the religious and moral influences with which we try to surround them. Several have made radical changes in the conduct of their lives, nearly all have stopped the use of tea and coffee, and probably as many as ten have given up the use of meat. This I consider remarkable when one reflects that nearly all our patients live at home, with no one to encourage them to persevere in rational living. A few prominent people, not patients, have given up the use of coffee, and are now using our cereal coffee. The sale of health books has done much to prepare the people for the medical work. The Sanitarium at Battle Creek was not unknown here, a judge and his daughter, besides two or three others living in Honolulu, having been patients there.

The Honolulu Sanitarium has been more than self-sustaining from the start, having by its own earnings paid for a large part of its outfit. It is evident from the experience of this young institution that there must be places where small missionary sanitariums might be established with the reasonable expectation that they would become entirely self-supporting after getting fairly started. The medical staff consists of one physician, Dr. P. S. Kellogg, and four nurses who are graduates of the Battle Creek Sanitarium Missionary Nurses' Training-School.



THE SYDNEY SANITARIUM.

SYDNEY, AUSTRALIA.

THIS institution, locally known as the Health Home, was opened in Ashfield, N. S. W., Aug. 1, 1896, in a seven-room cottage, with electric bath, vapor bath, and hydropathic appliances. The work was continued here until Nov. 12, 1896, when the house was sold, and it became necessary to find other quarters. After some delay, during which time the work was necessarily nearly suspended, a fine fourteen-room house was found in an excellent location, and at the latest report these more ample accommodations were almost wholly occupied by the increased patronage of the institution.

This institution has been a financial success from the start, the receipts having been sufficient to meet the running expenses in full; and although the work is still carried on in rented buildings, no debt has been incurred. Here is a splendid opportunity for some philanthropic person to contribute a sum sufficient for the founding of an institution which shall be a blessing to many thousands in this distant land.

The following report has been sent us by A. W. Semmens, who, with his wife, is at the present time in charge of the institution:—

Patients.....	30
Treatments given..	327
Donations received.....	\$209.41
Received for treatment.....	175.81
Received for board.....	68.18
	<hr/>
Total	\$453.40

Besides the above, in connection with the bath-rooms, Brother Semmens reports other work done; the whole is included in the following:—

Summary of medical missionary and evangelical work in Australia, comprising the colonies of New South Wales and Victoria,

from April 3, 1894, to Dec. 1, 1896 (about two years and six months) :—

Visits.....	864
Treatments.....	1107
Bible readings.....	205
Sermons.....	127
Other meetings.....	78
Health talks.....	27
Lessons in cookery.....	100
Physical culture classes	84
Lessons in uses of water and bandaging.....	6
Physiology classes.....	10
Six weeks' instruction to fit a worker for Lord Howe Island.	
Vegetarian dinner to 90 guests.	
Receipts for treatment.....	\$252.26

There are earnest calls for medical missionaries in Victoria and Queensland, to both of which provinces the Medical Missionary Board has been requested to send physicians. The way seems to be fully opened for medical missionary work in these colonies. It is expected that Dr. Edgar Caro, who has been for some time connected with the Battle Creek Sanitarium, will sail for Australia as early as June, 1897, with a number of trained nurses, for the purpose of establishing medical missionary work at Melbourne, Victoria, near which place a sanitarium will probably soon be located.

An urgent call has also been received by the board for a physician to undertake sanitarium work in New Zealand, making the institution which may be established there a center of medical missionary operations in that portion of the Pacific. There is, at the present time, among the English colonies of the South Pacific, a considerable and growing interest in dietetics and other phases of hygienic reform, and it is believed that a great work may be done in the promulgation of health principles among the intelligent inhabitants of New Zealand and Australia.

THE AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

THIS Association was organized Jan. 1, 1879, the meeting for the purpose being held at Battle Creek, Mich. The reasons for adding another to the more or less active temperance agencies already existing will be found in the statement of the object of the Association found in its Constitution and By-Laws, which include more than was at that time or is usually included in any other temperance platform. The requirements it made of the members were also proportionately greater. The object, as stated, was "to promote the health of the members," and "to advance the cause of temperance in its truest, broadest sense, by the circulation of health and temperance literature, by lectures, by the circulation of pledges," etc.

Three pledges were offered to the members, one a promise, with divine help, to abstain from alcoholic drinks, wine, beer, etc. the ordinary pledge of temperance societies. A second pledge included tobacco in all forms; and a third, tea, coffee, and all opiates and narcotics. This last was called a "teetotal pledge."

The enterprise was taken hold of with much enthusiasm. One hundred and fifty-five members were enrolled on the spot. By the middle of February the membership had nearly doubled, and by July 1 there were 1500 members, and five States had organized branch associations. The majority of those enrolled subscribed to the teetotal pledge. By the close of the year twenty-two States had organizations, with forty-seven local clubs, and a membership of 5625. The membership rose later to nearly 15,000, and the local organizations to more than one hundred in number. Health and temperance literature was published for the use of the clubs and in aggressive work, in the form of pamphlets and leaflets, and a set of charts for use in lectures, illustrating the effects of alcohol on the system. A

department was opened in *Good Health* in 1883 for the encouragement and instruction of the workers. Lectures were given at every opportunity, and Health Normal Institutes were held to train workers for this field.

A class was formed at the Sanitarium in 1889 to study different health and temperance subjects, and from this class, which held winter sessions for several years, a number of efficient lecturers, teachers, and workers in other departments of the work went out under the auspices of the Association.

The results of the effort were, in part at least, a broader view of the subject of temperance, which was thoroughly treated from its physiological as well as its moral aspects. The whisky bottle and the saloon were held to be but the thrifty branches of the tree which was firmly rooted in the home life and the early education. Wrong habits of life, of eating and thinking, as well as hereditary tendencies and wills weakened by indulgence, were held to be promoting causes of intemperance, and the ax was accordingly laid most vigorously at these as the root of the evil, both as regards remedial and preventive measures. These are not unfamiliar ideas to the temperance workers of to-day, but this was nearly twenty years ago.

The Association was maintained until 1893, when the ever-broadening demands of the field and the manifold interests which it was desirable to include demanded a more comprehensive organization and name; and it was by unanimous vote merged into the Seventh-day Adventist Medical Missionary and Benevolent Association. None of the purposes of the former Association are lost sight of, but are even more energetically and effectively carried forward under the new name and organization.

THE S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

SOMETHING like thirty years ago Elder James White, whose name, with that of his wife, Mrs. E. G. White, is closely connected with the history of our denominational work, organized what was termed the Seventh-day Adventist Benevolent Association.

The purpose of the Association, as stated by Elder White in various addresses and articles written by him at that time and published in the *Review and Herald*, was to care for the needy, the poor, and the afflicted. It was not intended to expend a large amount of money, but to help poor people to help themselves, to assist them in finding employment, to secure homes for homeless and orphan children, and in various ways to do good.

This Association, through lack of support and perhaps in consequence of being overshadowed by other enterprises, was allowed to lapse, and very little was heard of it for quite a number of years. Nevertheless, the philanthropic enterprise which was founded by Elder White found expression in various ways among us, particularly in the establishment of the Sanitarium, known when first organized as the Health Reform Institute.

At a session of the Seventh-day Adventist General Conference held March 19-22, 1891, the necessity of a home for orphans and aged persons was presented, and was most cordially received, the name "James White Memorial Home for Orphans and Aged Persons" being adopted for the enterprise, and a committee of seven appointed to take the matter into immediate consideration, with power to act. A temporary Board of Trustees was appointed, pending a permanent organization.

As knowledge of the proposed work spread, and the interest in its plans increased, it was seen by its promoters that the establishment of similar enterprises in various States and coun-

Attention is called to the fact that the name of the **Seventh-day Adventist Medical Missionary and Benevolent Association** has been changed to the **International Medical Missionary and Benevolent Association**, a name which will be at once recognized as more appropriately representing the objects and scope of this Association.

Although this change of name has been long contemplated, it was unfortunately not formally effected until after a considerable portion of this report was in print; hence, the discrepancy which appears between the cover and the body of the report.

tries would follow, and that, in addition to the care of these enterprises, it would be incumbent upon them to provide for the supervision of medical missions in various cities and countries, and that in order to meet these conditions it would be necessary to create a permanent organization of broader scope than that at first contemplated.

Already, during the year 1892, a contribution of \$30,000 had been received from Mrs. C. E. Haskell, of Chicago, for a building for an orphans' home; and early in 1893 a gift of \$40,000 from H. S. P. and F. H. Wessels, of South Africa, had opened the way for a medical mission in Chicago. Smaller sums, ranging from \$10,000 down, had also been received, which the friends of the enterprise accepted as indications of Providence that the work should be enlarged and placed upon a permanent basis.

Accordingly at the session of the Seventh-day Adventist General Conference, March 19, 1893, a meeting was held for the organization of an association which should include all the medical missionary and benevolent work of the denomination. This meeting was called by a large committee appointed for the purpose by the action of the General Conference in session at the time referred to.

By a resolution passed at the last session of the International Health and Temperance Association, held at about the same date, that association was also merged into this.

The address on this occasion by Elder O. A. Olsen, president of the General Conference, and chairman of the meeting, seems almost prophetic as we look back over the development of the Association and the extent of its influence in the four years that have followed. He said:—

I think we can hardly appreciate the importance and extent of the measure which we have met to carry into effect this afternoon. It comprehends more, it will have a wider range, and it will be more effectual in accomplishing important results, than we at present can really understand. As the importance and extent of missionary work has dawned upon us more and more, we are made to realize that we ought to enlarge all our plans; that the work should not be confined to Bible readings, etc., but should extend to caring for the needy and the suffering wherever we may find them. I am certain that when our missionary work thus enlarges its scope and enters this field, we shall

find an interest arising among our people such as we have never seen manifested up to this time. In this line of work every church and every believer can participate. There is no church, no place, and no community where such work is not needed, where much cannot be accomplished in carrying it out, much suffering be relieved, and the glory of God advanced thereby. It seems to me that nothing can be more proper and consistent than taking such action as this, while planning as we are at this time for the enlargement of our work. This effort must grow into an immense work in its extent and results.

Objects of the Association and General Plan of Organization.

The following preamble and resolutions setting forth the purpose and plans of the Association, which had previously been passed by the General Conference in general session, were then read : -

Whereas, The James White Memorial Home work has assumed larger proportions than was anticipated when this enterprise was first contemplated, and promises to develop still larger proportions in the near future ; and, —

Whereas, Other lines of philanthropic work are rapidly developing among us, which will require much attention and careful management ; and, —

Whereas, There is at the present time no organization fitted to promote and manage these enterprises ; therefore, —

Resolved, That the General Conference Committee, the presidents of the several State and foreign Conferences, all persons who have contributed \$1000 or more to the James White Memorial Home enterprise, and the following persons : A. R. Henry, J. Fargo, L. McCoy, J. H. Kellogg, H. Lindsay, John N. Nelson, D. A. Robinson, J. H. Morrison, C. H. Jones, and U. Smith, be requested to meet at such time and place as shall be appointed by the president of the General Conference, and organize themselves into an association to be known as the Seventh-day Adventist Medical Missionary and Benevolent Association.

The following resolutions were then presented and unani-
mously adopted : —

Resolved, That we hereby organize ourselves into an association to be known as the Seventh-day Adventist Medical Missionary and Benevolent Association. The objects of this Association shall be to erect and manage homes for orphan children and for friendless aged persons, also hospitals and sanitariums for the treatment of the sick poor and others, the same to be either self-supporting or supported in

whole or in part by funds secured for the purpose; to establish dispensaries in cities, medical missions at home and abroad, visiting nurses' work, Christian Help work; to educate missionary physicians and nurses; to provide for the needy poor; to promulgate the principles of health and temperance; and to do good in a variety of ways, independent of denominational or sectarian interests.

This Association shall consist of two bodies,—an electoral body and an auxiliary body,—the first to be composed of the following members:—

1. The Seventh-day Adventist General Conference Committee.
 2. The presidents of State and foreign Seventh-day Adventist Conferences.
 3. All persons contributing \$1000 or more to the funds of the Association.
 4. Ten persons to be elected biannually by the General Conference.
- The auxiliary body to consist of the following persons:—
1. Contributors, which shall include all persons paying ten dollars or more into the funds of the Association.
 2. Subscribers,—all persons who contribute five dollars or more annually to the funds of the Association.
 3. Supporters,—those who subscribe to and advocate the principles promulgated by the Association.
 4. Such other persons as may be designated by the electoral body.

The Association shall be managed by a board of nine trustees. Proper boards of managers and other officers shall also be annually elected by the Association, to take charge of the several branches of work which may be organized under its general supervision.

From the time of the organization of this Association onward, even before the legal incorporation was completed, work in various lines was crowded upon it. The Home for Orphans had been carried on in a cottage, and the Home for the Aged opened in another cottage Jan. 1, 1893. In the fall of 1892 the plan of organized Christian Help work, which has been so cordially welcomed by a large number of our churches, was evolved, and in June, 1893, the Chicago Mission, for which the work of the visiting nurses in Chicago had laid the foundation, was formally opened.

A number of health missionaries were licensed and sent out as lecturers, teachers of dietetics and healthful cookery, etc., and a branch of the Battle Creek Sanitarium was opened in Chicago.

Since this time the development of the work has been extremely rapid, and the present prospect is that its future progress will be still more active than the past has been.

Summary.

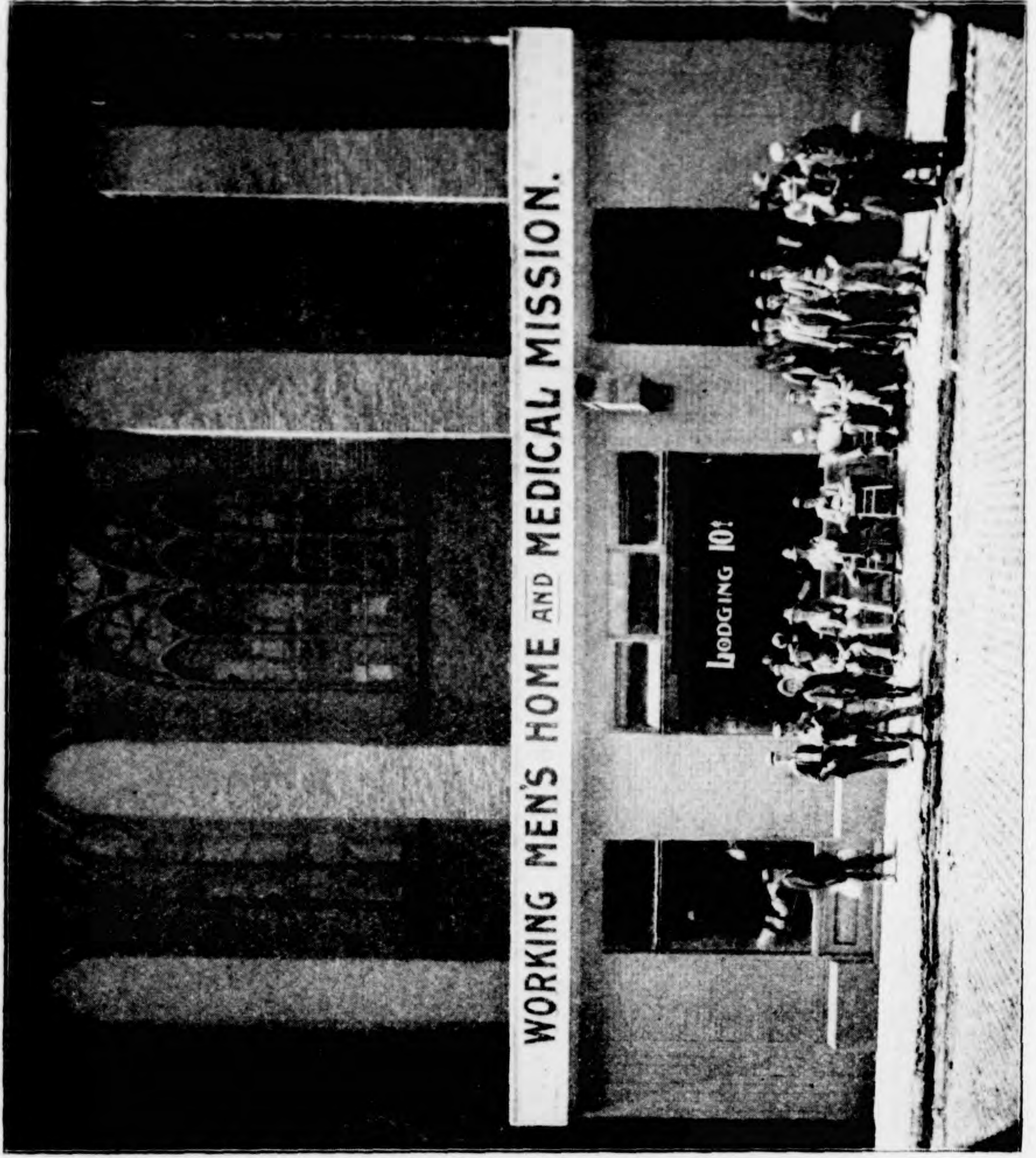
The following brief summary of the missionary agencies under the supervision of this Board, and of the work that has been done since its organization, give at a glance a partial but inadequate idea of the rapid development of the work: —

Physicians under direction of Board,.....	48
Graduate nurses under direction of Board.....	261
Medical students under direction of Board.....	81
Student nurses under direction of Board.....	295
Sanitariums established.....	12
Bath and treatment houses.....	10
Medical missions.....	10
Missionary nurses in the field.....	142
Homes for destitute orphans.....	3
Homes for destitute aged persons.....	1
Rescue homes for men.....	2
Rescue homes for women.....	1
Social settlements.....	1
Persons treated at hospitals, missions, dispensaries, etc.....	109,207
Surgical operations performed.....	4,798
Missionary visits made.....	61,603
Christian Help classes held.....	1,648
Persons fed (free lunches or penny dinners).....	184,754
Persons lodged (chiefly at the Workingmen's Home in Chicago).....	12,641
Otherwise aided.....	31,825
Garments distributed.....	62,857
Gospel conversations reported.....	39,145
Testaments given away.....	571
Aged persons placed in James White Memorial Home.....	40
Children placed in Haskell Home.....	175
Children placed in private homes.....	195

The figures given are not absolutely exact, for the reason that considerable sums have been expended by persons engaged in the work, which have not been reported.



**A VISITING NURSE FROM THE CHICAGO
MEDICAL MISSION.**



HEADQUARTERS OF THE CHICAGO MEDICAL MISSION.

THE CHICAGO MEDICAL MISSION AND WORKINGMEN'S HOME.

IN the summer of 1891 there was under treatment at the Sanitarium at Battle Creek a young lady, the daughter of a wealthy banker residing in Chicago. After a few weeks' treatment the young lady returned to her home in Chicago, accompanied by a Sanitarium nurse. Some weeks later, a critical surgical operation was performed by a Chicago surgeon, from which she did not recover. On her death-bed she expressed her high appreciation of the efficiency of the methods of nursing and treatment employed at the Sanitarium, and of the kindness and Christian courtesy exhibited by the nurses there, and exacted from her father a pledge that he would employ a Sanitarium nurse to work among the poor of Chicago. A few months later, a letter was received from him, asking that a nurse be sent to engage in work among the poor, at his expense. After careful consideration of the matter, the request was granted, and in 1892, a trained nurse from the Sanitarium was sent to Chicago to work in connection with the Visiting Nurses' Association. Soon there were nurses from the Sanitarium who volunteered to give several weeks' time to visiting among the poor of Chicago, their fellow nurses aiding them to meet the expenses.

The Medical Mission.

In June, 1893, a mission was opened in the same building with the Pacific Garden Mission, just in the rear, facing on Custom House Place. Here a dispensary, free baths, and laundry were opened in the basement. The work was marked by the blessing of God from the first, and his providence seemed to open the way before it. Like every enterprise, it had to gain the confidence of those whom it was intended to benefit, but this was the work of but a few weeks. From a dozen patrons at the opening, the numbers rose rapidly to several hundred every week.

In six months there were ten trained nurses and physicians constantly engaged, besides half a dozen men who had been rescued by the Mission from lives of misery and degradation.

Penny Dinners.

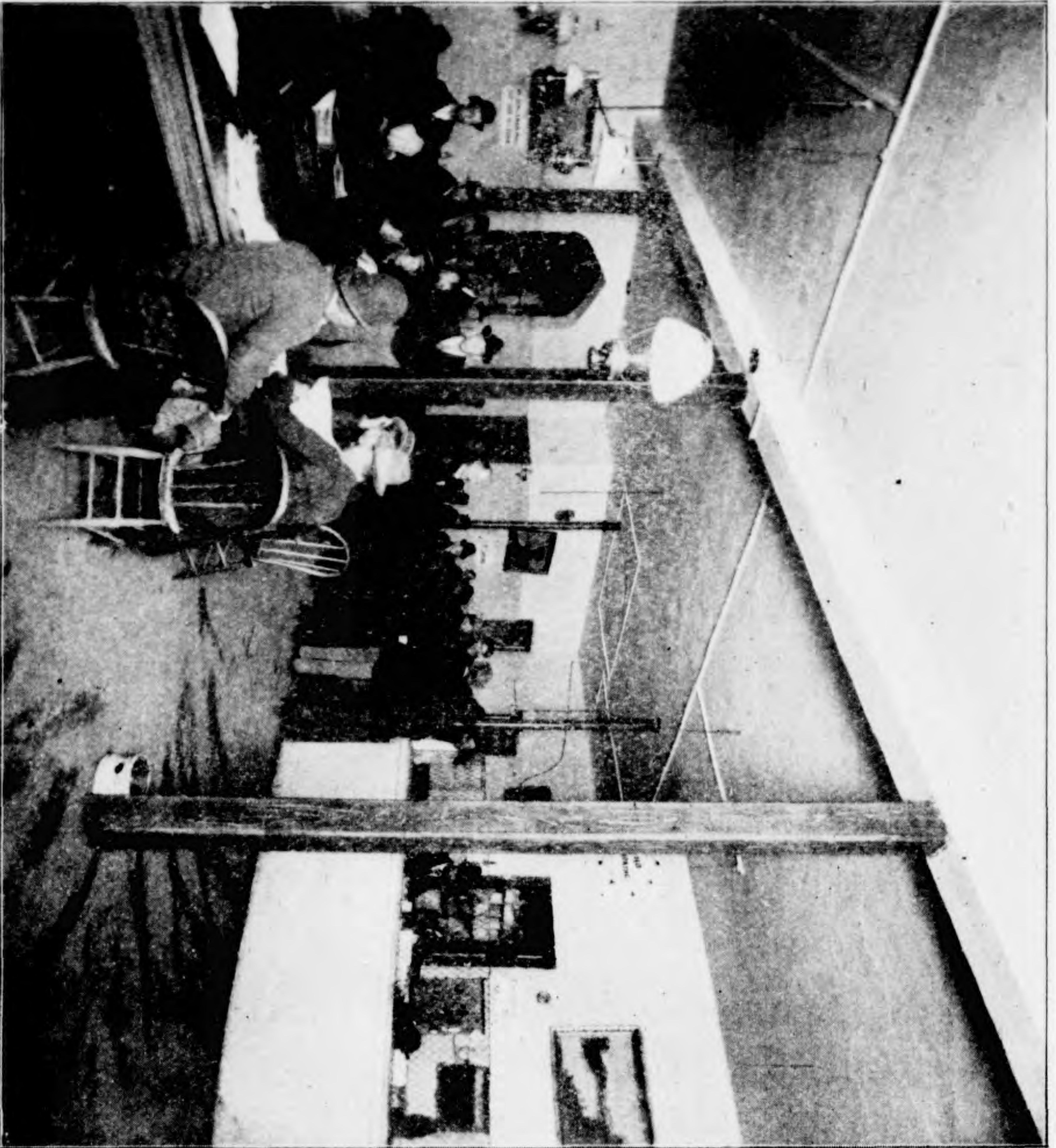
Penny dinners were introduced during the fall, and continued through the winter, to meet the needs of the crowds of destitute and hungry people who thronged the city during this season. For several months hundreds of persons were fed daily, the number sometimes reaching as high as fifteen hundred in a day, although the city made provision for feeding the thousands of hungry, homeless men who swarmed the streets. When started, this was the only enterprise of the kind in this country.

The room in which the penny lunches were daily served was always filled twice a day with hungry men, many of whom declared that the thick bean soup and the generous slice of brown bread given with it were more satisfying to their hunger than the meat soups served elsewhere. The penny dinners were temporarily discontinued in April, 1894, when the opening spring made life more tolerable for the vast army of the poor.

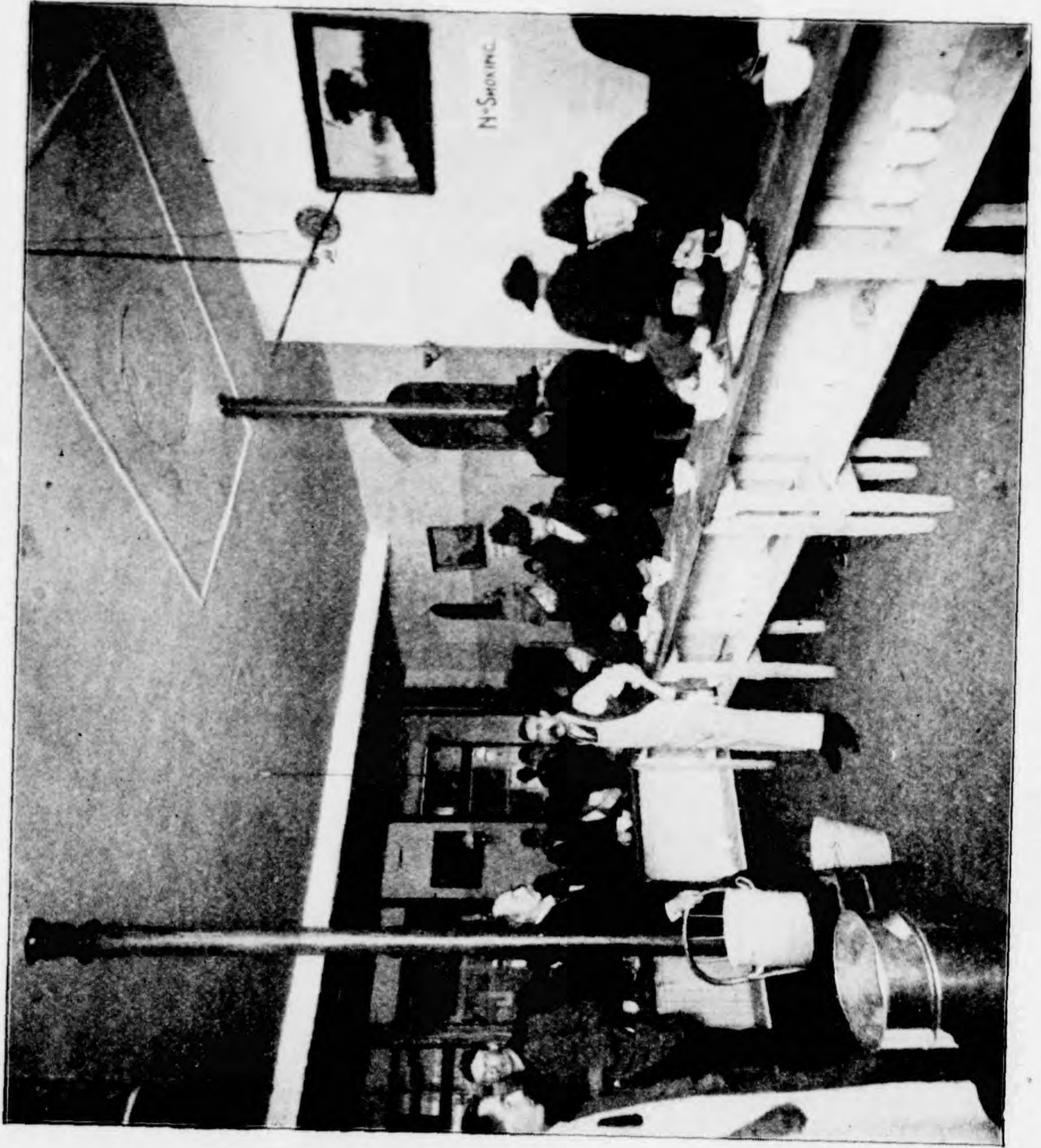
Summary.

During the three years in which the work was carried on at No. 40 Custom House Place, a large amount of relief work was done, as will appear by the following statistics, which, however, report but a portion of the work:—

Baths given.....	38,374
Other treatments given.....	25,833
Dressings applied.....	9,494
Prescriptions filled.....	6,597
Packages of food distributed ..*	546
Lunches given away.....	2,540
Penny dinners.....	75,000
People using laundry.....	32,679
Cases prescribed for.....	6,935
Cases visited by nurses.....	9,541
Garments distributed	34,306
Visits made by nurses.....	8,813
Gospel conversations held.....	17,041
Pages of tracts distributed.....	13,442
Testaments given away.....	157



OFFICE AND READING-ROOM, WORKINGMEN'S HOME.



PENNY LUNCH COUNTER, WORKINGMEN'S HOME.

During the last two years, since the Settlement was established in another part of the city, the work of the nurses has been given in the reports of that work, and the visits mentioned in connection with the Medical Mission are only those made by the men connected with the Mission.

Workingmen's Home.

Early last summer (1896) another change was made in the Mission. It had been proved that the men who came and went could not be as satisfactorily helped as they could if they were more fully under the influence of the Mission, and a lodging-house was proposed. This involved a change of accommodations and a reorganization of the work.

Three years, almost to a day, from the opening of the Medical Mission, the dedication of the Workingmen's Home took place, June 28, 1896.

Next to the former quarters stood an old church, at 42 Custom House Place, which seemed strangely out of touch with its surroundings. Like many a human character, this church, instead of purifying its environment, had yielded to the degenerating influence of its surroundings, and stood as a fitting type of some of the human wrecks that throng that part of the city. Like some of these, it bore traces of former dignity; and also like them it has shown itself capable of thorough transformation, having been rescued from a depth of degradation and filth almost incredible.

The old church had been fitted up as a lodging-house during the World's Fair, but had afterward degenerated so that when the Mission took it in hand, it was used as a cheap lodging-house for the poorest and least responsible class of men. The place was filled with vermin, dust, germs, rubbish, etc., and needed thorough renovation, which was effected at an expense of several hundred dollars. A brief description of the Workingmen's Home as it now exists will probably be of interest.

Brief Description of the Home.

The first room one enters from the street is used as a reading-room by day, a dining-room at meal-times, and as a chapel in the

evening. At one side is also the business office. In the rear are the kitchen and bath-rooms, and in the basement is the laundry. On the second floor are the large dormitory and a room used by the Industrial Department.

A clean, cheery, comfortable home under Christian influences for workmen is thus furnished at the nominal charge of ten cents a day, with the following privileges :—

A clean, comfortable bed; free baths of various kinds, including shower and full bath; free laundry, with ample laundry tubs and hot-air dryer, capable of accommodating one hundred men a day.

A free medical dispensary for men from 12 to 1 P. M. daily, with a physician in attendance and trained nurses to dress wounds and give baths, electricity, and other treatment.

A penny-lunch counter, where good, wholesome, well-cooked soups, grains, sandwiches, and cereal coffee are furnished at one cent a dish.

A free reading-room, well supplied with good educational and religious periodicals and books.

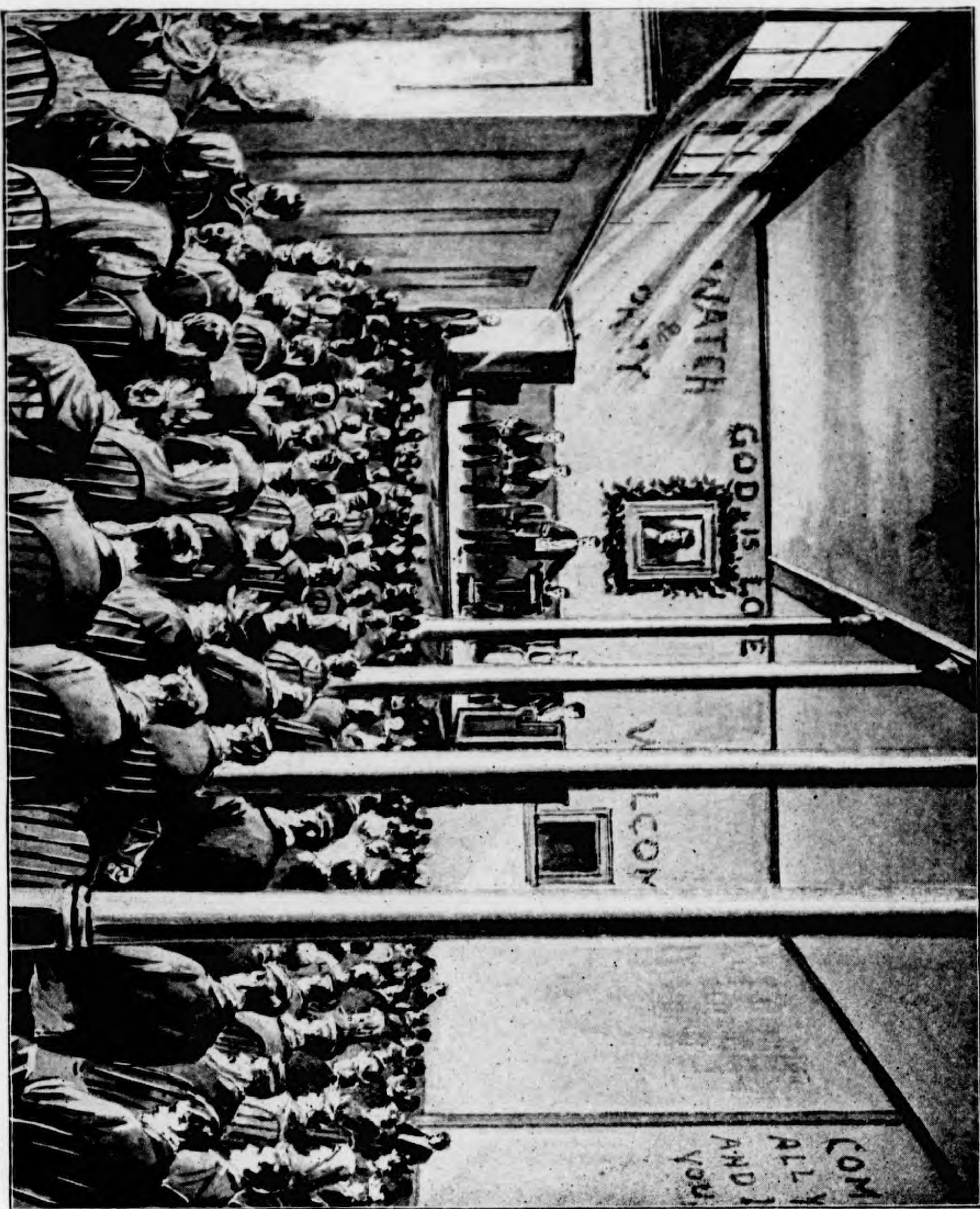
An Industrial Department, in which men unable to find employment elsewhere or who are seeking to reform, or any one too weak to resist temptation, and needing encouragement, may be employed at occupations which will give them food and shelter until they are able to obtain work elsewhere.

Gospel Work in the Home.

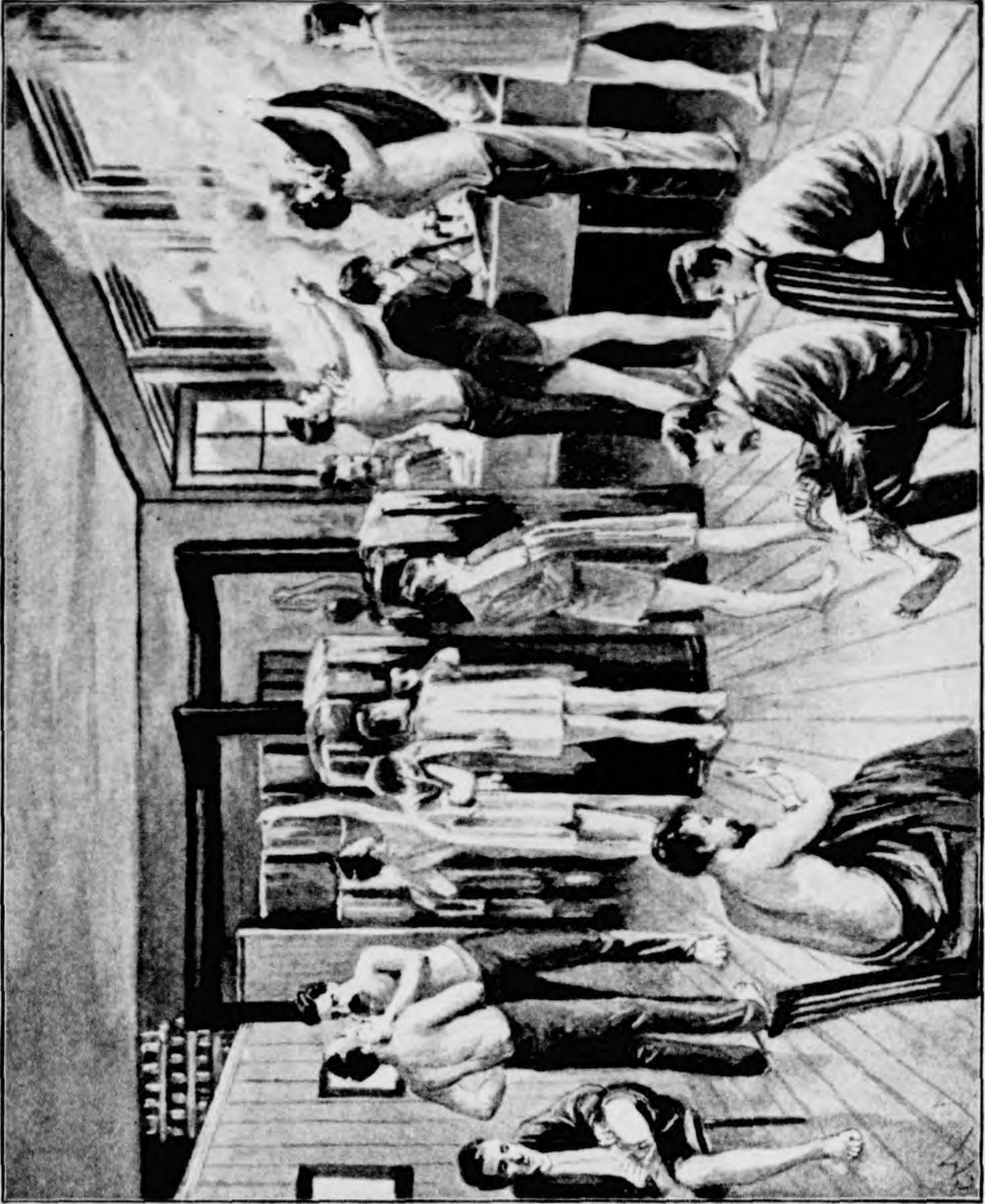
A gospel meeting is conducted at 7:30 P. M. daily, by a competent leader, assisted by a corps of students from the American Medical Missionary College at Nos. 2-4 College Place, and trained nurses from the Medical Missionary Training-School of the Battle Creek Sanitarium.

A simple, quiet, direct gospel effort, without noise or sectarian bias or creed teaching, is constantly made, whose special object is to aid men who wish to reform from drinking and other evil habits, by holding out to them a helping hand, and showing them the way to a better life.

All this work so far has been supported by a few friends of the Battle Creek Sanitarium, which is itself a philanthropic insti-



A NOON-DAY PRAYER MEETING AT THE CHICAGO MISSION.



SCENE IN THE LAUNDRY, CHICAGO MEDICAL MISSION.

tution, giving all its profits not required for necessary repairs and improvements, to aid the sick poor. Two brothers from Cape Town, South Africa, Henry and Francis Wessels, have invested \$40,000 in this work, the income from which is to be used for the support of this mission in Chicago. A wealthy and philanthropic gentleman recently gave a 160-acre farm near Chicago, to be used for the benefit of this Mission work.

The Industrial Department is a most valuable accession to the Mission. Men who have no money, but are in sore need of food and shelter, are allowed to work to pay for their food and lodging, and are meantime cleaned up, fed, and assisted to decent clothing. Thus given a chance or a few days to recover somewhat their balance, they often go out and find permanent employment, and begin life over again with new and higher aspirations, with a better knowledge of the divine Source of strength, and in many cases with evidence of genuine conversion.

The idea of the management is to give to homeless men a clean and comfortable bed, preceded by a bath, and to surround them with the influence of a Christian home, whereby it is hoped to win them from such evil habits as drinking, gambling, etc., and bring them within the influence of gospel truths.

REPORT OF WORKINGMEN'S HOME FROM JUNE 1, 1896,
TO JAN. 1, 1897.

Baths given.....	4,993
Other treatments given.....	1,728
Prescriptions filled.....	991
Lunches given away.....	9,875
Penny lunches sold.....	87,909
Nights' lodgings.....	12,641
Conversions reported.....	42
Persons using laundry.....	3,218
Persons prescribed for at dispensary ...	1,225
Garments given away.....	1,623
Gospel conversations held.....	600
Gospel meetings held.....	252
Testaments given away.....	414

THE MEDICAL MISSIONARY COLLEGE SETTLEMENT.

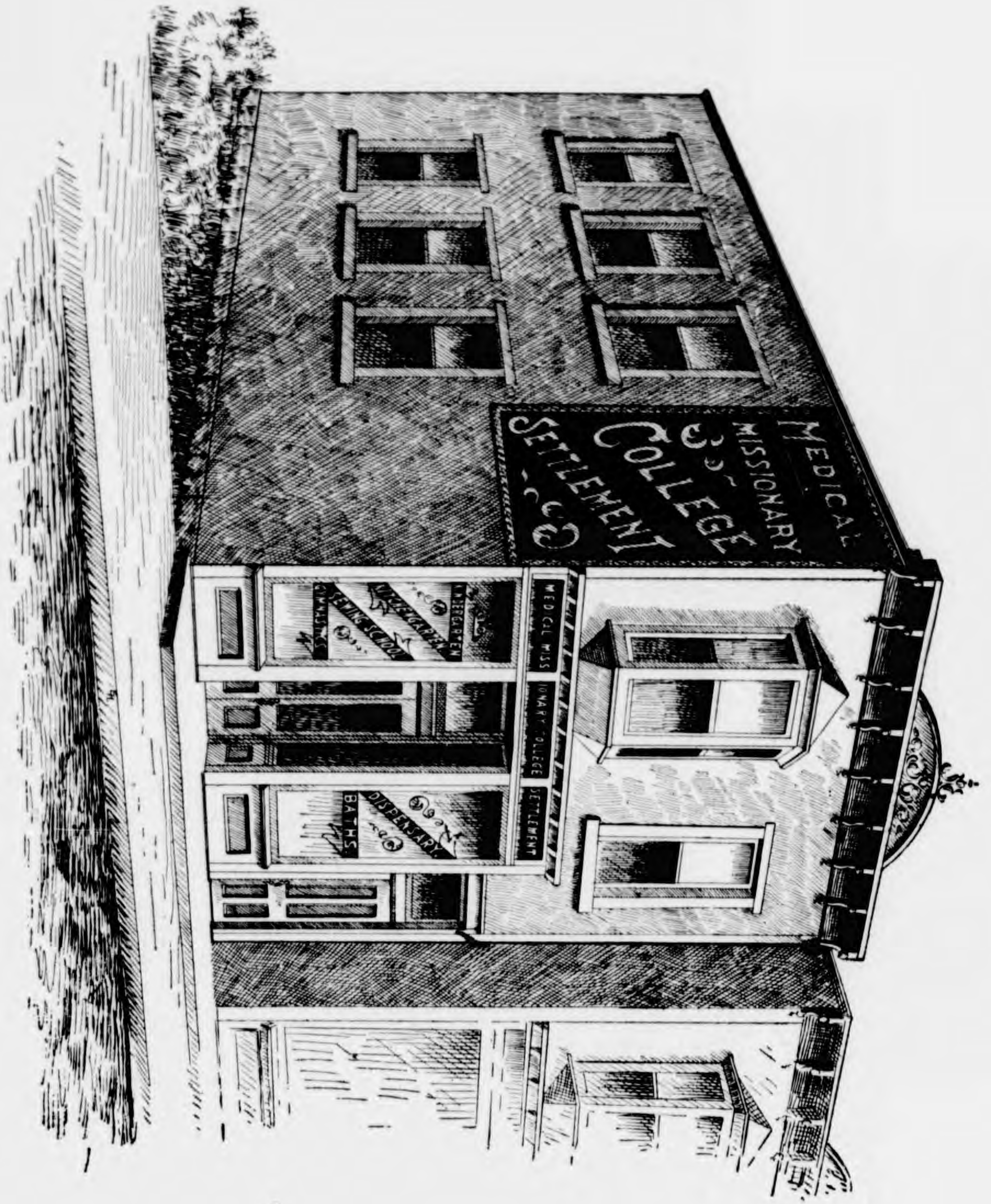
CHICAGO, ILLINOIS.

IN the month of May, 1895, a new missionary enterprise was undertaken in Chicago, — another little light kindled in one of the dark corners of what is called the “wickedest city in the United States.” The stock-yards district does not, to the casual observer, show so much of squalid poverty as some other localities in the city, but there is enough; and the streets are filled with boys and girls who are the terror of the more quietly inclined residents. The presence of such children on the streets is evidence of the need in the homes from which they come. The Chicago University Settlement had located just outside the palings of the stock-yards; but, as the residents of that settlement cordially remarked, “There’s plenty of room and plenty of work for others.”

The Medical Missionary College Settlement is situated about a mile east of the stock-yards, in a two-story frame building. The lower floor has a commodious hall, with bath-rooms and dispensary in the rear. The second story is used for living rooms; and here the resident nurses, teachers, and workers in all departments live, and receive the neighbors, of whom they seek to make friends.

The lines of work undertaken by the Settlement workers are many and varied. They visit among the people of the locality to make their acquaintance and to see how best to help them. The sick are either treated at their homes or brought to the dispensary and bath-rooms. The little children are gathered into the kindergarten, and the older girls into sewing, kitchen-garden, and physical culture classes. Both the boys and the girls are formed into clubs for self-improvement, and more recently, since the parents have, through the children, become interested,

MEDICAL MISSIONARY COLLEGE SETTLEMENT, CHICAGO.



clubs have been formed for the mothers, where they meet for exchange of experiences and to learn of better ways of home-making.

Gospel services are held several times a week, and also a Sabbath-school. Lectures on health topics and entertainments illustrating them, lessons in physiology, healthful cookery, etc., are given.

A reading-room has been opened for the boys, with a library contributed by the friends of the enterprise scattered over the country.

A physician from the Chicago Branch Sanitarium visits the Settlement several times each week for consultation, and the students of the American Medical Missionary College and others have given valuable aid.

The influence of the Settlement is telling in the neighborhood. In the physiology and anatomy classes and in the health lectures they are learning the physical effects of liquor and tobacco. The boys are improving in deportment, and are much interested in the reading-room. As they gradually learn that the workers are their friends, they drop their pugilistic attitude, and let their better natures shine out.

One feature of the public gatherings at the Settlement is that while on such occasions elsewhere the police usually are needed, they have never been required here. They occasionally look in as they pass, but go on, remarking, "You don't seem to need us here."

The kindergarten is highly appreciated by both mothers and children. The children begin to rattle the door long before it is opened at half past eight in the morning, eager for the kindergarten to commence.

Afternoon calls are also frequent, if the children can see evidence of the presence of any of the workers in the schoolroom.

During the past summer the children were taken for a trip into the country, a treat some of them had never before known. They thought they had come to the world's end when they got a glimpse of the horizon, unlimited by roofs and walls.

Recently a plan of holding gospel meetings has been set in operation, and is proving highly successful. Meetings devoted

to health subjects are also held, instruction being given in cookery, in the employment of simple remedies, in proper care of children, in dietetics, etc.

The Settlement work is conducted on a strictly religious basis. The gospel is made the central idea in all the work, in which respect it differs from almost every other social settlement. The visiting nurses, in their house-to-house ministrations to the sick, labor for their spiritual interest as well as for their physical relief, always praying with their patients before leaving them, and giving them such religious instruction as may be appropriate to the case.

Summary.

During the past fourteen months the following work has been reported : —

Visits made.....	1646
Free treatments given.....	1557
Other help given (cases).....	518
Gospel meetings held.....	112
Lectures, etc.....	56
Garments distributed.....	2366
Parents' meetings or mothers' clubs.....	54
Classes held.....	300

[Cottage meetings and health talks are organized in connection with the Settlement. At the present time more than one hundred such meetings are organized and regularly held, being conducted by missionary nurses and medical students. The number of persons in weekly attendance is between two and three thousand.]

THE BULUWAYO MEDICAL MISSION.

THE history of the Zambesia Mission as a whole is one of thrilling interest, and abounds in passages that would embellish a tale of adventure. The long journey of six hundred miles by ox-carts from Mafeking; the interview with the redoubtable Captain Jamieson, resulting in a grant of land; the arrival near Buluwayo July 26, 1895, after a tedious two months' journey, and their cordial welcome by the natives, would make an interesting recital; but space forbids more than that which pertains directly to the medical missionary work.

On arriving, the missionaries found a hut erected for their use. In the morning, on awakening, Dr. Carmichael found the hut surrounded by sick natives, many of whom had been waiting since long before dawn. From the very beginning, a large amount of medical work was done, the natives at once putting up a hut to accommodate it. The work continued to grow, and everything progressed satisfactorily until March, 1896, when the insurrection of the Matabeles and the unsettled state of the country made it necessary for the workers to flee to Buluwayo, a government fort, where they arrived safely March 30. Their escape from their exposed position was a most providential one. A few hours' further delay would have resulted in their massacre by the infuriated Matabeles, with whom they had not yet become acquainted, and who, embittered by the numerous abuses to which they had been subjected by both the white and the native employees of the British Chartered Company, had determined to exterminate the white men in their country. All the whites who did not reach the fort were killed, including quite a large number of settlers and miners, as well as government employees.

In Buluwayo the missionaries were for nearly three months surrounded by a horde of savages, who were held in check by a mere handful of soldiers, and who, had they known their power,

might have overcome the entire number at any moment. While in the fort, Dr. Carmichael did considerable in the line of missionary work for the relief of refugees and his companions in distress.

After the war was over, the missionaries returned to their mission in the country, where they found that the influence which they had previously gained with the natives had secured their love and respect to such a degree that the mission property had been well protected; and many valuables which it had been necessary to leave behind in their hasty flight, were found intact, having been guarded by the natives residing in the vicinity who had been recipients of medical relief and other favors.

Reports received since their return show that the medical work there has been steadily growing. Patients come from long distances, bringing with them their own supplies of food. At the present time a native house is being constructed to serve as a lodging place for patients who come from a distance.

Thus far little religious work has been done in connection with the medical work, as the missionaries have not yet command of the language, although there has been abundant evidence that the kindly treatment of the natives and the Christian lives of the missionaries have had a marked influence upon them.

The following case, described by Dr. Carmichael, illustrates both the nature and the influence of the work :—

A woman came to me with several children. They were all very dirty, and had ugly sores over their bodies. One little boy of about eight years was hardly able to walk. I had them all washed clean, and dressed their sores with antiseptic medicine. The woman continued to come for a few days, each time washing herself and all her children. They all soon got better. Sometime afterward Sister Tripp pointed her out to me, saying she always knew that woman by her clean children. She had evidently profited by the instruction she had received.

Dr. Carmichael has not confined himself to medical work, but has also undertaken to set the natives a good example by engaging in gardening, as he has had opportunity. The high price of green vegetables renders the gardening profitable not only from an educational standpoint but also as a source of income. The natives, seeing the missionaries at work tilling the soil, are more easily led to do likewise.

As with all other missionary efforts, especially in Africa, the hope centers in the children. The late war, with the consequent suffering from lack of food, has thrown onto the missionaries an increasing number of children. The condition of the natives is pitiful in the extreme, parents and children starving together. Many bodies of those who have died of starvation are found in the brush, and one of our missionaries found one child buried alive in a hollow mound built by an ant-bear with two others who were dead. The physician writes :—

“One of the native men tells us that that is the way many are doing with their children. He was asked if they did not kill them before burying, and he said they did not, that they only thrust them into the ant-bear holes, which are very numerous, and cover them up, sticking their fingers in their ears as they ran away, so as not to hear the screams of the poor little things. The native commissioner here tells us that one case has been reported where a woman had killed her own child and was found eating its flesh.”

Upwards of twenty children, at last report, were being cared for by the different families of the missionaries, and they were much in need of a suitable place in which to care for them. They have taken up the work thus thrust into their hands, with gratitude and enthusiasm.

THE WEST AFRICA MEDICAL MISSION.

THROUGH the influence of a few of our health and temperance publications, which fell into the hands of educated natives of the Gold Coast, a desire for further help and instruction was created, and as the result, an earnest petition was sent for such assistance. Those who first went to this field were not trained in medical work; but Oct. 3, 1895, Brother Geo. E. Kerr and his wife, both graduates of the Battle Creek Sanitarium Training-School for Missionary Nurses, arrived at Cape Coast Castle, and at once began fitting up a native house with primitive appliances for treatment.

Numerous calls were received for medical help both from those who were able to visit the mission for treatment and from others confined in their homes. The medical laws of the colony were exceedingly strict; nevertheless the missionaries were given much liberty by resident colonial physicians, with whom they had the good fortune to become acquainted, and who reposed great confidence in them.

The climate of the Gold Coast is one of the most deadly known. It is said that nearly one third of the Europeans residing in the colony die annually, and a great amount of sickness exists among the natives. This is partly due to the insalubrity of the climate, but largely, without doubt, to the unsanitary condition of the towns, which are almost wholly without supervision in matters pertaining to public sanitation. Within a year of their arrival, Brother and Sister Kerr buried both of their little ones, and have themselves suffered from many attacks of malarial fever, though the blessing of a kind Providence and the employment of rational and hygienic measures have thus far enabled them to combat successfully the deadly miasms which abound in this unhealthy region. Fortunately these missionaries have recently been given a better chance for their lives

through the donation of a farm of fifteen hundred acres, situated about forty miles from Cape Coast. Brother Kerr is at the present time employed at the farm, superintending the erection of a suitable mission school building, 61 x 39 ft.

As regards the results of the work, Brother Kerr reports that considerable is being done at Cape Coast by way of training the natives in simple hygienic measures, and in correcting their unwholesome habits of life, although this work was interrupted by the change of location; and latterly the building operations have monopolized almost their entire time. A few quotations from letters received from Brother Kerr will serve to give a more definite idea of the nature of the work which he and his wife are doing, and of the difficulties under which they labor:—

Sin is the cause of most of the suffering in this country as well as others. It does seem that this country is sold deeper into sin than any other I ever visited. There are the vices of heathenism, with all those of the white man added,—rum, tobacco, swearing, and immorality of all kinds; but amid all this the bright light is shining, bidding souls to flee from the wrath to come, and we praise the Lord that some are heeding the cry.

Utter ignorance of sanitary laws causes the death of thousands every year, especially in the cities. The streets are narrow and crooked, and the people throw much of their garbage and filth into them.

After we had buried our two babies, we left the town and came out to the farm. They have since had epidemics of dysentery and of small-pox in the city, and many have died with these diseases. My boy Ebenezer lost his father and his older brother, and according to native custom he had to leave me and live in his father's house. This was a great misfortune to the mission, as he was the best interpreter we ever had. I had worked long and faithfully to train him, and he had become almost indispensable to us.

It is much healthier here on the farm than on the coast. At the same time we are forty miles from the post-office, and everything has to be brought to us by carriers, as there is no other means of transportation. Most of the roads are narrow trails through the bush, and this is a very treacherous climate. You set out for a near village, the sky clear, and the sun shining brightly, when up comes a rain and wets you to the skin; and nine times out of ten you will have the fever as a consequence.

The people are very superstitious. We have a castor-bean growing in our garden. Johnnie, one of our boys, said if we would burn a few of the beans in our house, it would keep the devil out. They believe

in ghosts, and that animals talk to one another, and have plenty of money hid away, and all such nonsense. They spend hours and hours telling such tales to each other.

It is hard to get men to work over two or three days at a time, as they have little use for money. They raise most of what they eat, and wear little except a loin-cloth, which costs them twelve cents. Their bed is a mat worth six cents. They cook in one clay pot, and eat out of another with their fingers. An entire outfit for living does not exceed \$2.50 in cost, and will last them a year. If they make more money than this, it is spent for rum or given to the fetish-man.

The report of the medical work done during the year ending Sept. 30, 1896, is as follows:—

Persons treated.....	449
Treatments given in bath-rooms.....	1825
Treatments given outside.....	164
Times medicine given out.....	635
Dressings applied.....	2238
Teeth drawn.....	65
Persons advised besides the above.....	281
Bible lessons given.....	55
Lessons on anatomy and physiology.....	73



THE TRINIDAD MEDICAL MISSION.

IN the autumn of 1895, Miss Stella Colvin, a nurse trained at the Battle Creek Sanitarium, and for some time the matron of the Nebraska Sanitarium, was sent to join Elder E. W. Webster and his family at Couva, on the island of Trinidad, where the latter was engaged in evangelical work. Miss Colvin reached Couva Dec. 29, 1895. She readily passed examination as an obstetrical nurse, but met many obstacles in the way of other nursing from the local physicians, who firmly opposed all efforts to care for any other class of the sick and suffering.

Early the first morning after her arrival she was called to visit a sick child, and from that time on was kept busy visiting the sick, and with friendly visiting among the poor, instructing the newly organized church in the principles of healthful living, and in work for the children. The latter has had a great influence, and has led to the building up of a mission Sabbath-school. In the city the work has gone more slowly than in the country, but it is gaining ground, and there is much cause for encouragement. This is one of the most needy fields in the world. The very difficulties which hinder the work make the condition of the people the more pitiable.

The following extract from a letter written by Sister Colvin will give a very clear idea of the work in which she is engaged : —

The life of a missionary nurse is a laborious one and discouraging in many ways, but it is also most interesting. Often, with everything seeming to be against her, the Lord is working for her. I never have a desire to give up the work, but instead I am continually filled with gratitude to God for leading me into it. During the year spent here I have many times realized very forcibly the promise of the Saviour, "Lo, I am with you alway, even unto the end of the world." This last year has been the best of my life. I have passed through most trying circumstances, but they have proved God's opportunity to manifest himself.

I have found the Word most precious, and my desire is with the psalmist, "Show me thy way, O Lord; teach me thy paths. Lead me in thy truth and teach me; for thou art the God of my salvation: on thee do I wait all the day."

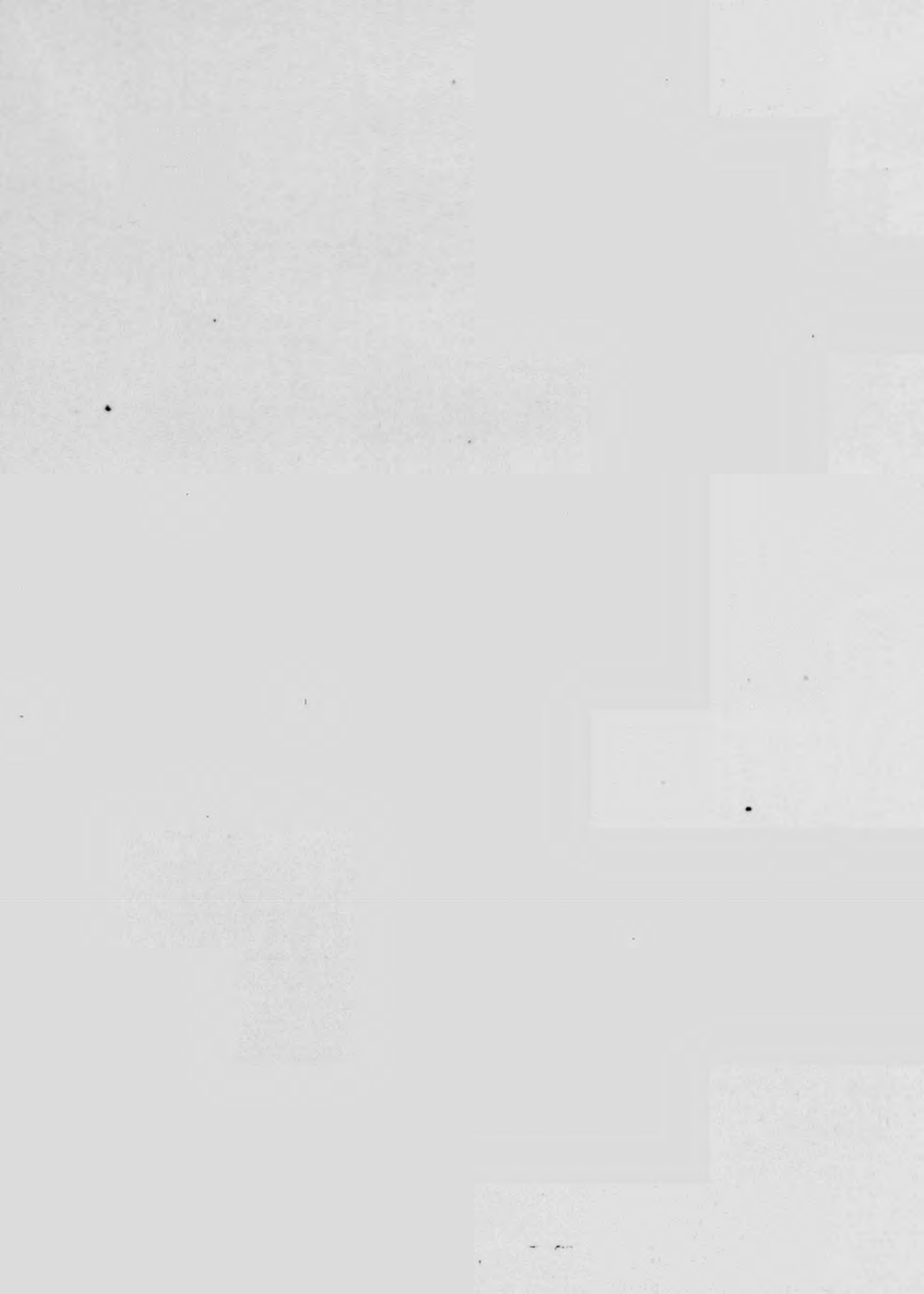
I have been especially engaged in obstetrical nursing and Christian Help work, most of the time the latter. I might relate many instances of how the Lord has wrought with me, but one will suffice:—

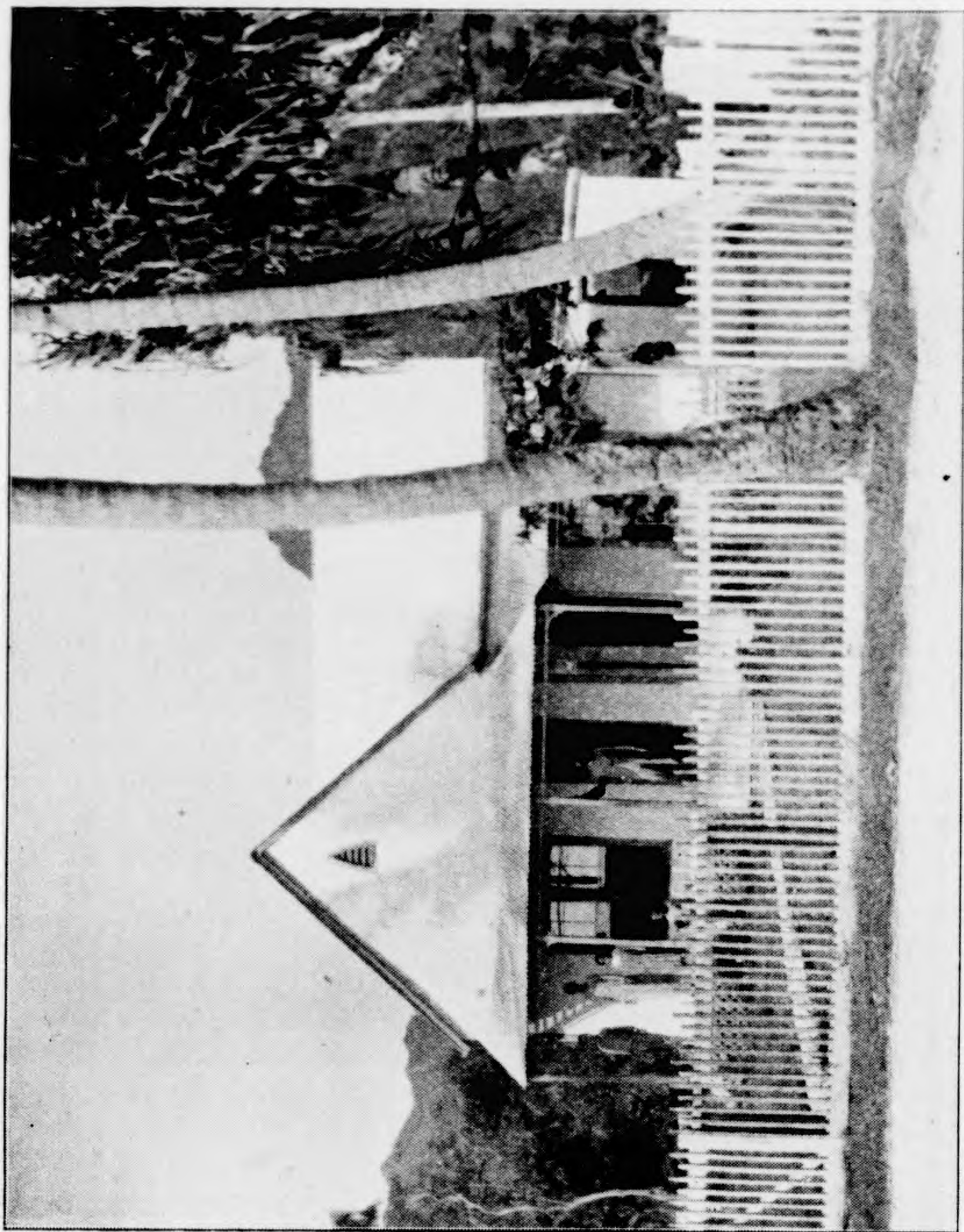
What the world calls a "sinful woman" was in need of help. I went to her, and looked after her until she was out of danger and doing well. I had been advised to work only among the respectable classes; but when word came that I was needed, I did not stop to think who the person was,—rich or poor, high or low,—only that she was suffering. The influence of that one case was beyond anything I could have imagined. There was an influential Venezuelan living near who saw me go to the house of this sick woman, and he was so astonished that he took the trouble to find out what called me there. In speaking of the circumstance to a friend, he said, "Well, that is the Christian help work I believe in. That is the spirit of Christ." He and his wife have been our staunch friends ever since, and have seemed glad to converse on gospel subjects. They are very enthusiastic over the medical work, and urge us to start a health institution.

Miss Colvin's work brings her in contact with all classes. She finds, besides people from the British Islands, Hindus, Chinese, negroes, mulattoes, etc.

The mission was removed in the spring of 1896 to Port-of-Spain.







RARATONGA MEDICAL MISSION.

THE RARATONGA MEDICAL MISSION.

IN July, 1893, while the brigantine "Pitcairn" was at Raratonga, the Cook Islands Federation Parliament, being in session, passed a formal resolution inviting the society represented by Dr. M. G. Kellogg, at that time the physician with the "Pitcairn," to locate a competent physician on Raratonga, pledging themselves to assist him in every way they could.

On the occasion of the next visit of the "Pitcairn," at a public meeting called for the purpose, at which most of the prominent Europeans and representative natives were present, all united in a petition addressed to Captain Graham of the "Pitcairn" to leave them a physician at once. Accordingly Dr. Caldwell and his family, who had accompanied the "Pitcairn," were put ashore with their goods, Oct. 8, 1894. Sister Maude Young, a young native woman of Pitcairn Island, who had spent several months in the Nurses' Training-Class at the St. Helena Sanitarium, remained with Dr. Caldwell and his family. Though born on Pitcairn, Miss Young had for a time lived on the island of Tahiti, and had become acquainted with the Tahitian dialect, which so closely resembles that of Raratonga that she was enabled to act as interpreter to Dr. Caldwell as well as to assist him as nurse.

It being found impossible to lease a suitable house for a mission building, a small plot of ground was leased for a long term of years, on which Dr. Caldwell proceeded to erect a house. The scarcity of funds and of competent workmen made it necessary for him to do the work largely himself. The lime was made by burning fossil coral; stones were gathered from various portions of the island; wood was cut at a distance, and drawn and fashioned into necessary shape for building material. There were wells and cisterns to be dug, stone walls to be built, and various other occupations to undertake not ordinarily required of

a missionary physician; but fortunately in this case the missionary had received in early life that sort of all-round preparation which made him equal to the emergency. So after a time the work was accomplished with such assistance as could be rendered by the unskilled native helpers and Brother D. A. Owen, a self-supporting missionary, who with his family had made Raratonga a temporary stopping place. These building operations occupied a considerable portion of the time of the first two years.

In May, 1896, a hospital was opened under the control of the government, with Dr. Caldwell and Miss Young in charge as medical superintendent and nurse. This is a small institution, having only three beds for patients, yet the facilities for giving treatment there afforded offered great opportunities for doing good. The house was constantly overcrowded, sometimes having eighteen or twenty patients at a time sleeping on the floors, until the institution went into the hands of a newly elected board at the beginning of the October following. The new Board at once gave notice to the missionary workers that at the end of three months their services would be needed no longer. This giving three months' notice was in harmony with the agreement by which the government had employed the workers. After that time only one or two house-patients were received, and there was a marked falling off of out-patients.

The greater part of the medical practise of Raratonga is in the hands of the native doctors, who still have great influence with their people because of the survival of old superstitions even among those who have nominally embraced Christianity.

The medical work of our missionaries has apparently accomplished much in the way of removing prejudice. Many of the natives have shown a decided interest in hygienic principles, although their customs are so deeply rooted that considerable time must lapse before any material progress will be made in their ways of life. It is to be hoped that when the native language is acquired and a suitable literature provided, greater progress may be made in this direction, especially in overcoming the tobacco and whisky habits, which are exceedingly common.

The working force of the mission consists of one physician and one nurse; a Maori assistant has been employed part of the

time, and some assistance in nursing was given by Sister Lillie White for a few weeks. Mrs. Caldwell began teaching school within a week after landing, and has continued with considerable success up to the present time. Since the landing of the missionaries a public school system has been introduced. This is in charge of one of our missionaries sent out by the Foreign Mission Board.

The following is a summary of the work done, up to the present time, with the exception of one-half year, for which reports have not been received:—

Patients.....	1,166
Treatments given.....	11,847
Surgical operations.....	412
Office prescriptions.....	1,900
Visits ...	3,047



MEDICAL MISSIONARY WORK AT HEALDSBURG, CALIFORNIA.

Soon after completing his medical course, Dr. F. B. Moran accepted a call to the chair of Natural Sciences in the Healdsburg (Cal.) College, with the understanding that a portion of his time should be devoted to medical practise and the promulgation of health principles. The success of this part of his work is shown by the fact that nearly one year ago, Feb. 4, 1896, it became necessary to open an office and treatment rooms in the village.

Three large rooms are now occupied in a fine new brick building centrally located. The accommodations seem to be sufficient for the work in a place of that size. There are facilities for giving full electric, vapor, electro-vapor, spray, shower, and sitz baths, and various other hydropathic treatments, massage, and electricity in its various forms,—faradic, galvanic, dynamic, and static.

As one of the results of the work in connection with the college, may be mentioned the fact that at the present time the prevailing sentiment of the school is in favor of hygienic reform, and the dietary at the Students' Home is strictly vegetarian.

The number of those who have received instruction in health principles is stated to be about three hundred. Some twelve of those who have received instruction have become especially interested in the medical missionary work, and have undertaken further courses of study in connection with our sanitariums for future work as missionary physicians or nurses.

THE BRITISH GUIANA MEDICAL MISSION.

AN effort was made to establish a mission at Georgetown, British Guiana, in the spring of 1895, Dr. and Mrs. Ferciot being sent out for the purpose. The doctor found insuperable obstacles in the way, however, on account of the prejudice against foreign physicians and the obstacles opposed by rigorous medical laws. However, several hundred health talks were given, some scores of people were given gratuitous treatment, and much good seed was sown, the fruits of which will doubtless yet appear more abundantly. Dr. Ferciot and his wife have recently returned to this country, having been called home on account of the illness of friends.

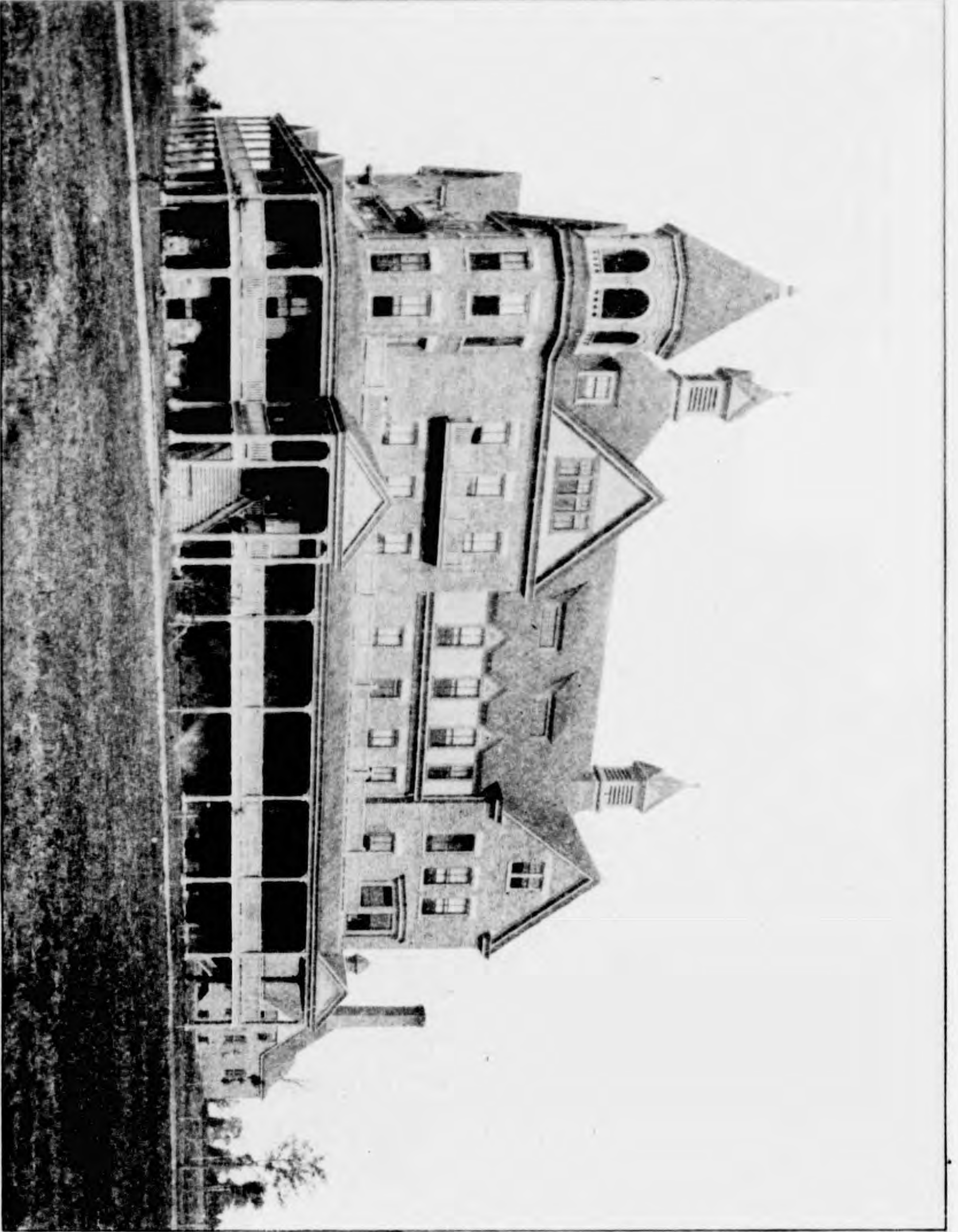
THE HASKELL HOME FOR ORPHAN AND DESTITUTE CHILDREN.

THE first systematic effort of Seventh-day Adventists to provide for orphan and destitute children had its inception at the meeting of the General Conference held in the spring of 1891. The general plan presented met with the hearty approval of the delegates, and a committee was appointed to take in charge the matter of developing formal plans for organizing and promoting an enterprise of this kind. The committee was authorized to collect funds in sums of not less than one hundred dollars for the purpose of erecting the necessary buildings, and to select a location and site for the institution. As soon as it was known that provision was to be made for needy little ones, applications began to pour in from all parts of the United States; and in a short time, even before any definite arrangements were made by the committee, quite a number of children had gathered from various quarters. These were placed in the care of a suitable person, and located in a building set aside for the purpose, by the Battle Creek Sanitarium.

Several urgent appeals were sent out for funds for the erection of the necessary building, but the receipts were exceedingly slow and the donations meager, being largely from the poor, whose sympathies are usually the most easily reached.

The fact that there was even in prospect a home for destitute children brought out very forcibly another fact; viz., that there were hundreds of needy children whose cases had not been brought to public notice, who were candidates for a place in the Home.

The outlook seemed anything but encouraging; but the committee at last determined to make a beginning with the few thousand dollars which had been received, although the amount was only sufficient to erect a cottage of moderate size, after making a



THE HASKELL HOME FOR ORPHANS.

small payment on the land purchased for a site. Those chiefly interested in the promotion of the enterprise were greatly distressed on account of the situation, especially in view of the numerous applications and the pitiful and urgent character of many of the cases. Earnest prayers were offered that Providence would in some way provide the necessary funds for the carrying forward of the enterprise.

The story is told elsewhere of the wonderful answer to these prayers; so the details need not be dwelt upon here. The building was completed and dedicated Jan. 25, 1894. Abstracts of the principal addresses delivered on this occasion are given elsewhere in this volume.

During the time occupied in the construction of the building the family of children gradually increased, until at the date of moving into the completed structure, there were forty children and five caretakers. At the present time, almost exactly three years since the first occupancy of the new building, the family numbers ninety-five children. This, however, represents but a part of the children who have participated in the advantages of the Home; the total number received during the three years which have elapsed since the erection and dedication of the new building being about one hundred and seventy-five.

A special feature of the plan pursued in the management of the Haskell Home is the grouping of the children in families of ten or twelve, instead of placing forty to one hundred in charge of a single person. Each of these little groups is placed under the care of an earnest and faithful Christian woman, who undertakes to act as mother as well as caretaker to the children. This gives each child the invaluable opportunity of receiving the help and inspiration of mother-love and sympathy.

This plan enables each "mother" to exercise a close supervision over each child under her care, thus preventing the development of the numerous evils which naturally crop out of the continued association of a large number of children together, and which has come to be recognized as a serious objection to institution life for children.

The mothers of the several families, with others connected with the Home in various capacities, constitute the members of

the Training-School for Missionary Mothers, of which mention is elsewhere made. This training gives to these foster mothers a most admirable preparation for their work, and keeps constantly before their minds the necessity of inculcating in the children correct principles, and of developing such habits and characters as shall render them useful members of society, and bring them to noble Christian manhood and womanhood.

The several schoolrooms, provided in the building, are presided over by teachers familiar with the most approved methods of primary instruction, and who engage in the work of training the young minds under their care with great earnestness and enthusiasm. In addition to the four or five hours thus spent in the schoolroom, each child old enough to do so, engages for several hours daily in manual labor on the farm, in the garden, or in the various branches of domestic work. Even those who are still in the nursery find something which they can do to "help," under the guiding hands of a patient mother. Systematic instruction is also given in sewing, sloyd, and other branches of manual training; and arrangements are being perfected for instruction in various trades.

Special attention is also given to physical culture, through training in gymnastics and special care to secure proper physical development. Some of the older girls are already beginning lessons in nursing, in which they display much aptitude and practical ability.

The managers of the Home are greatly encouraged by the improvement in reliability and efficiency which is very apparent in those children who have been for some time in the Home, as well as the generally excellent moral and spiritual atmosphere which pervades the institution.

One of the peculiarities of this institution which has not yet been noted is the fact that it is not intended to be simply a transient home for homeless children, but, instead, a home school, in which homeless boys and girls are given a training and education to fit them for life. Such children as are found adapted to the conditions of the Home, and capable of appreciating and making proper use of the advantages afforded by it, are expected to remain until prepared to enter upon some



MRS. C. E. HASKELL.

self-supporting avocation. A special effort is hence made to render the institution as homelike as possible, and to encourage the children to look upon it as really their home.

The connection of the Training-School for Missionary Mothers with the Home is of material advantage to both. The Home affords an opportunity for object teaching to the members of the school; while the school provides for the Home the most earnest and enthusiastic of foster mothers to take charge of the several families of motherless children.

A strong mutual attachment very quickly develops between the mothers and the children, and it is not too much to say that in the majority of cases a natural mother could scarcely show a more earnest, devoted, and self-sacrificing spirit toward her own little ones than is manifested by these student mothers. Certainly no natural mother could do more for her family than these mothers are daily doing in the physical, moral, and spiritual care of these children gathered from so many sources, often tainted from the atmosphere of an evil environment, and with the bent of an unfortunate heredity. The hearts of these mothers are in the work, and their work shows it.

The Haskell Home is dependent entirely upon voluntary contributions for its maintenance, as it has no endowment. Its many friends have responded nobly to the occasional appeals for help, by donations of money, clothing, supplies, etc., but the needs do not lessen, as the family increases with each month. "The poor ye have always with you."



ADDRESSES AT THE DEDICATION OF THE HASKELL HOME.

WE present below a few extracts from the leading addresses delivered at the dedicatory exercises of the Haskell Home, held Jan. 25, 1894.

Address of Bishop Gillespie, President of State Board of Charities.

The dedicatory address was given by Bishop Gillespie, president of the State Board of Charities and Corrections. The bishop expressed the kindly interest felt by the State Board toward this and all kindred institutions, whether established by churches, societies, denominations, or individuals. Besides relieving the State of a large burden in the support of the helpless, they reach classes for which the State can but partially provide, and make for them far more satisfactory provision than it could do. Comparing the State with the denominational institution, the speaker said : —

But you must remember, my friends, that all State institutions labor under a very great difficulty, simply because they are State institutions. Take the matter of religion, for example. Now you want to bring up your children in your own thoughts of divine things, in your own creed, and your own ways of living. That is not only your desire, but your duty; yet we know that religion must be banished from the State institution, except in a very attenuated form, as we may say. There can be no teaching of creeds or catechism or the teachings of this or that denomination to which their parents may have been attached.

Now you have established an orphanage. The name of orphan is a sad name; it means darkness and pain. It brings us to the sick-room; it brings us to the bed of death and the last farewell. And yet, my friends, there is no class of dependents who have such a hold upon every kind and benevolent heart as have the orphans. You will never need to plead for these children. Show them and these buildings to the citizens of the State, and you will have all that you need. There is a bright side and there is a dark side to an orphanage, and the bright side is the certainty that it will never lack for friends.



F. Haskell



When I find dependents, as, for instance, in poorhouses, where I sometimes find a number of aged persons, women especially, my heart is sad for them, and yet I cannot help thinking, "But after all, what does this mean? Does it mean the neglect of relatives? Does it mean the ingratitude of children? If it does, that is also something very sad. But may it not mean something else? Are not you the authors of your own misfortunes? You men, has not the intoxicating cup done this? You women, have your lives been those of purity?" But when we come into an asylum for orphans, dare we, *can* we, possibly have such a thought as that? No, not for a moment. Nobody could be to blame here. This could have been nobody's fault. This cannot be the visitation of the sins of the fathers upon the children.

The number of dependent children is something very remarkable. Did you ever think about that? I have thought about it a good deal; I have sometimes tried to get the figures, but could not. What does it mean? Some will say, "Liquor has done it; it is caused by intemperance." Others will say, "It is our false conditions of life; it is something that is wrong in our social state that has done it." Well, I don't know what it is, but I do think it is something that is worthy of our serious consideration, why there should be so many dependent children. . . . I was going to ask the question, "What will you do with these children?" I know the answer will come, "We will retain them here until they have learned trades and are prepared to leave the Home. And there, I think, is one of the difficulties with our State schools; a child comes into it to-day, and he may go to-morrow; while you have the opportunity to give children the proper training before they go out into the world.

I think there is another thing which should be taken into account in the training of children. Among children there is a great variety of minds, as well as of character, and very likely there are children here who are fit for something more than domestic service. Perhaps there are some here who have, for instance, native musical talent. Some may even have, in its infancy, the mind of the author, and I think it is a waste of humanity if we do not give an opportunity for the development of such gifts. You can do it; and after what has been said here, I know that you will do it.

I must not detain you longer, as there are others to follow me; but I will say to you (and I would say it officially as well as personally) that I do congratulate you on the establishment of this institution. Something has been said about the fact that the institution had no endowment; but I understand that you believe in the tithe. If you do conscientiously believe in this, you have the best endowment in the world. I would rather have the tithe of a people, conscientiously given, than estates, lands, mortgages, stocks, bonds, or property in any other form. There is your reliance,—upon your tithes.

A word more, and I must close. We are looking for the appearing of our Lord and Saviour Jesus Christ. We have our different thoughts upon that subject, and as to the time and manner of his coming, but we are all agreed upon the one great fact. And I am sure, dear brethren, that we shall meet his favor, and we shall have his blessing, if we will add to our love for him, our sincere faith in his blessed cross, our penitence for our many faults and frailties while engaged in his service here in obedience to his holy word,— I am sure we shall have his blessing, if we will add to these the Christian care and training of those of whom he said, "Suffer little children to come unto me," and again, "See that ye despise not one of these little ones, for in heaven their angels do always behold the face of my Father which is in heaven."

Address of Elder Uriah Smith.

I rejoice that there have been friends who have come forward in their generosity and humanity, to carry forward such an enterprise as this. And while we rejoice together in the accomplishment of this work, it should stimulate and encourage us to dedicate ourselves anew to that which yet remains to be done, to fill up the measure of our days in earnest work for the Master, redeeming the time, because the days are evil, and pressing forward to that goal which lies at the end of the race for every one who is faithful to the end.

Address of Elder J. N. Loughborough.

Now, as to this building which has just been completed, I thank God and rejoice with the rest of you that it has been erected and opened under so auspicious circumstances. But you understand that there is a twin brother to this institution yet to be erected,—the James White Memorial Home. Now, it seems to me that we want to remember the great influence which Elder White had in organizing a benevolent society. Although the real idea was not carried out as he wished and designed, yet I believe in my heart that it was that principle which enthused this people and helped to develop the Sanitarium and other institutions that have grown out of it, so that even those who knew nothing of the earnestness he had in the work, caught that spirit and helped to develop this institution. These are facts which honor the dead, and we should remember them this afternoon.

I hope the time is not far distant when it may not only be said that we have an Orphans' Home established, but that there is also a building prepared for a Home for the Aged, and that the work which has already been begun on a small scale, and under unfavorable circumstances, has been carried to a successful completion.

If you should go up and down the country, as I have done, you would find that a great many hearts and minds are turned toward this institution, and that a great many prayers are going up to God for it



NURSERY, HASKELL HOME.



FIRST LESSON IN COOKERY, HASKELL HOME.

every day. And it is a good deal as Bishop Gillespie has said,— if we just show the children to the people, it touches their hearts. One must have a very hard heart whose eyes will not moisten when he looks upon these little children and thinks of them, without parents, and dependent. It is not sufficient simply to get the children into a house, but they need provision for proper training after that. May God so move on our hearts that it will never be said that this institution lacks for maintenance in the work which it is designed to carry out.

Address by Dr. J. H. Kellogg.

Some twenty-six years ago, Elder James White, the founder of this denomination, organized what was termed the Seventh-day Adventist Benevolent Association. The purpose of that Association, as stated by Elder White in various addresses and articles written by him at that time and published in the *Review and Herald*, was, to care for the needy, the poor, the afflicted, for orphans, and for widows, and to help the poor who were able to work, to help themselves. It was not intended to expend a large amount of money, but to engage in various enterprises which would assist the poor and needy in finding employment, to find homes for homeless and orphan children, and in various ways to do good.

This association, through lack of support, and perhaps in consequence of being overshadowed by other enterprises, was allowed to lapse, and very little has been heard of it for quite a number of years. Nevertheless, the philanthropic enterprise which was founded by Elder White has found expression in various ways among us, particularly in the establishment of the Sanitarium, known when first organized as the Health Reform Institute. This institution, from its establishment, some twenty-eight years ago, has been a philanthropic establishment. Its benefits have always been conferred upon the poor as well as the rich.

Elder White was himself a very philanthropic man. He always lived in a large house, but there were no vacant rooms in it. Although his immediate family was small, his house was always filled with widows and their children, poor friends, poor brethren in the ministry, and those who needed a home. His heart and his purse were always open to help those who needed help. He certainly set a most noble example to our denomination in his large-heartedness and liberality of spirit.

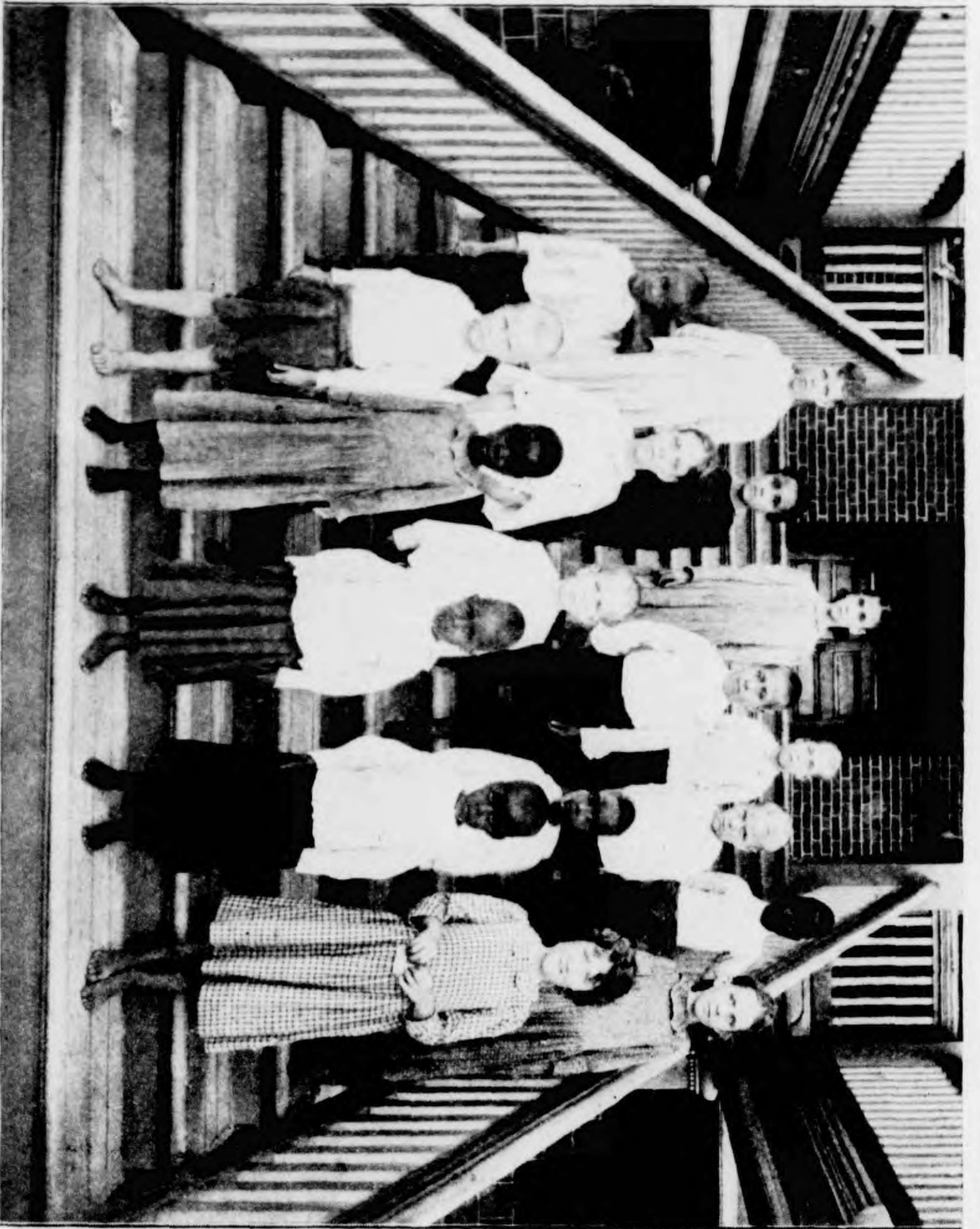
The institution for which we dedicate this building to-day is one of the results of the association to which I have referred, and the interest that has been shown in this enterprise has given us great encouragement to hope that similar enterprises will be started in various parts of the world. Already ten thousand dollars have been subscribed for an orphan asylum in South Africa in the vicinity of Cape Town, by a lady

who was encouraged to make the gift by what she heard of the work here.

Perhaps I might say a few words in reference to the special characteristics of this Home, which has been given to us through the generosity of Mrs. C. E. Haskell. In the first place, one of the characteristics of this Home will be to seek to create a home atmosphere about the children. One of the great evils of all institutions of this sort for children, is what is known as "institutionalism,"—the influence of institutional life upon individuals, whether children or adults. This was the first difficulty which presented itself to us in planning for this Home. We have, however, attempted to meet the difficulty by dividing the entire family up into small groups, each group having its own mother. The children are classified not only according to their ages, but also according to their moral condition. The house has been constructed with this idea in view: hence, instead of large dormitories in the building, you will find suites of apartments. Each suite is large enough for a family of twelve or thirteen children, and no more than that number are intended to be placed in a single family. It is expected that each mother will remain with her family, and that the family will remain with the mother,—not for a few months only, but until they grow up and are prepared to go out and make their own way in the world.

This brings us to another feature of this work,—its permanence. This is not a temporary stopping-place for children, as is generally true of orphan asylums. It is usually found to be better for a child to leave an orphan asylum and go into a home as soon as possible; and the same would be true in reference to this Home, if it were not so different from the ordinary orphans' home. Each family is to be organized and conducted on a family basis, so as to avoid the evils of an institutional life. The children are all brought together in their school and in their general exercises; but when they come together to their meals, each family has its own table. Thus they are isolated as families, coming together only in a general way. So we have here, as you see, a little community akin to communities at large,—a group of families living in the same large building, but each having its own distinct family life.

Another feature which we hope to make characteristic of this institution, is the symmetrical development of the children. As a rule, children have not been kept in institutions of this sort for any great length of time; they are generally brought in for a short time, and then sent to individual homes. The consequence is, that, so far as I know, there has been no systematic attempt at a thoroughly symmetrical plan of educational work for the children. Now we recognize, as must always be recognized, that children should have a threefold development, in order to be symmetrical,—a physical, a mental, and a



• GROUP OF HASKELL HOME CHILDREN. NO COLOR LINE.



CLASS IN KITCHENGARDEN, HASKELL HOME.

moral development,—and an attempt is here made to give proper attention to these three elements in the nature of the child.

We grow up into the mold of the circumstances in which we live. We become round-shouldered and flat-chested, not because our fathers and mothers were round-shouldered and flat-chested, but because we imitate the errors in their example. I have never in my life seen a case of inherited hollow chest; but I have seen cases in which young men had hollow chests because they had followed the bad example of their fathers and mothers in physical habits.

We have therefore given great attention to the matter of postures, to proper standing and sitting. We don't mean to give these children an opportunity of becoming crooked-backed, round-shouldered, or flat-chested. We propose to have them grow up with full, deep chests, straight spines, and square shoulders; it requires only systematic education to accomplish this result; it requires only the proper conditions to enable them to grow up healthy, vigorous, and energetic.

There is much besides exercise that is necessary in the physical care of children. It is not the only thing to have the child grow up with his muscles and skeleton properly developed, but the diet must be right. An old German has said, "As a man eateth, so is he;" so we propose to provide these children with such food as will make them good men and women. That which we eat forms our brains as well as our bones; our very thoughts are influenced by our food. So no irritating thing ever goes upon our table; no tea or coffee, no alcohol or tobacco are to be found in the institution. Not only this, but the greatest care is given to the selection of the dietary for the children, and the different proportions that enter into it. The menus are not made up in a haphazard way, but every bill of fare is prepared so that its different constituents balance each other exactly, like the equations in algebra. The proper proportions are easily determined by knowing the constituent elements of the food; for example, if the child has boiled rice for breakfast, some other article of food will be provided for the same meal which is especially rich in nitrogenous material.

Attention is also given to proper dress. These little girls will never have any difficulty in breathing; their dresses are so made that they can grow up naturally. There is no reason why inherited and transmitted weaknesses may not be largely eradicated, and it is in order to accomplish this that we wish to keep these children here,—that we may give them the advantages of hygienic culture.

One effort in the construction of this building has been to secure the most thorough ventilation. We want these children to have all the vigor of young Indians. There is no reason why we should not combine all the advantages possessed by barbarians with those of civilized life.

In the matter of mental culture also, we hope to give them the

benefit of all the advance that has been made during the last half century. The education of a child begins as soon as he comes to us. The mother who has charge of the youngest babies is expected to know just how children should be trained. As soon as the little one knows the difference between a red ball and a white one, just at that moment he begins to learn; and from that time on the course of his education is a regularly graded one while he remains an inmate of the institution. The end to be attained by a proper educational system is especially to seek the symmetrical development of the child. . . .

As relates to moral training, we shall endeavor to give our children such an education in morals as will make them whole men and whole women,—true men and true women. Each mother will seek to exclude from her children everything which is vicious and artificial, and will give them only true books. You will not find any “yellow-covered literature” or novels here. We shall try to give the children the proper mental and moral diet, as well as the proper physical diet.

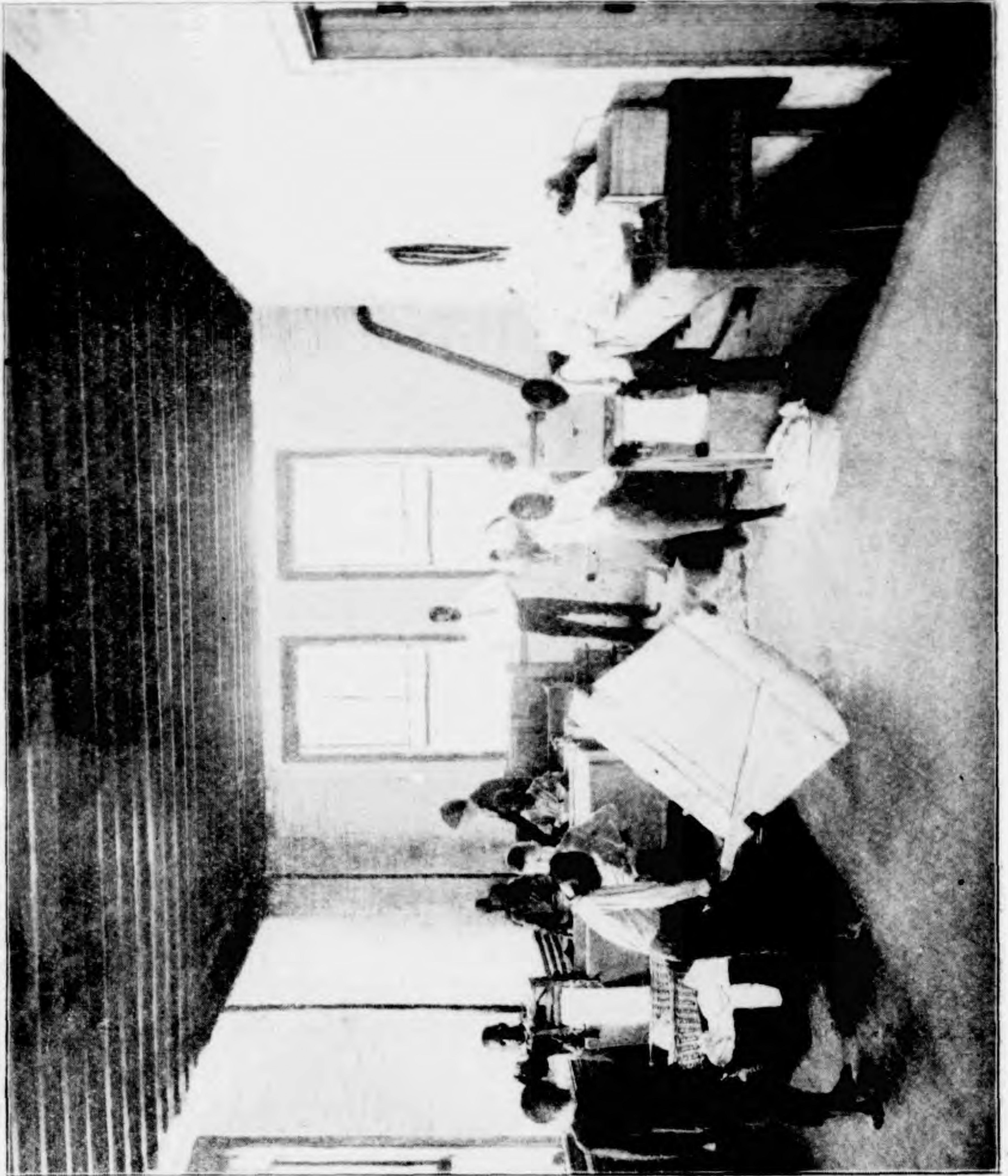
One thing to which especial attention will be given (and which I think is perhaps more necessary than almost anything else) is the correction of faults. More children are injured by the method which is pursued in attempts to correct their faults than in any other way. A father or mother often says, “I don’t know what is the matter with this child; he used to be a very good boy, but he is getting worse and worse every day. I talk to him, and punish him, but it does no good.” The difficulty is in the wrong method of correction. The penalty for wrongdoing should not be arbitrary, but the effort should be to make the correction such that it will be really reformatory in its character,—corrective in its very nature. Very rarely is corporal punishment necessary, but the correction administered is such as naturally follows the fault, and appeals to his reason. Many children who cannot be reformed in any other way can be reformed by rational methods of treatment. Although this is not a sectarian institution, its whole purpose is to train up workmen for the Master.

The Founder of the Haskell Home. By Mrs. E. H. Whitney.

The question may arise in many minds, “Why is this beautiful building, which we to-day dedicate to the cause of God and helpless humanity, called the Haskell Home?” To some of us its story is already familiar, but to those even who know it best, it is a pleasant one to dwell upon. Over the portal through which you have entered, you noticed the words, *The Haskell Home*. On a tablet of limestone at the base of the tower corner is this inscription, “Erected by Mrs. F. Haskell, in memory of her husband.” Who was this man to whose memory a loving wife has erected so beautiful a monument? and why should it be our privilege to assist at its dedication?



AN EVERY-DAY KITCHEN SCENE, HASKELL HOME.



THE HASKELL HOME LAUNDRY.

Mr. Frederick Haskell was born at East Windsor, Conn., Dec. 4, 1810. He was the son of Eli B. Haskell, a merchant of comfortable fortune, who served many years as a member of the New York legislature. One who knew him has said of him:—

“The personal characteristics of Mr. Haskell were of the kind which invoke warm friendship, genuine respect, and tender regard. Those who knew him only as a man of affairs respected him for his uprightness, his integrity, his fidelity to every trust reposed in him, and his conscientious regard for the equities of business life.

“Those who were brought into more intimate relations with him had a thorough appreciation of his kindly and sympathetic nature, his generous impulses, and his purity of character. Benevolent, charitable, and philanthropic enterprises which commended themselves to his excellent judgment never appealed to him in vain for prompt and substantial encouragement, and with every gift went a hearty ‘God speed,’ which added to the pleasure and gratitude of the recipient. While by no means indiscriminate in the bestowal of his charities, he showed little favoritism, and gave liberally of his abundant means, whether the appeal came from the community in which he lived, or from one in which he chanced to be a temporary sojourner.

“Genial in disposition, urbane in manner, and entertaining in conversation, he spread sunshine about him, not only in early life, but during his declining years; while his kindness, his tender solicitude, and his thoughtful consideration for others, endeared him in an unusual degree to the members of his household.”

Those of us who have been personally connected with the work, as well as others who have followed it with deep interest, have reason to remember with painful distinctness the months of waiting and anxiety as we counted the slow coming in of dollars which were to build the Home, and on the other hand the appeals from all sides which were *not* slow in coming in, for places in the Home for destitute children. One after another the children were crowded into the cottage, after we thought we could take no more. There were difficulties and dangers in many ways,—danger to the health of the children, danger of overtaxing the caretakers, difficulties in the way of the proper management of the children in such crowded quarters. And yet more than a year after the formal recognition of the enterprise, there were only a few thousand dollars in cash toward the new Home. The managers had decided to make a beginning, however, small though it must be, and plans had been prepared on a very modest scale for buildings which could be added to later. In April, 1892, an event occurred which sent us to our knees in gratitude, where we had so often been before in anxiety and perplexity.

Mrs. Caroline E. Haskell, the widowed wife of the subject of the earlier part of this sketch, was spending a little time with friends at

the Sanitarium. She was not an invalid, but a guest, and a woman of quick perceptions and ready sympathies. Without children, she found herself at the age of nearly threescore and ten with a fortune at her command; and her one thought seemed to be to prove herself a faithful steward of that with which she was left in charge.

Of this, however, we did not know, and when, calling upon Dr. Kellogg in his office, she asked many questions about the Sanitarium and its work, and the Hospital, he little thought of what was passing in her mind, till she suggested that, as she was well pleased with what she had seen and heard, she would like to assist the work by donating a few thousand dollars to it. Utterly surprised, and doubting whether he had heard correctly, Dr. Kellogg was at a loss what to think of the proposition, but began to explain the plan of the endowed beds. But the lady had larger thoughts than this, and said so. "She must have noticed the look of incredulity on my face," said the doctor in relating the incident, "for she added:—

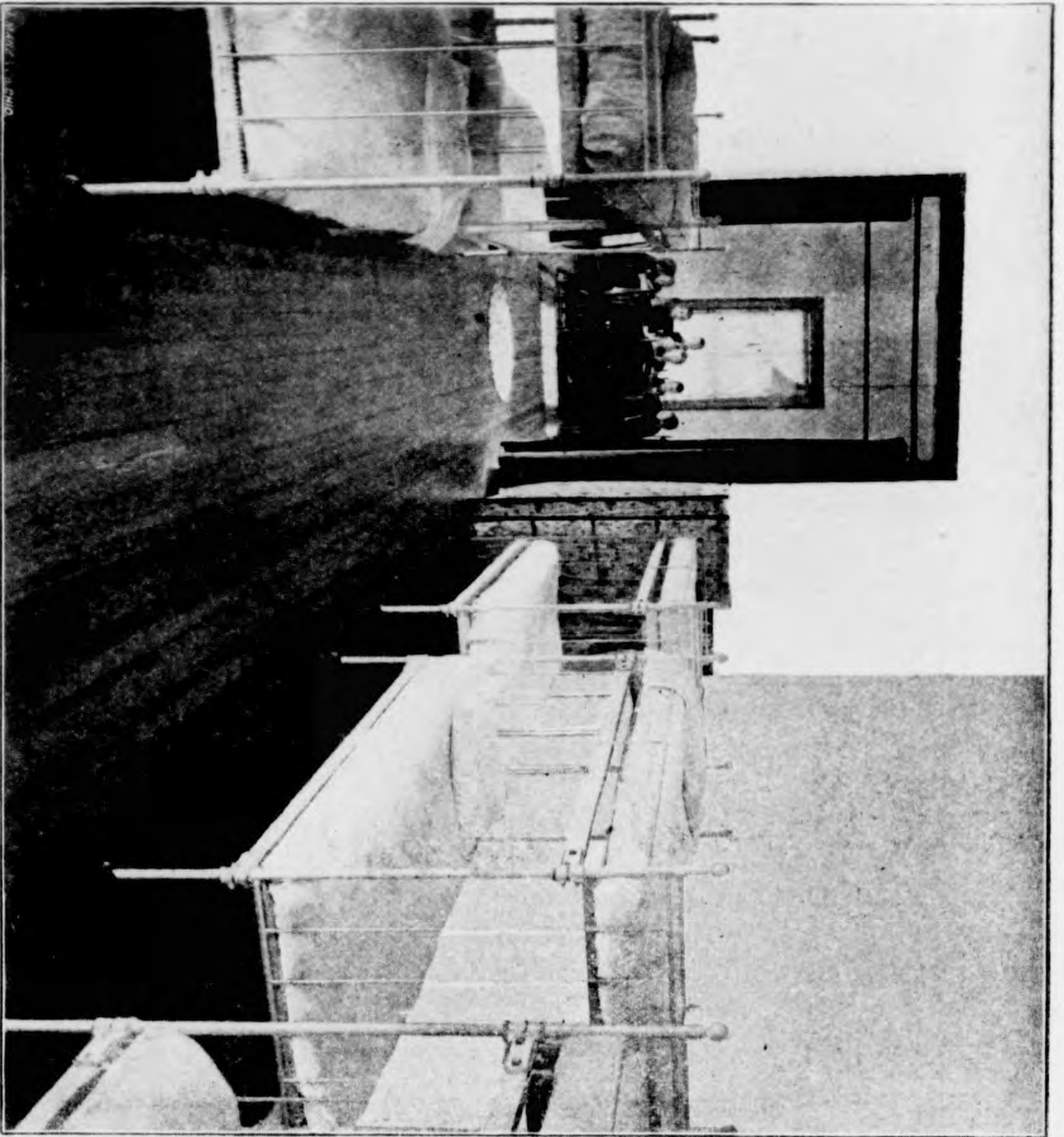
"Perhaps you doubt my ability to do what I propose. As I am a perfect stranger to you, I may perhaps properly explain that my husband died two or three years ago, leaving me with a considerable property,—much more than I could ever use myself, and I have found it a pleasure to give to various worthy enterprises such as I have thought my husband would have been willing to encourage if he were living."

Dr. Kellogg then remarked, that another enterprise which was in still greater need of assistance than the Hospital work was a home for orphans, for which we had been for some months trying to raise money, hoping to get an amount sufficient to erect a building where we could suitably care for the children of both sexes and all ages who were pleading for entrance.

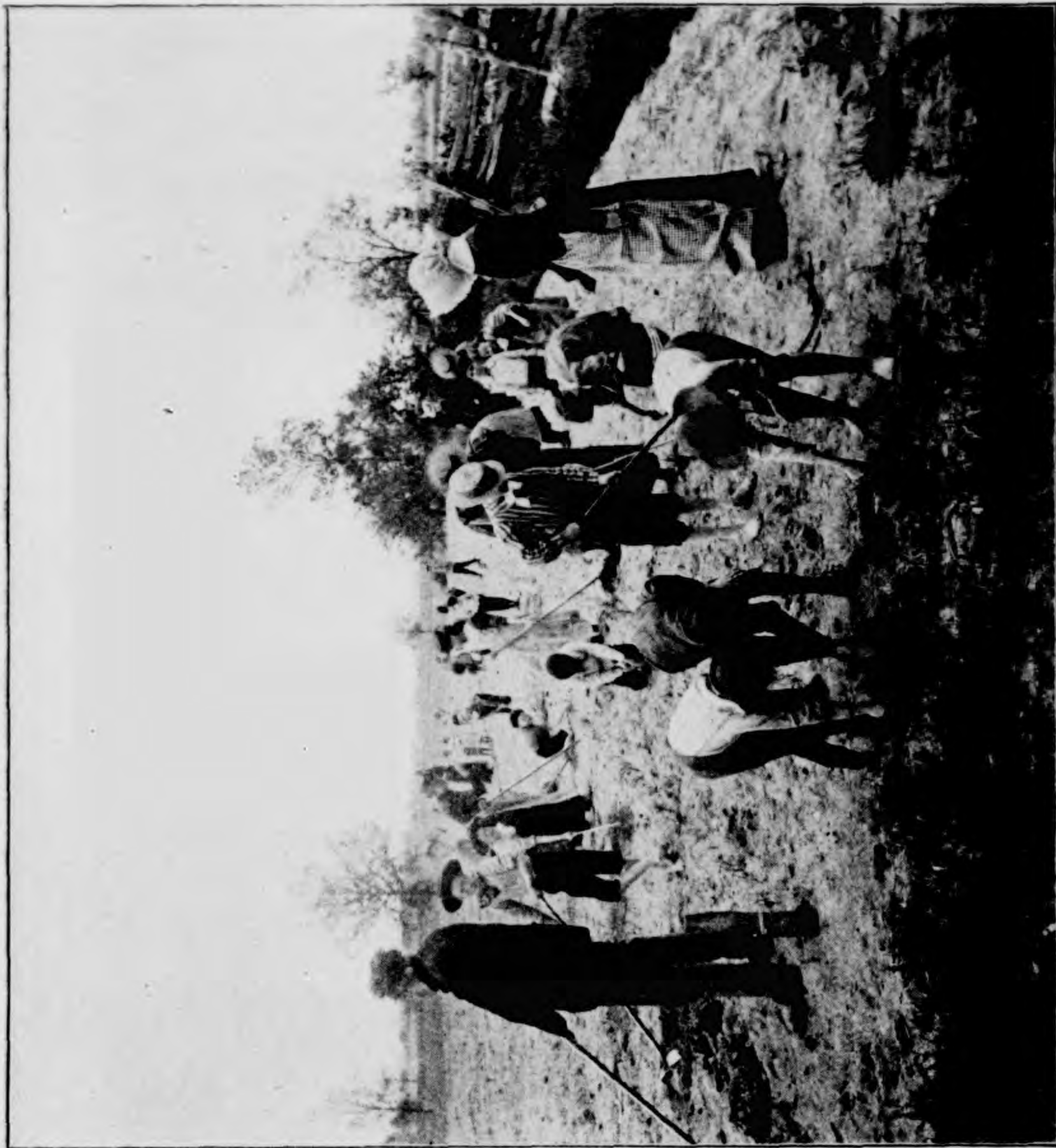
"That," said the lady, "is just such an enterprise as I should like to assist, and I should like to talk with you further in reference to your plans."

A few days later Mrs. Haskell examined the plans which had been prepared for the building of an orphans' home. She at once recognized the fact that they were insufficient for the purpose, and in several ways might be greatly improved. After some thought, she made a proposition which was almost startling to us, coming as it did from one who was so lately a stranger to us and our work. It was to erect the entire building herself, at a cost of \$30,000, provided it might stand as a memorial of her deceased husband. Mr. Haskell, she added, had been greatly interested in boys; he had reared more than one orphan lad to manhood, and had contributed many thousands of dollars to institutions for boys.

Mrs. Haskell's plan once formed, she did not linger about carrying it out. New designs were prepared and submitted to her, with which



BOYS' DORMITORY AND SITTING-ROOM, HASSELL HOME.



HASKELL HOME CHILDREN AT WORK ON THE FARM.

she expressed her satisfaction, and by midsummer the funds were in the hands of the committee and the ground broken for the new building. The only conditions made by Mrs. Haskell were that the building should bear her husband's name, that the work should be conducted in a broad and liberal spirit, and that its benefits should not be confined within sectarian lines. She was in harmony with the plan of conducting the work which was outlined to her, and with the arrangement that the Orphans' Home be under the same management as had been planned from the first conception of the work.

One Sabbath afternoon, a few days after the arrangements were completed, a little group met in Dr. Kellogg's parlor, and received the announcement of the help that had come to the work from so unlooked-for a quarter. Never, I think, will those present forget the sense of God's presence as we bowed before him, to thank him for his wonderful answer to our prayers. To some of us, at least, it was a precious lesson in faith, that will never be forgotten. Not for the gift alone were we grateful, but for the evidence that God would work for us in his own time and way, and that his plans were so far above our feeble comprehension. "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord." The remembrance of how God thus wrought for us has helped us through many a time of perplexity since, and gives us hope for the future.



THE JAMES WHITE MEMORIAL HOME FOR AGED PERSONS.

WHEN the project of the erection of a charitable home in memory of the late Elder James White was first suggested, the plan proposed contemplated the care of both aged persons and

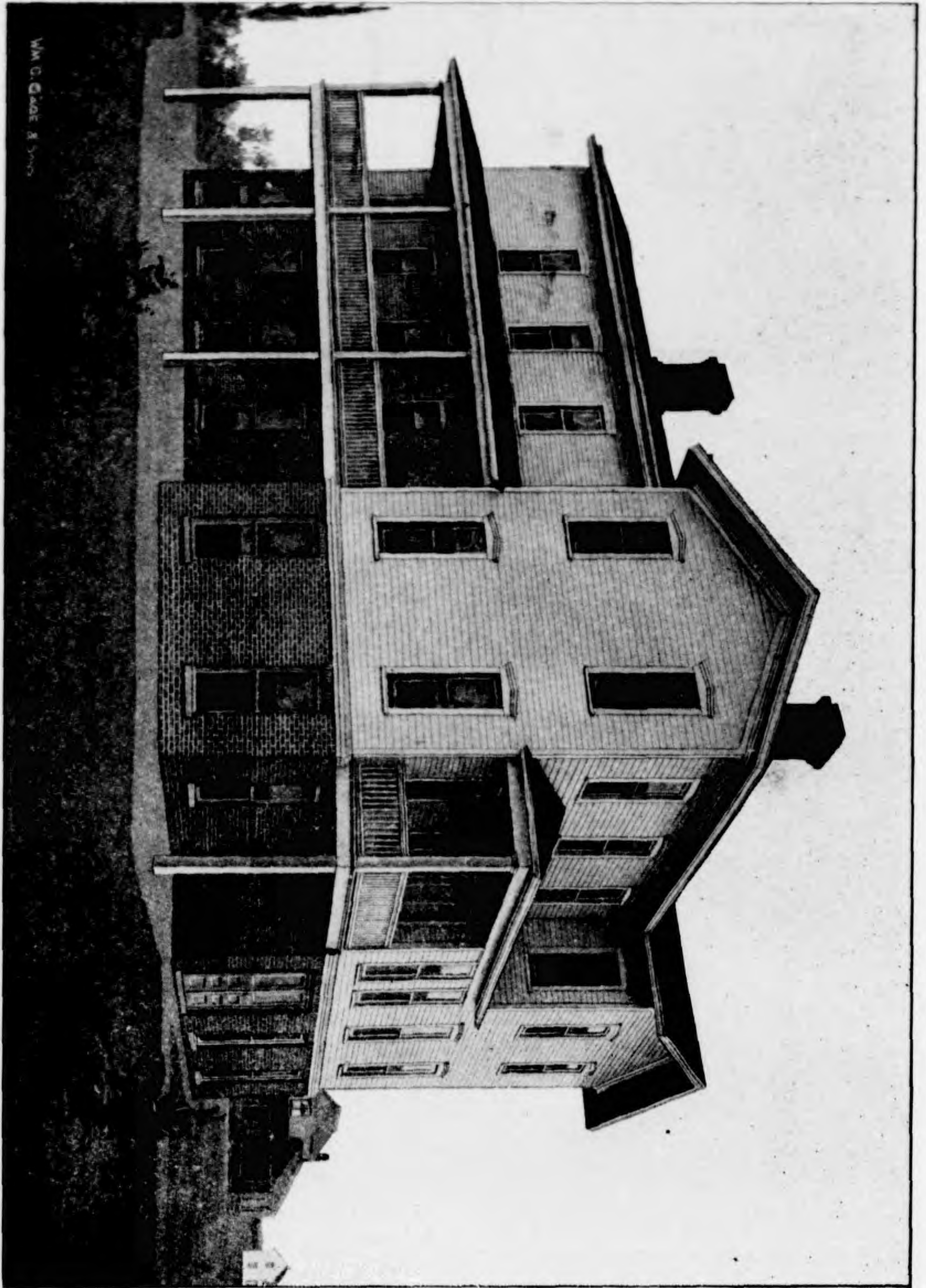


ELDER JAMES WHITE.

orphan children in the same building, as it was generally conceded by the committee and all interested, that nothing could be more appropriate as a memorial for the man who devoted all his energies and talents to the founding and upbuilding of the great work of which this is a part, and whose long life was spent and laid down in its interests. The providential gift of Mrs. Haskell necessitated a change, however, in this plan, as one of the stipulations of the gift was that it should be used exclusively in the erection of a home for orphan chil-

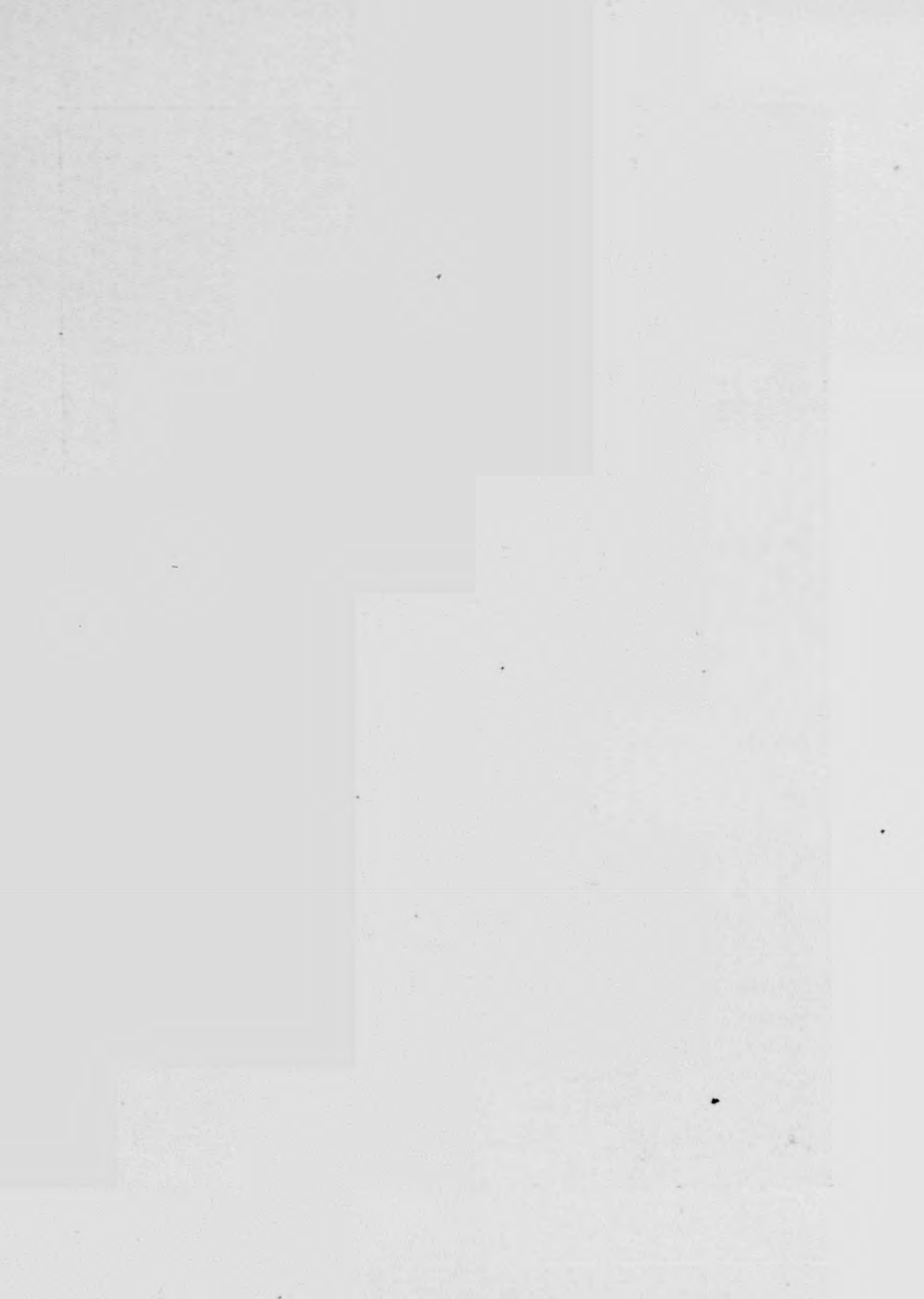
dren, the same to be a memorial of her husband, Mr. Frederick Haskell. The original enterprise was therefore divided into two, which were respectively designated, the Haskell Home for Orphan and Dependent Children and the James White Memorial Home for Aged Persons.

In January, 1893, a dwelling-house owned by a friend of the work, and situated near the Sanitarium, after being fitted up



Wm. C. Gage & Sons

THE JAMES WHITE MEMORIAL HOME.



with heating and bath appliances, was placed at the disposal of the Medical Missionary Board and Visiting Committee, and was furnished and put in order to receive the half dozen aged persons who had for some weeks previous been cared for at the Sanitarium.

Recently, however, applications for admission to the Home have been so numerous and imperative that the Association has taken another important step, with a view to enlarging and improving the facilities of the Home. The house at the corner of Aldrich and Lincoln streets near the Sanitarium, built originally by Elder James White and occupied for some time by him, has undergone thorough repairs and enlargement, to prepare it for the reception of the family. The building is now three stories high, and contains twenty-eight rooms. Bath-rooms, a laundry, and rooms for an infirmary have been added, and a steam boiler put in, so that it is both pleasant and comfortable. The location is fine, with ample grounds, pleasant surroundings, and a slightly view. A broad veranda on the west and a small one on the south side give opportunity for access to the outdoor air for the feeble ones without the effort of walking far. The building will, we hope, be ready for occupancy by March 1, 1897.

Forty aged people have been received up to Jan. 1, 1897. Of these, eight have gone to relatives after a longer or shorter stay, and nine have died, in each case after a lingering illness, continuing from a few months to two years. Physicians and nurses from the Sanitarium have attended them in each case with constant and faithful care.

There are at present twenty-one aged people in the care of the Association. Seven of those best able to get about are at the Haskell Home, because the cottages are full.

When the new building is completed, accommodations will be afforded for quite a number of others who have been for some time anxiously looking to the James White Memorial Home as a haven of rest for their declining years.

[Since the foregoing was written, the new Home has been completed and occupied, and several more worthy and needy persons have been received.]

THE DIAMOND FIELDS BENEVOLENT ASSOCIATION AND HOME.

THE Kimberley Diamond Fields have been the Eldorado of thousands of men who in their eager search for riches have precipitated themselves into the diamond district only to learn that the process of diamond digging was a very expensive one, and to find themselves in a short time without resources, disheartened, and often demoralized. It was with the hope of helping these and other needy classes, that the Christian Help band of Kimberley, organized by a brother from America, who with his wife had received a few months' instruction at the Battle Creek Sanitarium, set on foot a plan to start a Medical Mission and Benevolent Home in that place. Besides the classes mentioned, the settled inhabitants, rich and poor, need such education as a good medical mission can give. The announcement of the enterprise gave the following statement of its purpose and plan : —

This home shall be conducted as a branch of the Medical Missionary and Benevolent Association of Seventh-day Adventists (South African Branch).

The object of the Home shall be to provide food, clothing, and lodging for the destitute, and to lift up the unfortunate and fallen.

The Home shall be conducted as far as possible on the self-supporting plan, by furnishing employment for all of its patrons who are able to labor.

The managers hope soon to provide meals at a nominal sum for the benefit of those who cannot afford to patronize hotels or restaurants, to provide cold and hot water baths for the same class, and free medical treatment for the sick poor, under the direction of a competent physician.

A suitable building was purchased and fitted up, with facilities for treatment, about the first of December, 1894. The citizens of Kimberley and Beaconsfield have generously supported the enterprise by their sympathy and donations, and resident physicians have given their help in cases of need.

The work of the Benevolent Home has been varied. Treatments have been given at the bath-rooms to all classes, the profits from those who were able to pay being applied toward helping the needy.

Reports to date are not at hand, but during the first year of its existence over three thousand meals and more than one thousand lodgings were provided. Something more than sixty unfortunate men were helped in the Home, besides families and individuals who received outside aid. The Association also cared for several children. Quite a number of men who had found themselves stranded at Kimberley were helped to their feet, and have returned to their friends, or found employment in South Africa. Several have remitted their indebtedness to the Home, and all seem to appreciate the helping hand extended to them.

The facilities for treatment have been increased, and the influence of the work is widening.

Two graduates of the Battle Creek Sanitarium Training-School, a man and his wife, who have also been connected with the Haskell Home, sailed for South Africa in December, 1896, to assist in the work at Kimberley. A great work has opened before this Association, and one which from its nature and location must be world-wide in its results.



THE PLUMSTEAD ORPHANS' HOME.

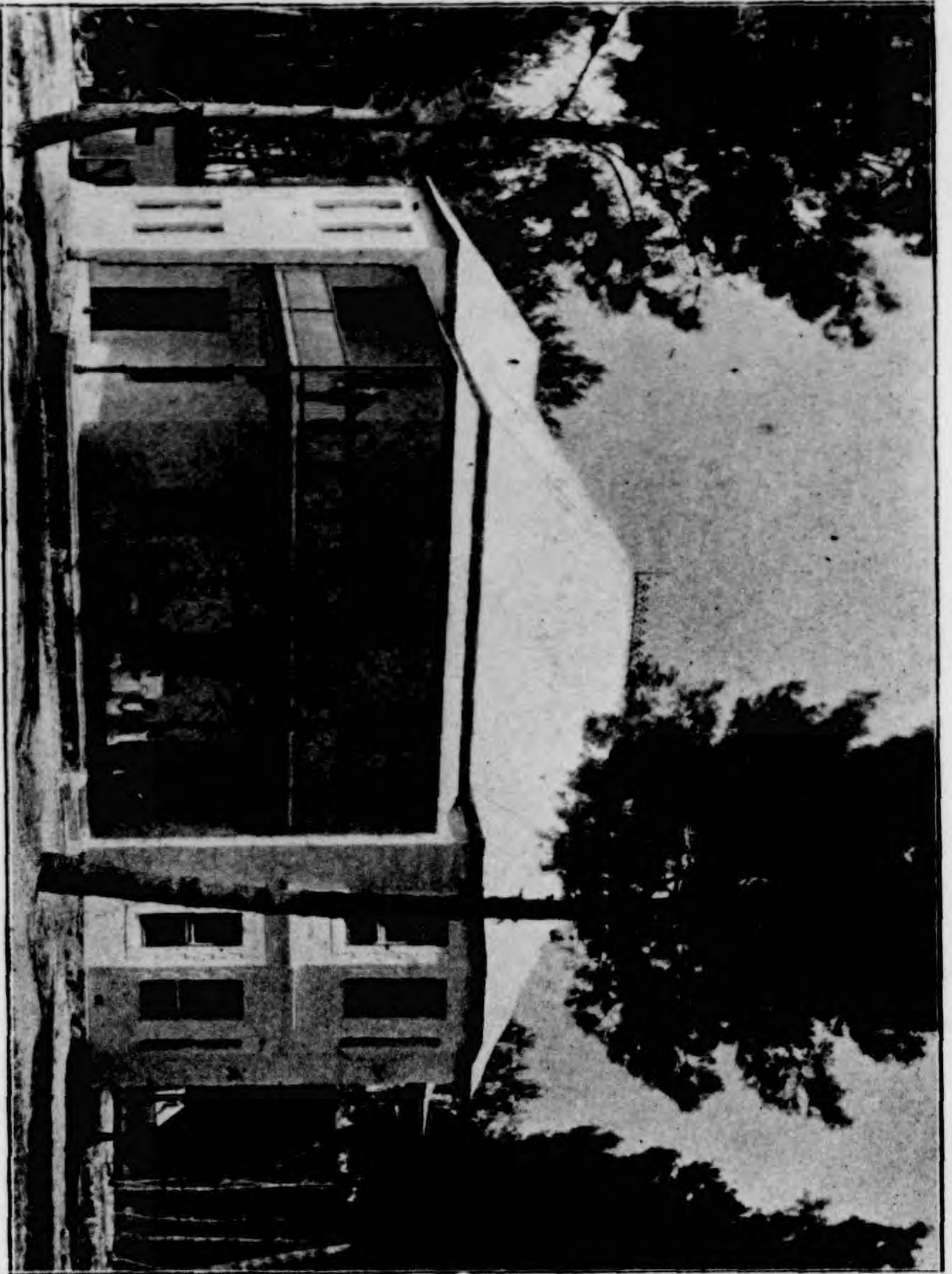
ONE of the first needs felt by the South African Medical Missionary and Benevolent Association was of a home for destitute children, and this was the first enterprise undertaken. Mrs. J. J. Wessels gave the land, a portion of her Timour Hall estate, and Brother Fred Reed also contributed largely toward the work. In fact, these persons may be considered the founders of the enterprise.

The primary object was to furnish a home for children of Seventh-day Adventist parents, as at the time of its erection there were several such left orphans and in great need of help. As the family increased, however, others were received, until the children of the church were a small minority. There was no color line drawn, and one colored child was among the earlier inmates. Children under twelve years of age only were received.

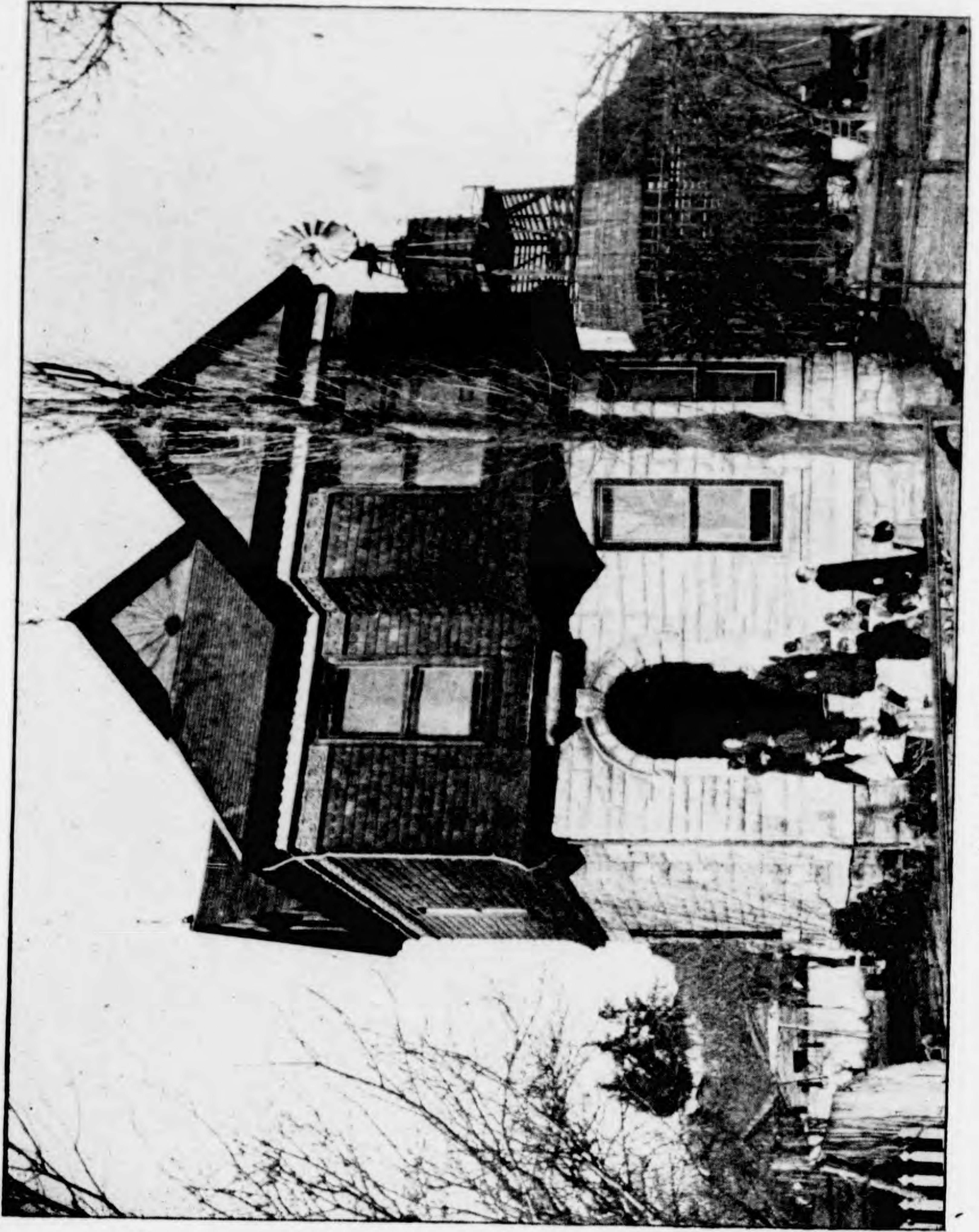
It was the purpose of the managers of the Home to keep the children in the custody of the Medical Missionary Board until they were of age, and to give them thorough training in industrial lines. The children are taught to assist in the domestic work and in gardening. A garden and fruit field are connected with the Home.

The funds of the Home have not been sufficient to maintain a large family, so very few of the many applicants have been received. The family now numbers ten children, more than half of whom are under four years of age.

Another consideration that has limited the size of the Home family is the fact that the Timour Hall estate having been sold, it was deemed advisable to sell the Home also, and locate elsewhere. The family of children and their caretakers at present occupy a rented house. The amount received from the sale of the Home was sufficient to erect a suitable building to accommodate the enterprise, and the Association hopes soon to build again, and to enlarge their facilities for caring for destitute little ones.



PLUMSTEAD ORPHANS' HOME, CAPE TOWN, SOUTH AFRICA.



CALIFORNIA ORPHANS' HOME, OAKLAND, CALIFORNIA.

THE CALIFORNIA ORPHANS' HOME.

THIS institution, located at Oakland, Cal., was established early in 1896, as an outgrowth of the Christian Help work in that city. The workers found so many homeless and destitute children that a shelter for them seemed imperative, and a permanent organization was effected, called the "Friends of the Homeless." Their object was to provide Christian homes for homeless children, where they might be trained for usefulness; but with no place to keep them till such homes could be found, the society soon realized that their work was greatly crippled.

Matters were brought to an issue by having a family of seven children, from fourteen years old down to two weeks, thrown upon their hands. A building was speedily sought and found, furnished by the friends of the enterprise, and the work thus launched.

Since the organization of the Home, the children have been under the care of those who have had a course of training in the Missionary Mothers' School connected with the Haskell Home in Battle Creek, Mich., and who have introduced, as far as possible, the same general methods of care and training.

Since the beginning of the work, some sixty children have been under care and observation, not all, however, having been in the Home. Permanent homes have been found for thirty children, who have been located at various points, from Sissons in the north to San Diego in the south, and the State of Nevada on the east. Liberal donations in the way of clothing, food, bedding, and household furniture have been received from churches, Sabbath-schools, Christian Help bands, and individuals. Many substantial donations have been received from business men in Oakland and vicinity, who are interested in the good work. The donations from the Sabbath-schools and churches to date show that four hundred and twenty-one dollars has been given by them to this good work.

The manager of the Home writes as follows respecting the present condition of the work :—

Letters of intense interest are received every day, some presenting needy cases, others telling of some happy home that can make room for another member. Encouraging lines tell us we may expect help by donations of fruit, clothing, etc. We are always pleased to have a word from those whose homes are now blessed by the presence of our little ones. People are awakening to our pressing needs; the work is forward; and we are of good courage.

It is gratifying to note that the success of this new humanitarian enterprise has, from the start, been very satisfactory indeed, and it is to be hoped that it will receive the encouragement and financial aid from the friends on the Pacific Coast which its beneficent aims so richly merit.



THE RELIEF WORK.

AN important feature of the Association and one closely connected with the Haskell Home, is the Relief department. This work is undertaken in the interests of orphan and destitute children, homeless aged persons, and the worthy sick poor. Although something had previously been done in this line of philanthropy, it was not until January, 1893, that the work was undertaken in an extensive and systematic manner. At this time both the *Good Health* and the *Medical Missionary* began to give the use of several columns of space monthly to what is known as the Relief Department; and through these mediums a large number of homeless children have been provided for.

Since the date mentioned, over six hundred children have been reported as needing homes. Of this number 175 have been received into the Haskell Home, and a large number placed in good private families.

We have reason to believe that the remaining children whose names have at different times been reported to us, have been properly provided for by friends who have become interested in them, either through our efforts in their behalf or by other means, as correspondence has usually been continued until the evidence was afforded that the child was satisfactorily cared for.

Within the last two years 432 applications have been made for the admission of needy children to the Haskell Home. Of the above number, seventy-nine were found fulfilling the conditions necessary to admit them to the Home, and forty-two have been placed in good private families. When the case of a friendless child is reported, an effort is made to follow it up by correspondence until some proper provision is made for it.

There have also been reported to us 117 homeless aged persons, forty of whom have been received into the James White Memorial Home.

Great care is taken in the selection of homes for children. When a person makes an application for a child, a blank is sent to him to be filled out with necessary information in regard to his financial circumstances, ability to care for a child, etc. It is required that the names of responsible persons as references be given. If upon receipt of the desired information the home proves a suitable one, the applicant is placed in communication with the person having charge of the child that is desired, and negotiations respecting the transfer of the child to its new home, its legal adoption, etc., are perfected by correspondence between the parties interested. After a home has thus been found for a child, his case is not lost sight of, but by the aid of correspondence at stated intervals, a careful record is made of his future history. In cases in which the home first selected is not found to be suitable for the child, another is found; thus by persevering efforts it is possible to find a home exactly adapted to the needs of every child. We believe there is a home waiting somewhere for every child that needs a home, and it is the purpose of this department of relief work to bring together the child and the home.

Results of the Work.

The results of the efforts put forth in this direction have been most encouraging, as is shown by the following extracts from letters received from both the foster parents and the children themselves : —

The baby boy whom you entrusted to our care is doing nicely, and is a very sweet child. He is very bright, and is now nearly a year and a half old. He is such a comfort to us, and we all love him dearly. My heart goes out toward the poor homeless little ones, and I wish I could take in more.

In regard to the little boy we have taken into our home, I would say that he is a nice healthy child. He is nearly eleven months old now, and weighs twenty pounds. If we had had a large number to choose from, we could not have found one to suit us better. My wife had been in poor health for a number of years, and for this reason I did not think it best for us to adopt a child. However, she believed in the promise, if thou "bring the poor that are cast out to thy house, . . . thine health shall spring forth speedily ;" and it was indeed verified in

her case, as she has not been so well for years as since the baby came. We desire wisdom to bring him up right.

Clifford has now been with us eight months, and so nicely does he fit into our family that any one not acquainted with the facts would think that he had always been with us. We love him dearly. He has not been homesick one day since he came to us. Of course he has some faults, which we trust he will overcome, but he is not hard to govern. We are glad to be able to do a little for the helpless and needy, and only wish that we might open our arms to others just as worthy, and give them a home and Christian instruction.

The little girl is well and happy, and we all love her dearly. She is a sweet child, and we could not think of parting with her. I wish all who have lonely homes would brighten them by taking in some poor homeless child, and thus be doing work for the Master at the same time.

Your kind inquiry after our little boy is just received. He is well and happy. You would not know him, as he has grown so plump and rosy. He is such a busy little body,—never still unless asleep. We were getting selfish before he came, and now we have something to do for one of Christ's little ones; we feel that it is a good work. I only wish that we were able to take another, but at present we cannot.

As mama is writing, I thought I would send you a few words, and let you know how I am getting along in my new home. I like it the best of any home that I ever had. I have been here nine months, and attended school six. I have learned a great deal since I came here. I thank you very much for getting my home for me.

I am one of the little girls that you found a home for with Mrs. ——. I like my home very much. I have a missionary garden, consisting of a bean patch and a row of onions. My little sister, five years old, also has a missionary garden. We do all the work ourselves.

I thought I would write and tell you that I have reached my new home safely. I am going to school, and enjoy it very much. I have a good papa and mama and a very pleasant home.

One week ago to-night our dear little boys came to us, and they are indeed nice, bright little fellows. They have a large place in our hearts already. It seems as though we had invited angels to our home, and we are so happy and thankful. It is our earnest prayer that we may have wisdom and strength to train these little ones for God.

CHRISTIAN HELP WORK.

THE objects of the organization of Christian Help bands are as follows : —

1. To relieve the sufferings of the sick ; to supply the necessities of the needy by aiding them to help themselves, and by bringing their cases to the attention of those able to help them ; to comfort those in distress ; to uplift the fallen ; and to bring a knowledge of Christ to the unconverted.

2. To befriend the orphans and the fatherless, providing them, when necessary, with temporary homes, and sending in their names to the managers of the Haskell Home or other of our orphanages.

3. To assist those who may be in need of skilled medical advice or care, by directing their attention to those of our sanitariums which have departments for the treatment of the sick poor, or in such other ways as may be suited to individual cases.

4. To aid in awakening among professed Christians a true missionary spirit by imitating the example of the Saviour, who “went about doing good,” and especially by engaging in personal effort in behalf of those who need special help.

What Is Christian Help Work ?

This work is properly a branch of medical missionary work, although the workers are not called missionaries, nor the work distinguished as missionary work. It is called Christian Help work for the reason that every Christian ought not only to be willing to help every other Christian, but any other human being who needs assistance. Every groan of a suffering human being, every cry of anguish from a bereaved mother's bleeding heart, every sob from the hungry, homeless child, every honest appeal from a poor, forsaken wanderer whom nobody owns, is God's voice saying to Christian men and women, “Here is work for you to do.”

If we would be Christlike, we must do as Christ did. No man ever went to him in distress and was turned coldly away; not one poor sufferer was overlooked; not one cripple passed by. How, then, can Christ's professed followers dwell in comfortable homes, warmly clad, abundantly fed, surrounded with luxuries of every kind, while other human beings, in God's sight just as precious, for whom Christ died, and for whom he labored while on earth, are lying in want, misery, and distress? If all the sighs of the sorrowing, the moans of the afflicted, the groans of the suffering, the sobs of the heart-broken,—all the sad voices of distress and sorrow which human hands might help, and human sympathies might comfort,—could be heard rising out of the depths of the world's wretchedness and sorrow in one great wail of woe, would not every hand that is governed by a true Christian heart be reached out to do its part toward the relief of the suffering and the distressed?

Isaiah tells us that even fasting — real self-abnegation — does not consist simply in abstaining from bread, but in giving bread to the hungry; that it is not in afflicting one's own soul, but in satisfying some other afflicted soul. Isa. 58 : 7–10. To those that do this, the prophet says: "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Elsewhere the same prophet says, "Hide the outcasts; bewray not him that wandereth. Let mine outcasts dwell with thee." Isa. 16 : 3, 4. It is evident that the all-merciful Father has a special care for the afflicted and the outcast, the wanderer, the friendless,—those who are too often despised and utterly neglected. Some such unfortunate ones are to be found in almost every community.

Why So Called?

The reasons why this name, "Christian Help work," was first adopted are these:—

1. It was considered desirable that the work should be carried on with the spirit of neighborly kindness,—the good Samaritan spirit; that it should be a heart-to-heart work,—a work free from selfishness, sectarianism, denominational zeal, or any other motive less pure than a desire to help one of Christ's little

ones,— a desire to relieve, comfort, and bless, based solely on human sympathy and love to God. Such a work cannot be carried on as sectarian work ; it must be conducted as an individual work. The moment it becomes denominational work, and is recognized as such, that moment it loses its character as disinterested benevolence, and becomes merely sectarian, and in a sense, perhaps, partizan ; and thus its influence for good is paralyzed.

2. The second reason for using the term “Christian Help work” was the avoidance of any expression which would give the idea of charity or missionary work. In many of the large cities charity work of various sorts has assumed almost the character of a fad in some of the religious organizations. To “go slumming” is, we fear, sometimes even looked upon as a sort of pastime or recreation,— a method by which to obtain a new sensation. The poor and needy classes have, in many districts, become thoroughly disgusted with this sort of effort, so that those who make a profession of being charity workers and pose as missionaries are often looked upon with suspicion and doubt as regards their sincerity. Christian Help work should be based upon the principles outlined in the parable of the good Samaritan. When entered upon in the true spirit, this kind of work is always productive of most excellent results; the souls of those engaged in it are blessed, and those for whom they labor are helped.

The Motive of the Work.

But the work must be sincere in its aim and purpose. To employ Christian Help work as a means of advertising or otherwise forwarding sectarian or denominational interests is to debase it and to destroy its influence. It is very easy to mistake denominational zeal or sectarian enthusiasm for a true missionary spirit. It is perhaps still easier for real missionary zeal and interest to degenerate into mere formalism and denominational enterprise. To engage in Christian Help work for the mere purpose of making a display of good works, even though such a display might be thought to be the means of advancing some good cause, is not obeying the injunction given by the Master, to “do good, and lend, hoping for nothing again.” Luke 6 :35.

It is merely an ingenious method of advertising, the efficiency of which, however, is utterly lost as soon as the fact appears (as will sooner or later be the case) that the real motive is not love to God or to one's neighbor, but devotion to a creed, a cause, a church, or to any other good or noble thing, but not genuine love for those to whom the help was given.

It is held that Christian Help work, to be effective in the attainment of the object which it undertakes, and to be a blessing to those who engage in it, must be a heart-to-heart work, a spontaneous outflowing from the soul of the benefactor to that of the beneficiary. The helpless must be helped because they need help; the sorrowing must be comforted because they need sympathy; the sick must be visited because a friendly hand is needed to soothe the aching brow or bind up a bleeding wound, and not for any ulterior object.

Organization of the Work.

Christian Help work is a branch of medical missionary work, in which every person who is disposed to help a needy brother, can participate. While some form of organization is necessary for the most effective work, it is not essential. If circumstances are such as to render organization impracticable, each individual may go to work on his own responsibility, doing what he can as a good Samaritan to help those whom he may find fallen by the wayside.

Organization for Christian Help work need not be complicated. Indeed, for effective work it should be as simple as possible, so that every worker may have an opportunity to respond individually to the generous impulses of his own heart. The following plan of organization has been found most satisfactory and efficient: First, let those who are desirous of engaging in this line of missionary effort associate themselves together in groups for the purpose of consultation, encouragement, prayer, and the apportionment of work. Such a band may engage in the work without special designation as to the kind of work to be done by individual members, except as regards the field of work; that is, the neighborhood or territory for work should always be designated in order to avoid confusion.

Or the work may be divided into classes, such as "gospel workers," "missionary nurses," "mothers' helpers," "burden bearers," etc. One person must be designated as leader, who will aid in maintaining the organization of the band, preside over weekly meetings, assist individual members as may be desirable, keep a record of the work done, make monthly reports of the same, and take charge of such moneys as may come into the hands of the band. He must attend also to whatever business may need to be transacted, and keep in touch with the general work by means of correspondence with headquarters.

Opportunities of Workers.

In Christian Help work it is not expected that missionary nurses will undertake to assume the place of physicians, or to serve as professional nurses unless a special preparation has been received for such work. Indeed, the greatest care must be taken to avoid assuming responsibility which belongs to the physician or the professional nurse. The great evils liable to arise from the disregard of this principle are a sufficient reason for its mention here. A missionary nurse has, however, a great field for usefulness in visiting the sick, giving helpful suggestions respecting hygienic care, and affording temporary relief from pain by some simple application of water or other hygienic means, although even this should not be done without the consent of the physician, when the patient is under professional care. The missionary nurse should also be able to give helpful suggestions respecting the hygienic care of a home, and of children, etc. In most instances the missionary nurse will be unable to act as a constant attendant, but will undertake to accomplish as much as possible by frequent brief visits, and by giving helpful instruction to patient and friends.

Mothers' helpers may be of great service in aiding sick mothers in the care of their families, securing assistance for them, and when necessary, instructing them in cleanly and healthful modes of housekeeping, in the care of their children, healthful cookery, and dressing, and whatever is conducive to the best welfare of the household. This work must, however, be carried on with much discretion, in order not to cause offense.

All members of Christian Help bands will be expected to practise and promulgate the principles of health and temperance, and to endeavor to enlist the services of others in this philanthropic work.

It is generally found better not to associate together too large a number of persons in a band. Seven to ten persons constitute a good working force. Where a number of bands exist in the same church or the same community, it is best to organize a Medical Missionary and Benevolent Association Auxiliary, for which provision has been made by the S. D. A. Medical Missionary and Benevolent Association.

Not infrequently the Christian Helper finds persons who are in need of financial assistance, or sympathy and help in management; as, for example, a family that has been bereft of its mother, and the father left with several little ones, and obliged to toil daily to provide food for them. This furnishes an excellent opportunity for a Christian Help band to render invaluable service in planning for the care of the bereaved little ones.

It is to be regretted that a more systematic effort has not been made for the organization of bands in every church and every community which could be reached through the influence of this organization. Christian men and women everywhere gladly accept the plans and methods of work, as they are sufficiently comprehensive to give all an opportunity to enlist their energies. Comparatively few organized bands are at work, but quite a large number of persons have joined themselves together into volunteer bands for carrying forward the work; and so the work has continued to grow and develop, notwithstanding the comparatively small effort which has been made to disseminate its principles and to organize the work.

Organized and Volunteer Bands.

Organized bands exist in the following places:—

Battle Creek, Mich.; Detroit, Mich.; Denver, Colo.; Brooklyn, N. Y.; Oakland, Cal.; Portland, Ore.; Healdsburg, Cal.; So. Lancaster, Mass.; Keene, Texas; Boston, Mass.; Atalissa, Iowa; Indianapolis, Ind.; Minneapolis, Minn.; St. Paul, Minn.

Volunteer bands are at work in the following places:—

Wamego, Kan.; Philadelphia, Pa.; Shinglehouse, Pa.; So. Monterey, Mich.; Lakeview, Mich.; Randolph, N. Y.; Grand Rapids, Mich.; Washington, D. C.; Cleveland, O.; Boulder, Colo.; Decatur, Mich.; Sand Lake, Mich.; Kalamazoo, Mich.; Vineland, N. J.; Kansas City, Kan.; Saginaw, Mich.; Carthage, Mo.; Ottawa, Kan.; Caledonia, Mich.; Madison, Wis.; St. Johns, Newfoundland; Charlotte, Mich.; Leslie, Mich.; Alma, Mich.; Cincinnati, O.; Newark, O.; Allegan, Mich.; Norwalk, Cal.; Stockton, Cal.; Teanaway, Wash.; Rutland, Vt.; So. Haven, Mich.; Arroyo Grande, Cal.; Atlantic, Iowa; St. Joseph, Mo.; Baltimore, Md.; Buffalo, N. Y.; Napier, New Zealand; Nevada, Mo.; Concordia, Kan.; Rich Hill, Mo.; Omaha, Neb.; Memphis, Mich.; Chicago, W. S., Ill.

We have reason to believe that many more volunteer bands are engaged in Christian Help work which have not reported to us. It is to be hoped that a better understanding of the nature of this work, and of the necessity for a helpful and encouraging oversight of it by the Medical Missionary Association will soon lead to more thorough and active co-operation in bringing about the organization of bands, and promoting the general interests of the work.

Christian Help Institutes.

A very great interest in Christian Help work speedily developed everywhere after the announcement of the object and methods of this plan of missionary effort, as the result of which many calls were received for persons to organize Christian Help bands and give the necessary training and instruction to make the work successful.

Three Christian Help institutes have been held at the Sanitarium, each lasting from four to six weeks. These were held in the fall and winter of 1893, 1895, and 1896.

All the members of these institutes have been engaged in practical Christian Help work, either in Battle Creek or in connection with the missions in Chicago and elsewhere, and some of them have already spent some time in organizing and directing this work in different States. The course of instruction includes Bible study, lessons in gospel work, mothers' and children's meetings,

kitchen-garden, dress reform and dressmaking, cooking, domestic economy, physical culture, practical nursing, treatments, sanitary science, district work, organizing bands, etc.

Lectures are given by the Sanitarium faculty, and the regular instructors in the various departments of the school work of the institution. Practical work is also given in each of the branches, so far as possible.

Under this course of instruction the members of the institute arrange and systematize the experience they have already gained, supply that which they have found lacking; and with the spirit of God to aid them as they go out, we see blessed results from their labors.

Practical Illustrations of Christian Help Work.

The leader of a band reports the following case :—

A family consisting of father, mother, and seven children under fourteen years of age, was visited, as we heard that their stock of potatoes and vegetables in the cellar had been frozen and lost. The father had had hemorrhage of the lungs, but uttered no word of complaint. They had no idea of asking for help, though when it was offered, they gladly accepted it, for they were needy indeed.

Another leader of a band reports as follows :—

Several families of motherless children are being assisted, and the older ones instructed in the care of the younger children and the home. A sister in one of our bands called at a house one day, and found a family consisting of father and mother and eight children at dinner. Upon inquiry she learned that the earnings of the father were not sufficient to pay rent and procure even the necessities in food and clothing. The sister returned home, and began to visit her friends and neighbors in the interests of the family, and in a short time received enough to buy them a cow. She went with the band leader and her husband when the cow was taken to the family, and said she was more than paid for her effort by seeing the joy of the children, especially the little three-year-old, as he ran to and fro from the cow to the house to tell the baby of the good news.

A worker reports the following very pathetic case :—

A young woman with a babe a week old had been deserted by her husband. She had come to the city to obtain work, and was found crying in the depot one night, not knowing where to go, and with no money to pay for a night's lodging. A home was found for her, and

her almost naked babe supplied with clothing, for which she expressed the deepest gratitude.

Another worker reports the following case :—

I found an English family consisting of father and mother and little boy, who had formerly been well-to-do, but the hard times of the last few years had reduced them to poverty. Upon inquiry I found that they had had nothing to eat that day except a cup of tea which a neighbor had given the mother for caring for her baby a short time, and that they had been without sufficient food most of the time during the summer. "When we get bread and tea, we think we are feasting," the mother said. They were very grateful for the assistance given them, and became greatly interested in the study of the Bible. Later the father found employment.

One of the nurses reports the sad case of a woman whom she found lying on the floor of a room in a tenement house in one of the poorest districts of a city. She was covered with a few old rags, the hot mid-day sun pouring in upon her, and an infant less than a day old lying by her side rolled up in a coarse sack. Some treatment was first administered to the mother, who was suffering very much, and then the infant was relieved of its misery. Both mother and child dropped to sleep after being made comfortable. They received care and treatment until the mother was fully recovered and able to resume her work.

Another pitiful case found by a member of the band was that of a poor man who had been a cripple for many years. Upon examination it was found that his foot was in a condition of almost incredible neglect. He lived with his aged father and mother, who were in destitute circumstances, and had suffered severely from the cold weather for lack of fuel. The band purchased a stove for them, and provided them with fuel during the winter. As the band members continued to visit them, the crippled man became greatly interested in spiritual things, and asked many questions concerning the Bible. He was finally converted, and, although a great sufferer, was always cheerful and happy.

Summary of Work.

The following summary of the work done by Christian Help bands within the last four years probably does not represent one fourth of the actual work done, as it has been found very diffi-

cult to get reports, even in cases of thoroughly organized and active bands : —

Visits.....	44,483
Hours of work.....	67,358
Persons given assistance.....	24,344
Gospel conversations held	21,282
Garments distributed.....	24,562
Cases under observation.....	7,906
Children in classes.....	3,862
Pages of reading-matter distributed.....	1,145,256
Baskets of food distributed.....	9,430
Donations.....	\$2,011.35

It is impossible to estimate the full significance of the foregoing figures. For example, who can guess the meaning of forty-four thousand missionary visits? Who can comprehend the blessedness of sixty-seven thousand hours spent in binding up human wounds and pouring the oil of sympathy into bleeding hearts? Who can compute the gratitude of the twenty-four thousand persons who have been thus comforted and relieved? Who can tell the number of souls who may have been rescued as the result of twenty-one thousand gospel conversations? or the comfort represented by twenty-four thousand garments employed in clothing the naked? These figures represent but a few items in the labors of love in which the Christian helper engages as he follows in the footsteps of his Master, who went about doing good to others, though he himself had not where to lay his head.

Here is work for every Christian man and woman, young and old, and even for boys and girls; for children as well as adults can act a useful part as Christian helpers. Those who have the will will find ways to work.

Any one desiring information concerning this work may address Dr. J. H. Kellogg, or *Medical Missionary*, Battle Creek, Mich.

THE BATTLE CREEK SANITARIUM TRAINING-SCHOOL FOR MISSIONARY NURSES.

THE history of this school is closely interwoven with that of the Sanitarium itself. It grew out of the needs of the institution, coupled with the educational idea, of which mention has already been made. If the sick were to be cared for, there must be nurses and other facilities provided for the work. If the work was to be done so as to bring the principles on which it was founded successfully before intelligent and thoughtful people, there must be care-takers instructed and trained to do the work scientifically.

Something was done in educational lines long before the Training-School was established. Much of that which is now recognized as established in rational medicine was then in its experimental stage, but both physicians and helpers were firm in their faith in the principles underlying the work, and in the outcome of it, and they pressed earnestly on in the way that Providence seemed to have marked out, as best they could. Much faithful and excellent work was done even in the early days of the enterprise and in spite of many inconveniences.

As the work enlarged, it became evident that systematic education was necessary to provide efficient help in the various departments of the Sanitarium itself, as well as workers for the numerous lines of work growing out of the influence of the institution and the propagation of the principles represented by it.

Origin of the Training-School.

The first systematic attempt at educational work was in the organization of the Sanitarium School of Hygiene, which was established in the fall of 1877, and continued very successfully for a number of years, the attendance numbering from thirty to



FIRST FIVE-YEAR NURSES' CLASS OF THE BATTLE CREEK SANITARIUM.

sixty students annually. Quite a number of the members of these classes have since become efficient medical missionaries.

The first Nurses' Training-Class was organized in 1883. The course was a short one—three months only,—and there were but two pupils in the class. The next course was lengthened to six months, and in 1884 a two-years' course was established. As the school became known, applications for entrance increased with each succeeding year; and many were necessarily refused. The thorough course of instruction and the excellent facilities for practical work called many hither who came from varied motives; some from love of humanity and a desire to increase their capacity for service in God's work; others with a view to entering an occupation which would prove lucrative, and to which open doors were readily found by those who could secure the credentials of this institution. Many capable and excellent nurses of both classes have gone out from the school, and are doing good work.

First Missionary Nurses.

In 1888 a class of volunteers was formed for a course of five years, the members of which pledged to devote themselves to missionary work for that length of time under the direction of the Sanitarium Board, and received instruction in lines in advance of the regular training-classes.

The accompanying cut represents the original class. All of these save one, who has "fallen asleep," are still actively engaged in the work in which they thus enlisted, now nine years ago. One occupies a responsible position in connection with the Boulder, Colo., Sanitarium; one has gone to assist in organizing the work in the South Africa Sanitarium; one is conducting an excellent work along hygienic lines in an Eastern city; one holds the position of medical matron at the Sanitarium; one has served faithfully as matron of our Home for the Aged since its establishment; one is head resident of the Medical Missionary College Settlement, in Chicago; and the youngest of the group is occupied with medical studies.

In 1891 the Training-School for Nurses was converted into the Missionary Training-School, constituting the first missionary

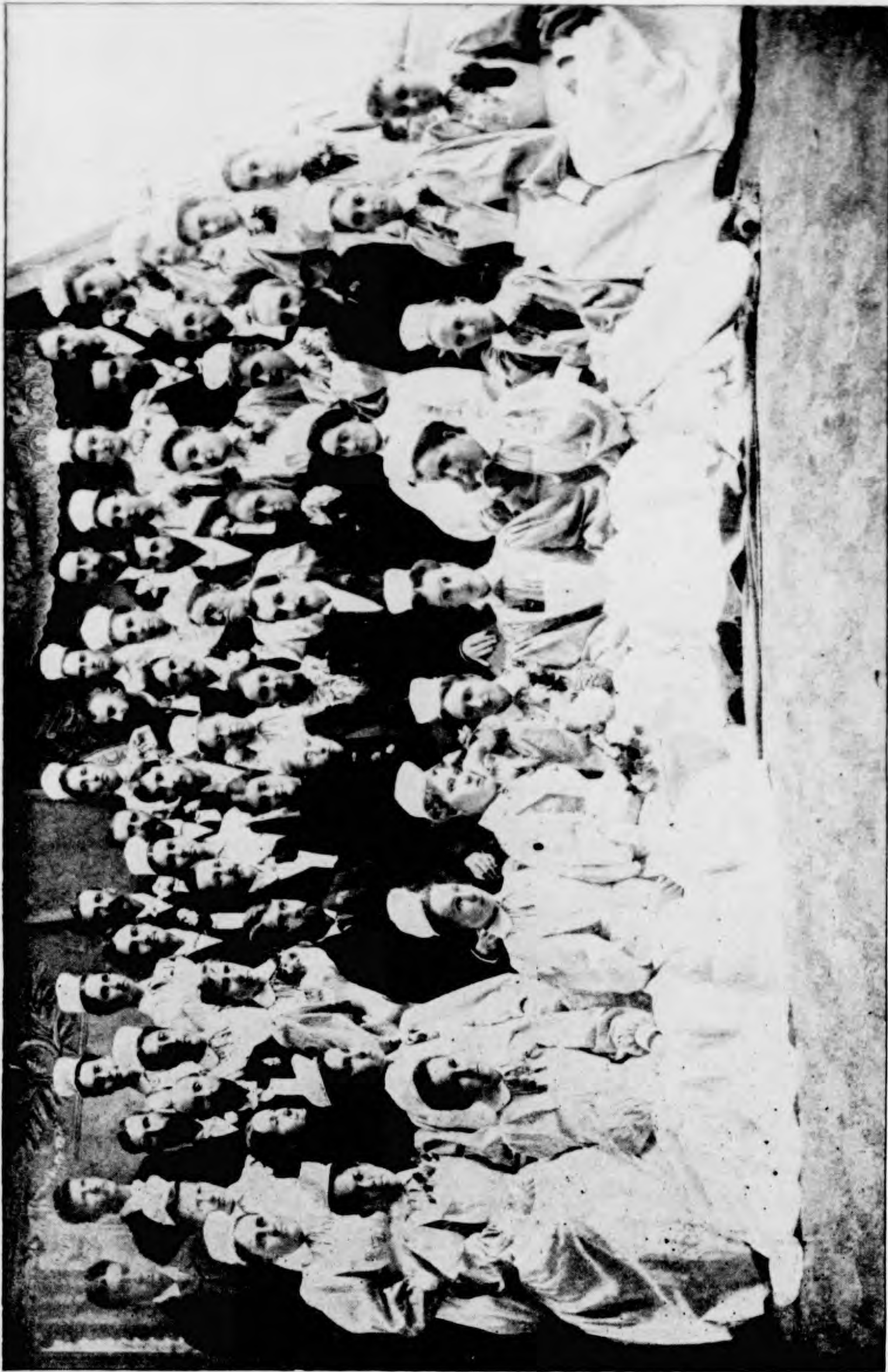
training-school organized among Seventh-day Adventists. Up to that time any one of good moral character and good health was received into the school, and the required course of study was only two years. When the school was limited to those who wished to use their knowledge for missionary work alone, the required time of connection with the school was placed at five years, two years of this to be spent in required study, with optional study later.

At first, this change resulted in great hardship to those upon whom fell the burden of caring for the sick in the institution, for the reason that the patronage of the institution increased very rapidly, while some little time elapsed before the number of persons desiring a preparation for the work of missionary nurses was sufficient properly to care for the large number of sick people requiring attention at the Sanitarium, without excessive taxation. Many were obliged to work far beyond their strength. On one occasion a nurse reported fourteen days' work of ten hours each in one week. But as the character of the work, its aims and purposes, became better known to those eligible to enter the class, the number of students increased, so that for several years past there has been no occasion for any one to be overtaxed. At the present time, although none are accepted at the school except those who feel that they have a call to devote their lives to medical missionary work, the number of persons applying for admission to the class is often more than can be received.

With the beginning of the school year, Nov. 1, 1893, the regular course of study was rearranged and made to extend over the greater part of three years, including some of the advanced studies which before had been optional.

Later a class was formed which combines the theoretical instruction of two years in one. This arrangement was made especially for the benefit of those whose field of labor had already been appointed, with a time of preparation too limited to admit of a longer course. It is needless to say that none can take this course but those whose education and mental training will enable them to do double class work.

The regular Training-Class year begins with November 1, but



GRADUATES AND INSTRUCTORS OF THE BATTLE CREEK SANITARIUM NURSES' MISSIONARY TRAINING-SCHOOL.
CLASS OF '96.

to accommodate those who are constantly joining the class through the year, a class has been organized this past year (1896) beginning with May 1. This is a convenience to those who enter too late for the fall class, and makes the instruction of the large and constantly growing school much easier.

Requirements for Admission.

The requirements for admission into the Sanitarium Training-School for Medical Missionary Nurses are: a good character, a Christian experience, good health, a fair education (the more complete the better), and a settled purpose to devote the life to missionary work under the direction of the Medical Missionary Board. Recommendations are required from some officer of the church with which the candidate is connected, and some Conference officer known to the management.

General Plan of Instruction and Training.

The Sanitarium Training-School is no exception to the rule that a certain amount of what is called domestic training is necessary before a nurse is passed on to her specific duties. It is needful that she shall know how to make beds and take care of her patients' rooms, as well as give treatment. She must know how to prepare and serve foods nicely, to set a tray attractively, and numerous other things that go to make an ideal nurse, and without which her work for the sick must always be unsatisfactory. These things she learns in the preliminary weeks of chamberwork, care of the halls, or work in the dining- or serving-room. She may also be called to the ironing board or sewing-room; or if the nurse is a man, he may have to assist in cleaning carpets or moving furniture. Meantime the course of theoretical and practical instruction is going on; and when the nurse is sent to the bath-room for actual work, he or she has already a fair idea of what is required, and the work with patients is not an experiment.

Terms.

During the first year of the course the nurses receive uniforms and books, besides board, room, and instruction, and are ex-

pected to work full time. After the first year they receive a small salary.

Outline of the Course of Study.

The course of theoretical and text-book study is as follows:—

First Year.—Bible; Missionary Study; Anatomy; Physiology and Hygiene; Surgical Nursing; Drills for Surgical Ward and Operating-room Work; Practical Nursing; Practical Hydrotherapy; Practical Applications of Massage and Faradic Electricity (bath-room course); Cooking (practical and theoretical); Electricity, with care of batteries; Therapeutics and Practical Application of Faradic Electricity.

Second Year.—Diseases and their Treatment; Gynecology (ladies only); Obstetrical Nursing (ladies only); Massage (theoretical and practical); Manual Swedish Movements (theoretical and practical); Bandaging; Scientific and Healthful Cookery; Physical Culture; Missionary Study; and Bible.

Third Year.—Bible; Missionary Study; Electro-Therapeutics; Management of Children's Diseases; Nature, Cause, and Treatment of Diseases (advanced work); Manual Swedish Movements (advanced work); Mechanical Swedish Movements; Physical Culture (review work); Medical Dietetics and Cookery (advance of first year). In this work the student goes into the Cooking-School kitchen and carries on a four to six weeks' course of responsible work, actually doing the cooking of the meals for the Hospital patients and surgical ward patients, including the baking of all kinds of breads, the making out of menus, etc.

The course comprises an average of eight recitations weekly in text-book and other theoretical work.

The practical training, which keeps pace with the theoretical instruction, is a very interesting part of the routine, and the thoroughness and careful attention to detail on the part of the instructors is especially noteworthy. The instruction is carefully and naturally graded, as will be shown by the following course in practical work:—

First Year.—Domestic Work in various lines; Bath-room Work; General and Surgical Nursing of light and convalescent cases, etc.

Second Year.— Bath-room work ; General Nursing ; Surgical Nursing ; Fever Nursing ; Obstetrical Nursing ; Manual Swedish and Massage Department.

Third Year.— Manual Swedish Movements and Massage Department ; Mechanical Swedish Movements ; Test Breakfasts and Lavages ; Medical Office Work ; Electrical Department ; Anthropometry Department ; Assistants in Gymnasium Work ; Outside Nursing ; General and Surgical Nursing where special experience is needed ; Bath-room (in charge of departments) ; and Missionary Work in the field.

All nurses are expected to answer to any emergency wherever and whenever needed.

Surgical Training.

The surgical work is an important feature of the Sanitarium ; therefore this department receives much attention in the Training-School, and the practical drill is very thorough. The preparation and use of disinfectants ; the preparation of instruments and the various appliances used in the operating-room ; the preparation of the patient's room, with all the details of getting a patient ready for each of the various operations usually performed ; the care to be taken after the operation and during convalescence,—all these points are carefully studied, and all that is possible of the procedures is gone through with in practical drill.

The class is taken in sections into the operating-room, where they go through all the evolutions of the operation which is the lesson for the day. They must become familiar with the instruments used in each case, and know the name and use of the different instruments, so that a nurse suddenly called upon to get them ready for a case will know, without special instruction, what to get, what preparation is required, the nature and use of each instrument, and may be able to place them at once in the operator's hand.

Another drill is the bandaging class. In this class, bandages of all kinds are applied for different supposed cases, the students practising on each other.

Bible Study and Religious Opportunities.

The Bible study has come to be one of the most interesting features of the work. It is continued through the entire course. The instruction is thoroughly practical, designed to enlarge the spiritual life and to deepen the experience of the students, and teach them how to work for others. The missionary study is designed to give the students an acquaintance with the history of missions, mission fields and methods, and missionary characters.

The religious privileges of the institution are many. A half-hour at noon daily, except Sabbath, is set apart for religious service. It is occupied on two days of the week by section or department meetings, and on the other days by general meetings (prayer and social), a weekly missionary meeting, etc. This latter is of deep interest to the family. Letters from absent friends in mission fields are read, and addresses given by returned missionaries.

The semiweekly department meetings are devoted to an all-round preparation for Christian work in the institution. The students are taught to regard their entire work as a religious service. In the department meetings, students are not only instructed in the principles which underlie the work of the particular department in which they are engaged, and the rules and regulations pertaining to it, but are encouraged to report their daily experiences in laboring for the relief of diseased bodies and sick souls. A portion of the time is devoted to prayer and testimony and to brief Bible study and such remarks by the leader as will be especially helpful to members of the department. These meetings are found to be extremely interesting and profitable; and as the leaders meet together once a week with the superintendent and physicians in what is termed the general missionary committee, it is possible to know at once the real condition of the whole establishment,—to feel the spiritual pulse, so to speak,—and to lay such plans as shall by united effort be the means of promptly correcting any evils which may be developed in any quarter. Indeed, the missionary committee and the department meetings held in connection with it have proved of inestimable value in promoting the spiritual interest and the missionary aims of the institution.

Sabbath services are held weekly at the Sanitarium chapel, and after church there is a Sabbath-school in the large gymnasium. The Sanitarium Sabbath-school numbers nearly four hundred, of whom about one fourth are patients.

Auxiliary Course of Practical Instruction in the Field.

Within the last few months arrangements have been made for conducting a training-school in connection with the Branch Sanitarium and the Medical Mission in Chicago. This course of training at Chicago is largely of a practical character, and includes the following :—

At the Sanitarium and Settlement : different departments in turn.

At the Mission (men only) : Laundry, Office, Dormitory, Kitchen, and in general charge, successively.

At the Settlement : Conducting Women's, Girls', and Boys' Clubs, Kitchen-garden, Sewing and Cooking Classes.

Study of other institutions, — hospitals, missions, settlements, prisons, etc., and visiting tenements, foreign quarters, etc. Dispensary work, and for lady nurses, obstetrical work.

Gospel Work, Bible Studies, Gospel Talks, Study of the "Testimonies," Study of Health Principles and of the General Principles of the Work.

There are now at the Battle Creek Sanitarium thirty-eight graduated nurses, chiefly employed as heads of departments and medical matrons, with 231 student nurses in the training classes. Of the scores of students who have gone out from this school, 122 are at the present time actively engaged in the field. Of these some are connected with the Chicago Mission, some are in foreign fields, some are connected with other sanitariums, and others scattered through the Southern and New England States at work for both the whites and the colored people.

The Preparatory Department of the Training-School.

In the spring of 1896 a one year's course preparatory to the Nurses' Course was organized. This course embraces the elements of the ordinary English branches of study, and is especially designed for those who desire to enter the Missionary Nurses'

Training-School, but lack the necessary education, and are financially unable to meet the expense for board and tuition at an ordinary school.

The instruction includes not only the English branches, but a course in manual training, embracing the elements of carpentry, blacksmithing, tin-working, shoemaking, and agriculture for young men, and the science of cookery for both young men and women. The students are required to work six hours a day for board and instruction. This work consists of labor on the farms owned and managed by the institution, comprising more than five hundred acres of cultivated land, and in connection with the dairy, the health food manufactory, and the canning-factory, including domestic and other miscellaneous work about the Sanitarium. An opportunity is thus afforded for a large number of young people who are interested in the medical missionary work, and are willing, to work their way while getting the necessary preliminary education.

The hours for work and study are so arranged as to afford the students the best opportunity for both. During the year which has elapsed since the organization of this department, some forty-eight young men and women of estimable character, and most earnest and teachable in disposition, have enjoyed its advantages, and have made the most creditable advancement under capable and enthusiastic teachers. It is found that the combination of manual labor and study in this manner in no way hinders the intellectual progress of the student, but is, on the contrary, conducive to the best mental development. Some twenty young men are taking the Manual Training-Course.

The above description of the Training-School for Missionary Nurses of the Battle Creek Sanitarium may serve in general as a description of the Training-School for Nurses connected with each of the principal sanitariums under the supervision of the S. D. A. Medical Missionary and Benevolent Association, the instructors in these several schools having all received their training in the Battle Creek institution.

Those desiring special information concerning this course of instruction may address Dr. J. H. Kellogg, or Sanitarium, Battle Creek, Mich.

THE HEALTH MISSIONARY COURSE.

THIS course was organized in December, 1889, for the purpose of training young men and women to go out as missionaries of the gospel of health, laboring in the capacity of teachers of dietetics in connection with schools, as lecturers on subjects pertaining to health and temperance, and as instructors in the principles of physiologic and hygienic living wherever they might find opportunities.

The first year only two regular pupils were enrolled, although the number of persons present at the daily sessions of the class was between forty and fifty. Each year the membership increased until, at the end of four or five years, thirty or forty persons were in regular attendance during the six months of the course.

The course included, in addition to text-book work in physiology and hygiene, the study of the Bible, Bible hygiene, domestic sanitation, the physiology of exercise, gymnastics, hygienic cookery, healthful dress, management in emergencies, the use of simple remedies in the cure of the sick, Christian Help work, and other allied topics. Two hundred and twenty persons received this course of instruction, many of whom, after completing it, entered upon a more extended course of study in the Missionary Nurses' Class; while a few engaged in the study of medicine, and having since graduated, are now practising in our various sanitariums.

Much enthusiasm was manifested in this class, and its organization really marked the beginning of a revival of interest in hygienic subjects. The course was discontinued at the end of five years, the instruction being incorporated with that given in other classes, so that the necessity for the special course first outlined no longer existed.

THE MISSIONARY MOTHERS' TRAINING-SCHOOL.

THE importance of the work of the mother in the physical, mental, moral, and spiritual training of children has within recent years received a much larger share of attention than formerly. The idea that a mother is wholly qualified for her work through the promptings of the maternal instinct is being universally recognized as a fallacy among educators and those who have given thought to this important subject. Within the last generation a world-wide interest has been awakened in the study of child culture and of the child nature, through the genius of Froebel, Pestalozzi, and their disciples; and at the present time there are no educational questions more earnestly discussed than those which lead to the methods whereby the child may be surrounded by such conditions as will secure to it at the same time the most symmetrical and enduring physical development, the broadest intellectual culture, and the attainment of those qualities of mind and heart which are the characteristics of the noblest Christian manhood and womanhood. No mother can be really properly qualified for her work without a clear comprehension of the physiological facts which underlie the unfolding of the child's life, and at least a general knowledge of the order in which the various faculties naturally present themselves for culture and training, so that she may know how to co-operate with nature intelligently and efficiently.

The purpose in the organization of the Missionary Mothers' Training-School was a double one:—

1. To give to mothers who appreciate the dignity and responsibility of their work, and who desire a special training as a preparation for the care and training of children, an opportunity of receiving a course of training under the instruction of those who have had large opportunities for gaining information and experience in relation to this subject.

2. To provide for the large family of little ones in the Haskell Home, trained foster mothers, who by their superior knowledge and training may be able to counteract as far as possible the evils resulting from a lack of proper training in the earliest years of life.

The students have before them a wide field from which to choose. Some will undertake the training of the Home families, remaining connected with this Home or going to others. Some, after graduating, will enter upon work in city missions, teaching the children, whom they gather in from the streets, a better way of living, leading them to the true Source of life, and through the bond of mutual interest in the children succeed in reaching and helping the parents. Others will carry the principles and methods here acquired to far-away lands, incorporating them in various ways into the several lines of missionary effort in which they may engage.

It will be readily seen that much of the work lies directly within the province of young or unmarried women, as well as mothers. Indeed, young women who have tact with children are often the most successful members of the Missionary Mothers' Class.

Those who have taken this training highly appreciate it, and have found it one of the most helpful of resources in the general missionary work.

There is a great and broadening field of work before the missionary mother. In every city and every community there are neglected little ones whose eternal destiny will probably be fixed by the environment of their early lives, and who are almost certain to grow up wretched, shiftless, morally indifferent, worthless members of society, if not absolute criminals, unless rescued by the kind efforts of some missionary mother.

In the southern part of the United States there are great fields of opportunity for missionary mothers in the instruction of poor ignorant negro mothers by means of mothers' meetings, cooking-schools, and health classes, as well as by the organization of missionary work for their unfortunate children. In the North, even in the larger cities, a good opportunity exists both among the rich and the poor. Many wealthy mothers who have

heretofore left the care of their children largely to ignorant servants, are beginning to appreciate the mother's privilege and opportunities, and to inquire earnestly after a knowledge whereby they may secure to their children a good physical development as well as aid them in forming such characters as will save them from the contaminating influences which surround them. There are hundreds of young men and women of mature age, both married and unmarried, who might with great profit receive the instruction afforded by this interesting course.

Course of Study.

The course of study as at present arranged covers two years, and includes instruction upon the following subjects :—

The Care of Infants ; Contagious Diseases and Their Care ; How to Administer Simple Treatments ; Sloyd, Sewing, and Knitting ; Kitchen-garden ; Kindergarten ; Character Building ; Study of Child Nature ; Nature Studies ; Hygienic Cookery ; Physical Culture, and other topics bearing on the work of mothers and all who have the care of children.

The course of instruction is made eminently practical in all its various branches. In the classes of the school the "mothers," or caretakers, make a thorough preparation for their work by the careful study of such subjects as child-training, character building, physical care of the children, the correction of faults, and allied subjects. For this the Haskell Home affords most excellent opportunities, as it is without doubt one of the most completely equipped institutions for the training and education of young children that has ever been organized. Its nursery, kindergarten, primary and intermediate classes in the Home school, and the classes in paper, pasteboard, wood, and sewing sloyd, and other elementary branches of manual training, together with opportunities for physical culture and practical experience in bearing responsibility in the care and direction of children under the conditions of a real home life, enable the pupil mother to make a practical application of the principles with which she becomes familiar in the class studies and mothers' councils, and to make these principles thoroughly her own by means of daily personal experience.

The instruction is given by those who have been specially fitted for the work by previous study and training. The lessons on the physical care of children in both health and disease are given by the physicians of the Sanitarium faculty; those in kindergarten, kitchen-garden, sloyd, cookery, physical culture, etc., by those who have been trained in the best schools, and who make these several lines their specialty.

Mrs. E. E. Kellogg supervises the work of the school, and personally gives the didactic instruction. Both lectures and practical lessons are given in the different lines.

Requirements for Entrance.

The requirements for entrance are the same as for the Nurses' Class : —

1. Good moral character, with satisfactory recommendations.
2. Good health.
3. Sufficient education to do justice to the studies included in a fair English education. The better the education, the more mental work can be accomplished, and the more benefit will be received from the classes.

The student who works five hours a day through the year is entitled to all the privileges of the class,—use of tools, etc. Those who desire to pay in work for board and room also, can do so by working full time. For the second year a small salary is paid those who work full time.

The school is under the general supervision of the S. D. A. Medical Missionary and Benevolent Association, and the students are expected to work under its direction after finishing the course.

Those desiring further information concerning this course may address Dr. J. H. Kellogg, or *Medical Missionary*, Battle Creek, Mich.

THE AMERICAN MEDICAL MISSIONARY COLLEGE AND MISSIONARY PHYSICIANS.

JULY 3, 1895, the American Medical Missionary College was incorporated, under the laws of the State of Illinois. . It is located at Nos. 2-4 and 26-28 College Place, Chicago, Ill. (Office, 28 College Place.)

Prior to the incorporation of the American Medical Missionary College, the education of physicians had been chiefly under the management of the Board of the Battle Creek Sanitarium, and quite a number, through the encouragement received from this board or individual members of it, had obtained a medical education by attending lectures at leading medical colleges, taking additional studies at the Sanitarium during vacation periods. Of such students there are, at the present time, nineteen attending lectures at various medical schools, nearly all of whom had begun the course of study before the organization of the American Medical Missionary College.

Objects of the College.

This institution was organized and incorporated for the accomplishment of purposes which cannot be so well attained in the ordinary medical school as in an institution organized and planned with special reference to the work of the medical missionary. The objects of the American Medical Missionary College may be stated as follows :—

1. To give the student a thorough scientific medical education in no way inferior to that received at the best medical colleges of this country, and at the same time to give such direction to his studies as will especially prepare him for medical missionary work, particular attention being given, in therapeutics, to practical training in the use of massage, electricity, hydrotherapy, and other natural and physiological measures, a thorough knowl-



AMERICAN MEDICAL MISSIONARY COLLEGE, CHICAGO, ILL.

edge of which is of the highest importance to the missionary physician.

2. To give the student, in connection with this thorough medical course, such a course of Biblical and missionary study as will furnish him the double qualification required in the capacity of a missionary physician.

3. To give the student such opportunities for obtaining a practical experience, not only in medical work, but also in methods of utilizing medical knowledge and skill in missionary enterprises, as will fit him to enter at once upon active usefulness in the medical missionary field, when called upon to do so.

Besides affording the general advantages of other first-class medical colleges,—thorough courses of study, a medical library, commodious buildings, well-equipped laboratories,—this College is able to offer those desiring a training for medical missionary work, the following special advantages:—

1. Through the co-operation of the managers of the Battle Creek Sanitarium, the students are given an opportunity to acquire a practical knowledge of the various branches of physiological medicine while pursuing their course, thus becoming practically familiar with the application of Swedish movements, massage, the various departments of physical culture, and general and surgical nursing. Opportunities are also given students to become thoroughly acquainted with the methods of laboratory research by practical experience in connection with the Laboratory of Hygiene of the Battle Creek Sanitarium.

2. Unequaled facilities for clinical instruction are afforded by the opportunity given students to act as surgical assistants at the Battle Creek Sanitarium during their course of instruction, and to do practical work in various medical lines in connection with the several dispensaries maintained by the Medical Missionary and Benevolent Association in Chicago. The outdoor department of the dispensary work in Chicago, including the outdoor obstetrical clinics, affords unlimited opportunity for practical experience in these lines.

3. A course of missionary and Bible study is carried on in connection with the medical course, to give the student a missionary as well as a medical preparation for his work.

4. Students who are under the supervision of the Board of the S. D. A. Medical Missionary and Benevolent Association are given opportunity to meet the expenses of room and board in practical medical work while attending the school, thus making it possible for many to take the course who otherwise could not do so.

5. Only a limited number of students are received each year, so that classes are no larger than will admit of the individual instruction necessary to the most thorough and efficient training.

6. The American Medical Missionary College is a Christian institution. No students are received except those who have dedicated their lives to medical missionary work, and are under the supervision of some properly constituted missionary board.

7. The institution, although Christian, is not sectarian, but is intensely evangelical. Sectarian doctrines are not included in its curriculum.

Requirements for Admission.

The Board of Trustees take an active part in the management of the American Medical Missionary College, and personally consider the case of each applicant. The following rules respecting requirements for admission are strictly adhered to:—

1. The candidate must not be under twenty years of age, and must present a physician's certificate of soundness of health and constitution.

2. Satisfactory evidence must be presented to the Board that the candidate is naturally adapted to medical missionary work, and that he has had such an experience as prepares him to enter upon the special work of preparation for it.

3. Satisfactory examinations must be passed in Grammar, Rhetoric, Literature, both English and American, Arithmetic, Algebra, Geometry, Physics, Botany, Zoology, History, and Latin; or certificates of study from standard schools will be accepted in lieu of an examination.

Courses of Instruction.

The course of instruction covers four college years of forty weeks each. During the first two years of the course the chief

subjects of study are Anatomy, Physiology, Chemistry, Bacteriology, and other medical and collateral sciences, the object of which is to lay a thorough foundation for the practical and clinical instruction of the succeeding years, and for the practise of rational medicine upon the high level which has been attained by modern scientific research.

The morning hours are used for lectures and recitations; the afternoon for laboratory and demonstration courses and clinics.

Opportunity for training in missionary work is afforded in connection with the Workingmen's Home and the College Settlement in Chicago, in conducting evangelical meetings in various localities, and in work for all classes, men, women, and children.

Library.

Through a generous gift of books by Dr. B. B. Brashear, of Cincinnati, O., and of the sum of \$2000 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 such medical works as are necessary and useful for reference, together with the leading medical periodicals published in English, German, and French.

Board of Trustees.

J. H. Kellogg, M. D., President.	A. R. Henry, Treasurer.
L. McCoy, Secretary.	O. A. Olsen.
J. H. Morrison.	

Those desiring further information may address Dr. J. H. Kellogg, or American Medical Missionary College, Battle Creek, Mich.

THE BATTLE CREEK SANITARIUM SCHOOL OF SCIENTIFIC COOKERY.

ONE of the fundamental principles of the Sanitarium and its work is reform in diet. To eat to live rather than to live to eat is one of the essentials of right living. A large proportion of the cases which come to the Sanitarium for treatment are either directly or indirectly suffering as the result of wrong habits of eating, and indigestion is the most frequent complication in other cases. Under these conditions it was most natural that a system of healthful cookery should follow in the wake of other scientific investigations.

In the summer of 1883, Mrs. E. E. Kellogg established an experimental kitchen, in which the preparation of food for the table was made a matter of thorough scientific research. The results of this study have been to evolve not simply a number of recipes for palatable and attractive dishes, but also scientific combinations of food, in which the different food elements are carefully proportioned as adapted to the needs of the several tissues of the body which they are designed to renew. Flesh foods of all kinds, also condiments, are excluded from this system of cookery.

After several years' successful experience the first class in cookery was organized in 1890 with twenty-five members, who made a scientific study of the subject of dietetics,—the needs of the system, the elements of nutrition contained in various foods, their digestibility, etc., as well as the best manner of preparing them. The instruction then, as now, was given in a series of lectures, with a course of practical instruction. A large proportion of this class have made most excellent use of the knowledge thus gained, as lecturers and teachers of dietetics and healthful cookery.

From the small experimental kitchen conducted by Mrs. Kellogg the work has increased to mammoth proportions. When the Hospital was built, in 1888, a department was fitted up for this purpose, and in this Mrs. Kellogg continued her work of scientific research and instruction. When the work of the first class had demonstrated beyond a doubt the possibility of training efficient demonstrators of the system, another room was fitted up with tables, gas-stoves, etc., for class practise, and the basement of the Hospital, which until the building of the Nurses' Home had been used as dining-room, kitchen, and storerooms for the large family of helpers, was, early in 1895, fitted up to meet the increasing demands of the school. The class and lecture-room is furnished with long rows of stationary tables or counters, where a class of thirty-three people can practise at once. The space devoted to each pupil contains, below the table surface, a kneading-board, a drawer containing various small utensils, and below these, a compartment for the larger utensils used in the class practise. On the table surface is a gas cooking-jet, for each pupil, with an oven for baking.

Thus equipped with a well-furnished miniature kitchen, the pupil is taken through all the lessons of cookery, bread-making, cooking of grains, vegetables, fruits, desserts, etc., carrying out, under the eye of the teacher, the theoretical instruction given in the lectures.

The practical and the experimental work are carried on in the kitchen and other rooms adjoining. In these rooms those who have taken the four months' course previously described pass through a practical course of five weeks, which is spent in making bread and preparing the meals for the large Hospital family and the surgical ward, with the special dishes which are called for from time to time for various purposes, and making experiments on food materials gathered from all quarters of the globe.

Every nurse, man and woman, takes the Cooking-School Course as part of the training, and it is considered an opportunity of the greatest practical value.

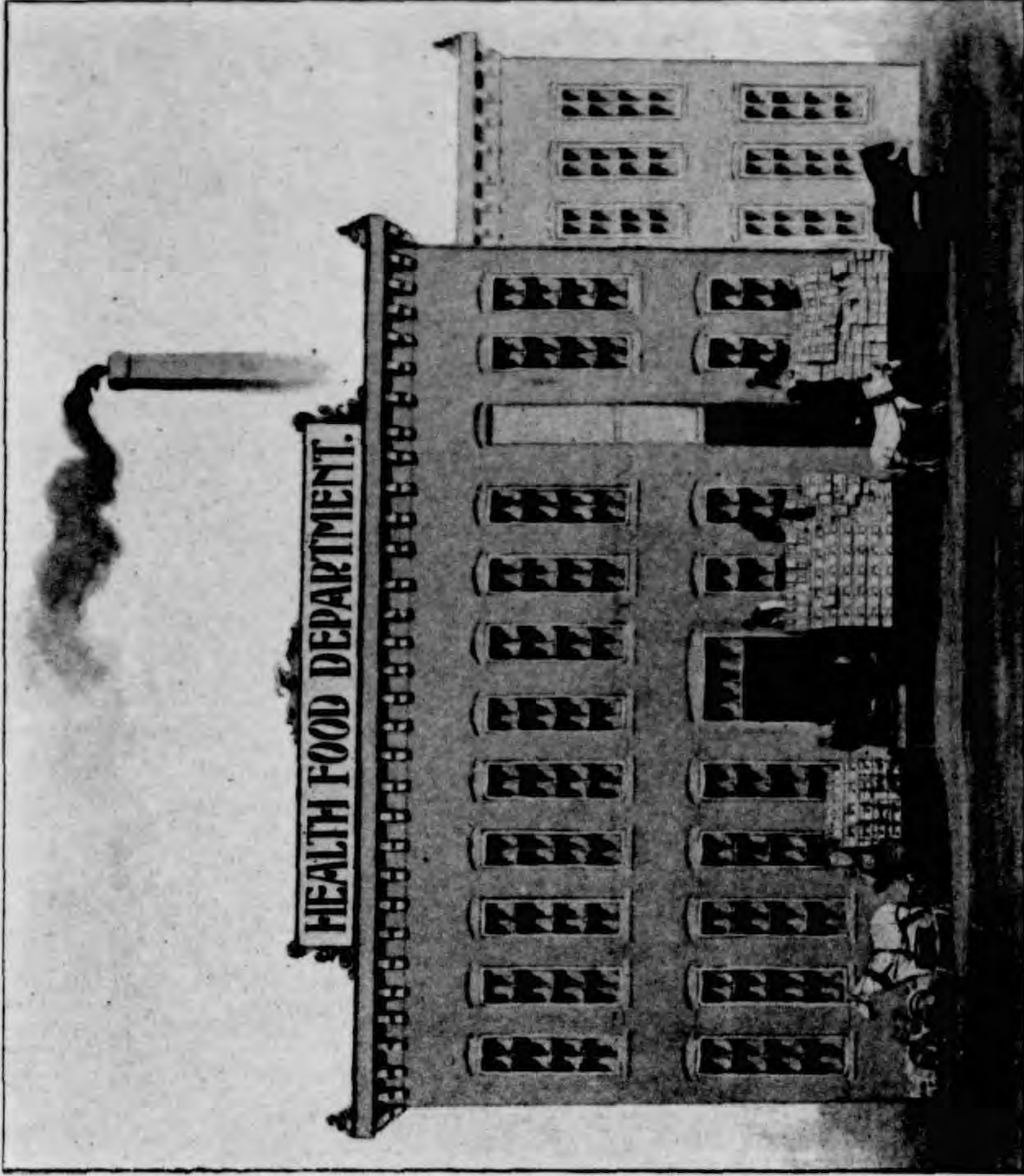
Another interesting feature connected with the Cooking-School is the opportunity of assisting in the instruction of Sanitarium patients. Not a few people of wealth and culture, having expe-

rienced at the Sanitarium table the benefits of healthful diet, become deeply interested in the subject of hygienic cookery. An address, illustrated by attractive samples of the foods which form the special subject of the hour, is given in the Sanitarium parlor each week ; and the patients are also made welcome at the food demonstrations held several evenings each week in the cooking-school rooms. Not content with this, many of the patients who are sufficiently recovered to admit of it, spend what time they can spare from their treatments in the classroom, taking lessons in cookery, that they may, on their return home, continue the hygienic diet that has proved so large a factor in their recovery. Not infrequently gentlemen who are patients at the Sanitarium send for their wives to come long distances to learn the principles of healthful cookery taught in the Sanitarium Cooking-School. All instruction in this school is gratuitous both to patients and to those who are willing to give their time in preparation for field work as instructors in cookery and dietetics and in connection with our schools and colleges.

It is difficult to estimate the influence of the Cooking-School as exerted through the pupils who go out from it. Though the majority of them thus far have been especially trained as nurses, and intend to follow that profession, their knowledge of cookery is often brought into requisition, and many of them are called upon to give instruction in dietetics and healthful cookery in the families in which they nurse, and to conduct classes in cookery, either in small circles or at camp-meetings. Through their instructions the dietetic habits of single families and sometimes portions of a community have been radically changed, to say nothing of the more extensive influence of the efforts made at public gatherings.

The principles of hygienic living are thus carried by teachers of dietetics, and by patients and nurses, to every part of this country, and even to other countries. Many letters received from those who have been pupils in the school show that they are making good use of the instruction given here.

Those desiring further information may address Mrs. E. E. Kellogg, or Sanitarium Training-School of Cookery, Battle Creek, Mich.



MANUFACTORY OF THE BATTLE CREEK SANITARIUM HEALTH FOOD CO.

THE BATTLE CREEK SANITARIUM HEALTH FOOD COMPANY.

EARLY in 1877, the managers of the Battle Creek Sanitarium began the manufacture of health foods. The first product introduced was that now commonly known as "granola." This new food soon established itself in the confidence of the public, and has steadily grown in favor, until at the present time it is manufactured and sold by the car-load.

From time to time various other products have been added, until forty-two different kinds of foods, including numerous varieties of crackers, biscuits, and packaged foods, are now made and offered for sale in the leading cities of the United States. The facilities, which at first consisted of nothing more than a common brick oven, have been gradually increased, until at the present time three factories are required to supply the growing demand. One of these is devoted exclusively to the manufacture of a cereal substitute for coffee; another is wholly devoted to the manufacture of breads; while the third, a large, new structure, equipped with the most modern machinery of every description useful in this line, is devoted to the manufacture of granola, crackers, biscuits, gluten, and other special preparations.

The latest addition to this department is a complete milling establishment with a new and improved system, by which is manufactured flour greatly superior in quality to anything which has heretofore been made. The various cereal products of this department are, at present, made almost wholly from this flour.

The Battle Creek Sanitarium Health Food Company is not conducted as an ordinary commercial business, but is carried on as a practical means of diffusing health principles in relation to diet, thus acting as an auxiliary to the Sanitarium in a double sense, not only furnishing the best foods for its family of more than one thousand persons, but annually sending out into all parts of the United States and to foreign countries, mill-

ions of packages of health foods, each of which acts as a practical missionary of health principles.

During the past year this department has employed twenty agents, or food demonstrators, who have visited various points in the United States, not simply to make sales for a salable product, but to present the value of pure foods and the superiority of a well-chosen, well-prepared vegetarian dietary over one consisting of flesh foods, condiments, tea and coffee, and other unwholesome articles. These demonstrators, having received training in the Sanitarium School of Cookery and in the research laboratories of the institution, are well prepared to give the reasons for their recommendation of wholesome foods in the place of unwholesome ones, and prove themselves most efficient agents in the diffusion of health principles. During the year 1896, exhibitions were given in many of the principal cities of Michigan, Indiana, Ohio, Illinois, Wisconsin, Minnesota, Iowa, New York, Connecticut, and Massachusetts, and before many medical associations, and at numerous Pure Food Exhibits. Demonstrators are permanently located in New York City; Boston, Mass.; Philadelphia, Pa.; Minneapolis, Minn.; and Chicago, Ill. Foods are shipped to many foreign countries, including Great Britain, Germany, Scandinavia, Africa, India, China, Australia, and the South Sea Islands.

The demand for health foods is rapidly increasing. At the present time, two of the three factories of the company are obliged to run night and day to keep up with orders. The orders received and filled during the first ten days of 1897 amounted to more than forty tons. The sales of this department during 1896 aggregated more than \$150,000.

The earnings of this department, while not large, owing to the low price at which the foods are sold, compared with the cost of their manufacture, are still considerable, usually amounting to several thousand dollars annually. The total earnings of this as well as of other departments of the Sanitarium, are devoted to the charitable and philanthropic work of the institution, and to making necessary improvements.

Those desiring further information may address Battle Creek Sanitarium Health Food Company, Battle Creek, Mich.

THE GOOD HEALTH PUBLISHING COMPANY.

UNDER the above name the Battle Creek Sanitarium has for many years conducted quite an extensive publishing business. This work began in the publication of the *Health Reformer* in 1866. Soon after the changing of the name to *Good Health*, the publishing work was enlarged, and after a few years developed into quite an extensive printing organization, with a large corps of employés. The plant was destroyed by fire in June, 1891. Although the loss was covered by insurance, the office was not reopened, on account of the rapid development of other branches of the institution and the multiplication of still others requiring attention. The publishing work was continued, however, the printing being done at other offices in the city.

The Good Health Publishing Company issues at the present time the following journals: the *Good Health*, with a circulation of about seven thousand; the *Medical Missionary*, with a circulation of five thousand; the *Modern Medicine*, with a circulation of five thousand; the *Medical Temperance Bulletin*, circulation three to five thousand; the *Gospel of Health*, circulation five thousand. In addition to these monthly publications, the Good Health Publishing Company issues health and temperance tracts on various subjects, social purity leaflets, and bound volumes on health subjects.

The journals and other publications of the Good Health Publishing Company have found their way into many thousands of homes, not only in the United States, but in all parts of the civilized world. These publications are the silent messengers which go out as forerunners of the living missionary, proclaiming the gospel of health.

Through the medium of *Good Health*, a knowledge of the Battle Creek Sanitarium and its work has been brought to many thousands who have thus been led to avail themselves of its benefits, and to place themselves under the influence of this

institution, which experience has shown to be so effective for the healing of mental and moral ills. While the journal is in no sense a mere advertising sheet or a mouthpiece for the Battle Creek Sanitarium, the influence of it and the various tracts and books which have been sent out in connection with its circulation has been steadily in the interests of the Sanitarium work through the education of the public in the principles of hygienic and medical reform.



PERIODICALS AND PUBLICATIONS.

FROM the beginning of the movement now represented by the Medical Missionary and Benevolent Association the educational idea has been one of its leading features. Even before the first sanitarium, then known as the Health Reform Institute, now the Battle Creek Sanitarium, was fairly launched, the publication of a health magazine, called the *Health Reformer*, was begun, the first issue of this magazine appearing in August, 1866, a month before the Health Institute was opened, and several months before the legal organization of the work.

Magazines.

The *Health Reformer* was a sixteen page monthly devoted to a simple exposition of the laws of health, and designed for the instruction of the laity. Simply written articles on health subjects were contributed by Elder and Mrs. White, Elders R. F. Cottrell, J. N. Andrews, J. H. Waggoner, and others. Dr. H. S. Lay, the first medical director of the Health Institute, was also the first editor of the new journal. Two years later it was enlarged to twenty pages, and conducted by an editorial committee.

In 1871 Elder James White took editorial charge of the magazine, and in 1873 it was enlarged to thirty-two pages. The page has been sometimes larger, sometimes smaller, but the number of pages has since that time remained the same, up to 1897.

In July, 1874, the name of Dr. J. H. Kellogg, who had been carrying the work of assistant editor for a year or more, appeared on the title page as editor of the magazine. In 1879 the title of the magazine was changed from the *Health Reformer* to *Good Health*, which latter it has retained up to the present. The character of its work has not been changed during all these years, the fundamental principles having remained the same,

though the methods have kept pace with the advance of scientific research, and the scope has greatly widened.

Through its pages instruction has been given on dietetics, healthful cookery, healthful dress, ventilation and how to make healthful homes, the treatment of simple diseases, how to give simple hygienic treatments, the care of the sick and the sick-room, care of infants, care of children both physically and morally, and numerous other topics relating to the health and happiness of the individual and the family. In the crusade against alcohol and tobacco it has always been well to the front; and embracing other reforms as it has, its temperance platform has been a wide one. In the thirty-two years since its establishment it has issued upwards of ten thousand pages of matter, every line of which has been prepared with an earnest desire for the moral and physical advancement of humanity.

In 1874 was issued "A Family Health Almanac or Annual," which, besides the usual information contained in such publications, was filled with important instruction on health subjects. For some nine years it formed a very attractive annual publication for the promulgation of health principles.

In July, 1885, another health publication, the *Pacific Health Journal*, was started at St. Helena, Cal. This journal contained twenty or more pages of reading-matter on health and temperance subjects, and was under the editorial charge of Elder J. H. Waggoner. It has passed through several hands editorially in the twelve years of its existence, having for the past several years been conducted by W. H. Maxson, M. D., medical superintendent of the St. Helena Sanitarium, with the assistance of his wife, Dr. Hattie S. Maxson. It has been enlarged to thirty-two pages, its aim has been the building up of a higher and nobler type of manhood, womanhood, and childhood.

The health principles so ably advocated by all these journals have been represented in Northern Europe since 1880 by the *Sundhedsvennen*, published in the Danish-Norwegian at Christiania, Norway. From 1888 to 1890 there was published also a Swedish journal, *Helsovannen* (*Friend of Health*). It was issued at Battle Creek, and found its circulation among the Scandinavian people of our Northwestern States.

In 1896, *Le Vulgarisateur*, a French journal published at Basel, Switzerland, espoused the principles of hygienic reform, and is monthly carrying them to a reading circle of seven or eight thousand, following in general the same lines as those pursued by the other health journals published under the auspices of the Association.

The same causes that a little later led to the organization of the Medical Missionary and Benevolent Association; namely, the extension of the philanthropic work, led to the establishment in 1891 of the *Medical Missionary*, which has become the recognized organ of the Association, and its various phases of benevolent and medical missionary work. It began with twenty pages, and has been since increased to thirty-two. It has been from the first under the editorial direction of Dr. J. H. Kellogg and Mrs. E. H. Whitney.

The six years of its publication cover the record of most of the organized medical missionary work of the Seventh-day Adventist denomination, and show a marvelously rapid growth from a small beginning.

The *Gospel of Health* is the youngest literary child of the Association. It is a sixteen-page monthly, the publication beginning with February of the present year. It is designed to occupy a place which neither *Good Health* nor the *Medical Missionary* can fill, as each of these journals has its own field. It is devoted to the exposition of health subjects from a more directly religious standpoint, and is expressly intended for circulation among the members of our denomination. A special feature of the journal is Bible hygiene.

At the recent meeting of the Association the Good Health Publishing Company was asked to arrange, as soon as possible, for the publication of a health journal in the Spanish language.

Other Publications.

We have already referred to the interest taken by Elder James White and Mrs. E. G. White in the subject of healthful living as a religious duty. The earliest publications were a series of pamphlets on diet, dress, care of the sick, etc., arranged and edited by Elder and Mrs. White, with much valuable matter from their

own pens. These made a small volume of 400 pages, which was published by the Seventh-day Adventist Publishing Association in 1865, under the title of "How to Live."

Since 1875 a number of pamphlets and tracts of varying size have been issued, including "Digestion and Dyspepsia," "Diphtheria," "Uses of Water in the Treatment of Disease," a series of pamphlets on different phases of the alcohol and tobacco habits, and on diet and dress.

A series of twenty-five Health Science Leaflets, four pages each, was issued in 1886 on the subjects of general hygiene, tea and coffee, tobacco, and intemperance, which had a large circulation. The first edition of over a million copies was rapidly exhausted, and was followed by several editions of about 250,000 each.

A series of tracts and pamphlets on the subject of social purity, issued later, also met with a very large sale. Social purity pledges were also widely circulated.

"Sunbeams of Health and Temperance" was a beautifully illustrated book of 235 pages, published in 1887 and dealing with the principles of hygiene.

"The Household Manual," giving simple instructions for the management of common ailments and hints on healthful living; and "Healthful Cookery," a small cook book, were published in 1874.

"The Monitor of Health," a book of 408 pages, devoted to simple instruction relating to accidents and emergencies, diet, hygienic treatment, and miscellaneous health topics, was published in 1891.

In 1890 a valuable addition to our health and temperance literature was made in "Christian Temperance and Bible Hygiene," a collection of the writings of Mrs. E. G. White on the subject, with a number of articles selected from the writings of Elder James White, making a volume of 268 pages. The first edition is exhausted, and the book is at present undergoing a revision and enlargement which will add greatly to its value.

A number of other works which have played a part in the promulgation of health principles have been issued by other

publishers, of which the following by J. H. Kellogg, M. D., may be mentioned:—

A series of ten Health and Temperance Charts, intended for use in schools.

A series of ten Temperance Charts, showing the effects of alcohol upon the stomach and other organs, designed for the use of temperance lecturers.

A series of twenty charts intended to show the evil effects resulting from improper dress.

“Plain Facts for Old and Young,” a work of 720 pages.

“Man, the Masterpiece,” a bound volume of 604 pages.

“The Ladies’ Guide,” a bound volume of 690 pages.

“The Home Hand-Book of Domestic Hygiene and Rational Medicine,” a volume of 1675 pages.

“The Art of Massage,” 280 pages.

“The Stomach: Its Disorders and How to Cure Them,” 368 pages.

“Science in the Kitchen,” a work of 573 pages, and “Every-Day Dishes,” a work of 184 pages, are by Mrs. E. E. Kellogg.

“Bible Readings on Health and Temperance Topics,” by W. H. Wakeham, 87 pages.



REPORTS FROM MISSIONARY MOTHERS AND TEACHERS.

THIS report would not be complete without an account of the work done by a considerable number of the individual workers in various lines, some of whom have been wholly or in part self-sustaining.

Miss Nellie Patchen writes from the Steele Orphans' Home, Chattanooga, Tenn. : —

I came to the Steele Home, Chattanooga, Tenn., April 1, 1896. Since that time my work has been teaching, nursing, and looking after the hygienic and sanitary interests of the Home. As soon as I came here, I began to educate the family on the subject of vegetarian diet. May 25 we moved to our summer home, where we had the advantage of plenty of fresh air and sunshine. During the hot weather a strictly vegetarian diet was adopted, and the health of the children was most excellent. The Lord blessed the religious instruction given, and about the time of the camp-meeting many of the children were converted, and their lives gave evidence of a change of heart. From that time daily prayer-meetings were held with them, in which all, to the very youngest, took part.

As the weather grew cooler, I began to visit among the neighbors, who were all colored, with the exception of one white family.

A Sunday-school was also organized, which was largely attended until the log house where it was held could no longer accommodate them, when the school was removed to the school-room of the Home.

It was evident that a day-school was also needed, as the people manifested a great interest in education, and entertained an earnest desire for more educational advantages than were provided in the two or three months of free school each year. The Medical Missionary Board, on learning of the situation, placed the matter before two graduates of the Sanitarium Missionary Nurses' Training-School, Brother and Sister Litchfield, who recognized in this opening a call from the Lord to enter upon missionary work in the Southern field, and shortly after-

ward they were on the ground, and organized a small school in Ooltewah, which has since been steadily growing.

Miss Patchen returned to Chattanooga October 1, and has since devoted her time to duties in connection with the Steele Home, Christian Help work, and in visiting the several companies of medical missionaries who have entered upon the work in that portion of the Southern field.

Miss Jessie Dorsey writes from Hampton C. H., S. C. : —

I have been assisting Miss Lizzie E. Wright, who is one of the graduates of Booker T. Washington's school at Tuskegee, Ala., to organize a school in this State for the industrial education of this down-trodden race. I have been teaching the common English branches, for which there is a sore need in this community. We do not expect to locate here permanently, as we think we can accomplish more in another district, where the people seem more anxious to learn how to better their condition.

Sister Dorsey is a young colored woman who had a course of training at the Sanitarium Missionary Nurses' Training-School, and was one of the first to enter upon self-supporting work in the South. She had previously had experience as a teacher, and entered upon the work with Miss Wright with the expectation of devoting a portion of her time to teaching, and the remainder to nursing, Christian Help work, and other branches of medical missionary effort. The work has been very successful, and she has from time to time reported interesting circumstances illustrating the kind oversight of an all-wise Providence protecting and guiding the pioneer work in which she and her associates are engaged. Since she wrote this letter, the work has been removed to a more favorable locality.

Mrs. D. A. Fitch reports : —

Since I entered the Health and Temperance class, I have given some fifteen hundred lessons to about thirty-five hundred persons. About six hundred and thirty of these lessons were given at the Sanitarium Cooking-School; the remainder have been among the churches, at camp-meetings, and in private families. Of the persons taught, about two thousand have been in the cooking-school.

Miss Laura C. Bee, who was a member of the Health and Temperance class of 1891, reports that within the three years during which she was engaged in the Health and Temperance work, she gave some one hundred and twenty-five talks, one hundred and ninety cooking-lessons, and five hundred and twenty-five lessons in physical culture. Miss Bee is still interested in health principles, and is doing what she can for their advancement, also engaging in Christian Help work as she has opportunity, but has for some time been prevented by ill health and home duties from active work in the field.

Miss Evora Bucknum, who was the first of our missionary nurses to start out on the self-supporting basis, reports labor as follows, the time covered by the report being from Aug. 21, 1889, to Jan. 1, 1896 :—

Lectures and lessons on cooking.....	825
Talks on healthful dress before societies and mothers' meetings .	20
Persons instructed	about 3000

Besides doing efficient missionary work in charge of the boarding-tent at several camp-meetings, Sister Bucknum has rendered valuable service as assistant teacher in the Cooking-School at the Sanitarium for some months, also in a cooking-school held by Mrs. Kellogg at Bay View during the summers of 1891 and 1892. Since starting out as a self-supporting missionary in 1892, Sister Bucknum has been the greater part of the time engaged in teaching hygienic cookery in private classes, and to a class of nurses in the city of Detroit. This has been her chief means of support. She writes of her work as follows :—

I have found some who had been praying for light in regard to healthful living just before I went to them. Others were very glad to receive it; while many proved indifferent, and some were opposed to it. Particularly among intelligent and educated physicians and others I find an increasing interest to understand and practise health principles. In my lessons in cooking last year to the nurses' training-class in one of the largest hospitals in the city, the doctors all used to come in, take notes, look into the dishes when I was mixing, and into the oven when I was baking, and to appear as interested as any of the nurses. I meet daily those who tell me what changes they have made

in their living, and how much better they are, and they show their interest by bringing or sending their friends to me for advice and health foods; and many are doing missionary work themselves by teaching others what they have learned.

My own soul has been richly watered, and I pray the Father to cleanse and purify me, that I may be able to do better work.

Miss Eva Wick was connected with the Health and Temperance Association, having charge of the work in Missouri from 1889 to 1891, when it was merged into the Medical Missionary and Benevolent Association. She was a member of the first Health Missionary class. During the following season she labored in Carthage, Sedalia, Nevada, and Rockville, Mo., holding cooking-schools, and giving talks on healthful diet and dress, also practical instruction in homes. She superintended the dining-tent at camp-meetings, and gave instruction in cookery.

After a second winter's session in the Health Missionary class, the following summer she entered the field again, holding cooking-schools, mothers' meetings, giving talks on diet and dress, and laboring at camp-meetings. The autumn was spent by her in conducting the Sanitarium Cooking-School and later in superintending the cooking at the Chicago Branch Sanitarium. In the early part of the winter a Christian Help institute was held, after which Miss Wick went as a Christian Help organizer to Illinois. Afterward she returned to Missouri, where her time has been spent in holding cooking-schools at general meetings, in teaching, and in organizing Christian Help work. It is seven years since she took up the Health and Temperance work, and more than half that time has been spent in study or field work, besides the private or personal work done. Opportunities for this are of frequent occurrence, and it is a very satisfactory part of the work.

As a result of her work, many persons have expressed their gratitude for health and happiness as the result of obedience to health principles; a number of young people have devoted their lives to the medical missionary work; and others still in school are earnestly preparing for future usefulness in this line of work.

As field secretary of the American Health and Temperance Association, Elder W. H. Wakeham attended many camp-meet-

ings during the summer of 1891 and 1892 in the interest of medical missionary work, giving addresses upon various health topics from a Bible standpoint. He visited Vermont, New England, Pennsylvania, New York, Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Missouri, and Nebraska.

Elder Wakeham was one of the instructors in the first sessions of the Health Missionary School, and for the last few years he has been engaged in giving instruction in physiology, sanitary science, and Bible hygiene at the Mount Vernon Academy, where his labors are much appreciated.

Pioneer work in the organization of Christian Help bands was done during the years 1893 and 1894 by Mrs. S. M. Baker, who visited Detroit, Mich., San Francisco and Oakland, Cal., Portland, Ore., and other cities on the Pacific coast, later spending a few weeks in Boston and other New England cities before taking up permanent work in connection with the Chicago Medical Missionary College Settlement.



REPORTS FROM MISSIONARY NURSES.

MISS MARY COY has been engaged in medical missionary work away from the Sanitarium since August, 1896. She has been occupied in nursing, and has given considerable time to work among the poor. She has had the pleasure of seeing in a number of her patients a reform in dress and diet, and in some cases a genuine religious experience.

Miss Emma Carr writes : —

After a stay of nearly two years at the Sanitarium at Battle Creek, Mich., after graduating I began work as a missionary nurse at Randolph, N. Y., caring for all who sent for me, but especially the sick poor. Those who could pay did so willingly, thus enabling me not only to support myself, but to do much for the needy.

After working in Randolph for just one year, by Dr. Kellogg's advice I organized a Christian Help band to look after the work, and came to Jamestown, where for the last two years I have not had one idle moment. I have two or three hundred patients on my list all the time, and thanks to the Sanitarium and the experience I had there, I have not lost a single case. With my other duties I combine Christian Help work ; for I am interested in the destitute cases while caring for those who can pay.

Not a day passes that I do not treat some one free, and sometimes several. I treat all alike, regardless of their position. The number of my paying cases is sufficient to meet my expenses. In fact I am doing better than before I became so much interested in Christian Help work. I have many evidences that people are brought to know the Lord through my efforts.

Brother Chas. Kahlstrom writes : —

After two years of instruction at the Battle Creek Sanitarium Training-School, fifteen months of which time was spent in connection with the work in the Medical Mission in Chicago, I went to Brooklyn, N. Y., in March, 1896, where I spent two months in nursing and Christian Help work. I left New York in May, and sailed for my old home in Sweden. I attended the Swedish Conference, and have

since been engaged in Bible and Christian Help work under the direction of the Swedish Conference. I have devoted all my time to this work since July 1.

The Christian Help work has removed much prejudice, and opened the way for gospel work in the worst places. I have made two hundred and twenty-six visits, and given one hundred and sixty-five treatments to one hundred and twenty persons in five months. I have worked among the poor and treated them free of charge. I am thankful to be able to report that several souls have been brought to a saving knowledge of the gospel. Three persons for whom I cared, though making no profession of religion when I became acquainted with them, died in the hope of the soon coming of the Lord. Four others have been converted as the result of my efforts here, and others are studying the Bible, seeking after more light.

The more experience I have in the medical missionary work, the more I value it. Just as the body would be crippled without the right arm, so is the gospel incomplete when separated from the medical missionary work.

Miss Anna Nelson writes :—

One needs to be well versed in all lines of missionary work in these countries where workers are so few. I have found much encouragement in working for children here in Sweden. In this place I have started a Sunday-school, which at present numbers sixty members.

I have been nursing eight and one-half months this last year. I have treated forty-two persons gratuitously.

Scandinavia is as good a field as can be found, I think, and much can and ought to be done here in every way.

Mr. and Mrs. Gust. Johnson spent four months in the field last year, visiting twelve churches, and giving during that time 105 public lessons on healthful living. They gave seventy-three gratuitous treatments, mostly to church members, and nursed twenty-three days and nights. They also organized two Christian Help bands, and visited 133 families. Brother and Sister Johnson spent a month on the Des Moines camp-ground, where they arranged a treatment tent, which was liberally patronized. After the meeting they established themselves in a large block in the city of Des Moines, where they are conducting very successfully a set of well-equipped treatment rooms. They make their work self-supporting, and are winning many friends for health

principles. They report a considerable amount of free treatment given.

Brother J. R. Leadsworth is a medical student now in his senior year, in Cooper College, California, and has made his own way through the course thus far. Notwithstanding that his time is closely occupied in winning a support for himself and wife while taking his medical course, Brother Leadsworth reports four public talks at camp-meeting on health topics, and a course of twelve lectures to the mission workers in the city, besides private instructions. Through these various efforts several hundred persons have been reached. He reports that in the circle of his acquaintance the interest in health principles is rapidly growing. One can hardly talk with people on health subjects without arousing an interest. Enthusiasm is contagious : interest in a subject creates like interest on the part of others.

Misses Lillian Eshleman and Maren Johansen began work as Christian Help organizers in Minneapolis in December, 1894, remaining there during the winter and laboring in both the English and the Scandinavian churches. Four bands were organized, including fifty-seven members. One hundred and thirteen health talks were given at this place, 257 free treatments were administered, and 91 missionary visits were made.

Later these nurses visited St. Paul, the former working among English-speaking people, and the latter among the Scandinavians. Here 126 free treatments were given, 73 missionary visits made, and 47 meetings held.

Miss Johansen has spent some time since in connection with the Chicago Settlement, until called recently to assist in organizing Christian Help work in New York.

Sister Anne Tabor has spent the last three years in the field, giving talks on healthful dress, diet, etc., holding classes in physical culture, and caring for the sick at times as occasion has required. For some time past her regular occupation has been that of demonstrating health foods in the large cities of the South and East, under the direction of Brother Barton Huff,

manager of the Battle Creek Sanitarium Health Food Company, who conducts his work on missionary principles, and as a genuine missionary effort.

Besides the above, a number of others, physicians, nurses, etc., might be mentioned, whose reports, had they but reached us in time, would have shown excellent work done in medical missionary lines.

Dr. M. G. Kellogg sailed with the "Pitcairn" on its second voyage (1893) as physician. As the ship stopped for a few days or a few weeks among the different groups of islands at which she touched, Dr. Kellogg ministered to the sick who came to him and in many places, as soon as it became known that a doctor was on the vessel, he was at once surrounded. His reports published in the *Medical Missionary* show a large amount of interesting and useful work done. This pioneer effort was doubtless the means of developing a lively interest in medical missionary work among the Pacific Islands.

Dr. David Paulson, of the Battle Creek Sanitarium, gave addresses upon health principles at camp-meetings during the summers of 1895 and 1896 in Iowa, Minnesota, Wisconsin, South Dakota, Ohio, Missouri, Kansas, Illinois, and Michigan, giving at each place from eight to twelve addresses in the English and Scandinavian languages. Free medical advice was given at consultation tents provided on the grounds, to more than a thousand people at these different meetings.

During the summer of 1896, Dr. A. B. Olsen gave addresses and free medical attention at the camp-meetings held in Florida, Texas, Tennessee, Maine, Vermont, Massachusetts, New York, and West Virginia.

Both Drs. Paulson and Olsen, in their public addresses, labored to present health principles from the gospel, as well as from a scientific standpoint, and the work done has been recognized as helpful to spiritual interests, as well as conducive to improvement of physical health.

During the summer of 1896, a number of companies of nurses, including Misses Eliza Burleigh, Lillian Eshleman, Lenna Whitney, Maren Johansen, Mary Hunter, Mary Dryden, Edith Hobbs, Rose Starr, Emma Washburn, Ida Crawford, Mary Coy, Mrs. Nellie Pruitt, Bro. J. F. Morse, and others, were sent to camp-meetings in various Western and Eastern States, at each of which a medical tent was fitted up with a supply of necessary appliances for the care of the sick. These nurses assisted the physicians in their work for the patients who, on every camp-ground, flocked to the tents; responded to calls for treatment; gave addresses on cookery and dietetics; in some cases supplemented practical instruction on dress, physical culture, and work for children; gave instruction in practical treatment, Christian Help work, etc., and were ready to assist the people in any way possible. Reports received indicate that a great necessity for work of this kind exists at camp-meetings and similar large gatherings. At several of the camp-meetings it is believed that nearly every one in the encampment came personally in contact, through the work of the physicians and nurses, with medical missionary principles; and it is hoped that many favorable impressions were made and much prejudice removed, not simply in the immediate physical benefit of the people, but in creating a wider-spread and deeper interest in physical right doing.

Dr. W. H. Kynett and his daughter, Miss Lydia Kynett, a trained nurse, spent several months last year at Vicksburg, Miss., as self-supporting missionaries, working in connection with the mission established in that city by Brother J. E. White. They assisted in conducting night schools and Bible classes, while doing medical work in various lines, holding cooking classes for mothers, sewing classes for children, etc. Dr. Kynett found numerous opportunities for giving addresses upon health subjects before congregations of colored churches of various denominations. The following is a summary of the work reported:—

Visits.....	352
Medical prescriptions	90
Treatments.....	223

Consultations	75
Cooking lessons.....	14
Meetings held and addresses given.....	14
Night schools held.....	52
Articles of clothing furnished.....	2,018

A large amount of additional work was done which cannot be represented in figures. After spending the summer in the North Dr. Kynett has returned for the winter, accompanied by three nurses, L. A. Hanson and his wife, and Miss Madge Rodgers, all of whom are now actively engaged in the work in a very needy field.

Mr. and Mrs. I. G. Dimick, nurses from the Sanitarium, went to Syracuse, N. Y., about the middle of November, 1896, and organized a Christian Help band in the church there. At the meetings of the band the teachings of the Bible on health and temperance topics are studied. From this beginning the interest has increased till it has been found necessary to start treatment rooms, which are well patronized, and the workers have more than they can do.

Mr. and Mrs. C. G. Allen, trained nurses, have, with the approval of the Medical Missionary Board, established bath and treatment rooms in Green Bay, Wis., and are endeavoring to promote the interests of healthful living and hygienic treatment of disease.

ILLUSTRATIVE EXPERIENCES IN MISSION WORK

WE might mention, as illustrative of the work of these missions, hundreds of interesting cases, but the narrow limit of our space forbids more than the following brief mention : —

A Transformation Scene at the Chicago Medical Mission.

One day a remarkably sooty specimen was brought into the Medical Mission and placed in a chair by his comrade, who had experienced the delight of getting clean. As one of our attendants stepped up to him, he exclaimed, "Don't touch me, I am unclean. I am not fit to be touched." His clothing and person were certainly vile beyond description. His long hair was matted with filth, his unshaven face was as black as possible; he was as thoroughly dirty as a human being could be, and with all the rest was in a state of intoxication, but not so much so but that he realized the fact that his condition was a loathsome one. His clothing was pulled off and thrown into the furnace, as it was alive with vermin, and too ragged to be worth the trouble of purification. After being thoroughly scrubbed and disinfected, he came out sober; and, dressed in a suit of clean but partially worn clothes, the transformation was so great that his nearest friends would not have recognized him. His face, instead of being as black as a negro's, was remarkably white, as he was in ill health and very pale. As he was now able to talk intelligently, to the amazement of all he proved to be a man of unusual culture and learning, having graduated at both Harvard and Yale. Misfortune, discouragement, and the alluring influence of a powerful appetite for drink had dragged him down to the very lowest depths of degradation.

Glad To Be Clean.

Any morning at nine o'clock a person passing by the Medical Mission will notice a curious spectacle. Starting from the door of the bath-room is a long line of men in single file, standing close together, and reaching several rods down the street. Very often a considerable number of these men have been waiting since very early morning, shivering in the bitter cold, waiting, notwithstanding, for what? Not for amusement, or pleasure of

any sort, except for the felicity of becoming clean, a chance to take a bath and wash their clothing being the inducement which brings nearly a thousand men to our Mission every week.

“I tell you it makes a feller feel kind o’ soft like to come down here,” said a rough-looking fellow with a face so hardened that one instinctively wondered where the “soft” spot was; and he added in a confidential tone, as he donned the shirt he had just washed and dried, “We do like to be clean when we can.”

Better than Whisky.

“Have you got something hot?” asked a man who came in while the soup was being served one chilly, drizzling evening. “Ah! that’s better than a drink of whisky,” he added heartily as he received the soup, and sat down with a sigh of satisfaction to the steaming hot bowl.

Saved by a Penny Dinner.

At one of the meetings in the Chicago Medical Mission some time ago, a stalwart man, whose face showed the evidences of a long career of sin and intemperance, came forward for prayers. He made a few remarks, substantially as follows: I have been on a spree for six months, drinking heavily every day. This morning I found myself with but a nickle left in my pocket; I got it changed to pennies, four of which I spent for beer in the “barrel shop” around the corner. With but one cent left in my pocket I happened to pass by the Mission. I saw the sign “Penny Dinners.” I came in and bought a bowl of soup. The soup was so good it seemed to touch the right spot, and I began to think it was very good of these people to come down here and make such good soup for us poor miserable wretches who do not deserve anything. And the more I thought of it, the more it troubled me, and I determined to come into the meeting to-night, and now I have made up my mind to turn over a new leaf, by the help of God, and live a different life. He fell upon his knees, confessing his sins, and earnestly plead with God to help him resist temptation. He is still sober and, trusting in the Lord, is living an upright life. He declares that at the moment he knelt down and gave himself to the Lord the appetite for liquor departed from him, and he has not the slightest desire to drink.

A University Graduate.

A case of special interest to the Mission workers is that of a young man, a graduate of Aberdeen University, Scotland. He had held a good position; and while on his way South to take

a still better one, stopped in Chicago, where he went on a drunken spree. He wandered into the Mission on the verge of delirium tremens, not knowing what the place was. He remained with the Mission family for a few weeks; and under the influence of Christian surroundings and the treatment he received there, became sober, and did not touch a drop of liquor for three months. He obtained a position and went to work, but under the terrible temptations of the city, he again fell. He came back to the Mission for help, and was again lifted up. This time he was truly converted, and once more started to work. In the beginning he had been given some financial help, which he later repaid. He is now earning a good living, and expects to return to his parents in Scotland as soon as he is able.

Mr. G—— came to the free consultation Sunday, July 2, and was sent to the dispensary for treatment by the physician in charge. He was suffering from extreme nervousness, consequent upon a protracted term of hard drinking. After several days of regular treatment with the cold spray externally and ice internally, to relieve the irritability and nausea of the stomach, the patient was able to eat. He obtained good employment, and when seen a week later, was respectably dressed and seemed a changed man.

Mr. S—— was a young man who had been severely burned on the arm from an explosion of a boiler. His case was rather a tedious one, but gradually he has recovered. His clothes were replaced by some sent to us by kind friends. Sometimes we were able to give him a little food. Mr. S—— has become a Christian, and is working whenever he can find employment.

Visiting Nurses' Reports.

The weekly reports of the visiting nurses are often interesting to one who can read the histories between the lines.

Here, for example, in forty visits made, there are mentioned three destitute families with children, half a dozen chronic invalids, who were sent to the dispensary for treatment. Some of these doubtless needed only a little counsel or treatment to relieve them; while other cases were more serious. There were two destitute old ladies, one of whom was put in a home for such cases, and the other provided for at her own home. A case of kidney disease was sent to the dispensary. There were consumption cases, maternity cases, and numerous cases of influenza or its results.

Convulsions, abscesses, paralysis, fevers, dyspepsia, ulcers, goiter, diseases of the bowels, and cancer, mingled with the usual proportion of sick and destitute children and helpless and

destitute old people, fill the next report that we take up at random.

In the column of "What was done" we find as much variety as in that of the "Conditions" just quoted. "Sent to the dispensary" occurs frequently, "clothing, food, and various treatments," with "gospel conversations" and "prayer and Bible study" show how the days pass for the visiting nurses.

A visiting nurse thus relates some experiences in city work:—

Our work among the women and children is increasing daily, since they are becoming better acquainted with us, and have learned the way to the dispensary, bath-rooms, and laundry. Some had a little trouble at first in finding the place, so we went after them to show them the way. We gathered up about six women and sixteen dirty, ragged children on one trip. We formed quite a parade as we marched along the streets, the women, the older children, and ourselves each carrying a child, as some of these women had more than one child unable to walk, and people stopped on the street to watch us. One little girl ran up to me as we were passing and said, with tears in her eyes, "I would like to go and have a bath too, but I am too dirty and ragged." How her little face brightened up when I assured her that that was just why we would like to have her come. These poor children had never had a bath before, and as we inquired if they ever got cleaned up, they replied that they sometimes washed their faces and hands. They were a very different looking company after a few hours of vigorous work on our part. Cleaned up from head to foot, they went home with bright, happy faces. It does our hearts good to see these same children come to the bath-rooms afterward, looking neat and clean, telling us how they have carried out our instructions as to cleanliness at their own homes.

We prize the clothing sent to us very highly. It is indeed a feast to unpack the boxes and find so many little garments for our poor, ragged children. One has no idea how happy it makes these little ones to receive some of these little garments.

We all enjoy our work very much, and praise God for the privilege of being connected with this work.

A Morning with a Visiting Nurse.

A visitor at the mission accompanying a visiting nurse on her rounds thus tells the story:—

The nurse had already been out to attend to some matters connected with her work, and was ready for a fresh start. A walk of a few blocks sufficed for us to lose ourselves in a narrow alley, where we picked our way between ash barrels and garbage boxes.

Suddenly the nurse turned, and with a kindly greeting to a row of children who stood regarding us with keen eyes from under their matted locks, disappeared abruptly through an opening in the wall. It proved to be a doorway through which she was wont to find her way to the place we were seeking; and descending by a short flight of narrow, crooked stairs, we found ourselves in a sort of cellar stable. Wending our way through, we emerged into a court, from which another crooked flight took us to a higher level again. Opening onto a platform which served to catch the overflow of housekeeping utensils from the various rooms within, we found two little rooms scantily furnished but fairly tidy, where a mother sat with her two children. A pale-faced little fellow was playing on the floor, and a sickly baby was in the mother's arms. The little thing was evidently suffering; the mother told of symptoms of some digestive disorder, and was greatly troubled, as she had good reason to be. She, poor woman, was suffering from diseased eyes, and was nearly blind for the time. Fortunately the father had work, and the mother was receiving treatment for her eyes. The nurse gave some suggestions about the baby's care, left a remedy for it, made some sympathetic inquiries concerning the family and the neighbors, and we threaded our way back by the underground route.

At our next stopping-place an old lady, broken down by hard work, was sitting with her household goods gathered round her. She was preparing to leave her room, and received the nurse's information that she had arranged for her to enter an old ladies' home, with a half-pleased, half-querulous comment.

Passing an open door on our way to the next call, the nurse stopped to give a word of cheer to a woman who was suffering from a large tumor. Her son, thrown out of work a few days before, sat near the door, the very picture of discouragement, which the mother's face reflected. The woman brightened up at the nurse's greeting; and as we passed on, the latter told a pitiful story of crime and sorrow that with a little variation was repeated several times during the morning.

At the foot of the stairs we were about to climb, was a group of bright-eyed, dirty-faced, and frowsy-headed children. Three of them, including a baby that would have delighted any mother's heart if it had been clean, occupied the lower stair of the steep, narrow flight. None of them made a move, but sat staring at us in open-eyed wonder. The nurse stepped over the baby, and I followed before the group awakened to the proprieties of the moment.

Once up, a different scene awaited us. A bright-faced, intelligent-looking young man, prematurely discharged from a city hospital, was keeping house and caring for a baby, while the young mother was away at work. The father courteously offered me the easiest chair in the room, the one in which he had been sitting, with a broken bottom, and cushioned with an old shawl, but the pale-faced baby silently clung

to the window-sill, where the sun shone in over the high wall opposite for a little while in the morning, looking for all the world like a pale plant in a dark room reaching after the light. How my heart ached to take the frail little fellow out into the genuine country sunshine, and give him something better to look at than the bare wall opposite, skirted with *débris* of all sorts.

We found one family in a tiny room looking out through one window on a dingy court filled with unsightly *débris*. The beds on one side of the room,—bare, dirty mattresses,—and a tiny stove and bench on the other, under the window, left but a passageway between. The room could not have been more than eight feet square.

But O, the babies, the babies! Poor little scraps of humanity struggling for life against such fearful odds. Born in such dens as many that we visited, scantily fed, herded together like sheep, the only wonder is that there is the faintest sense of right left in them as they grow up. Yet the mothers love them as do more fortunate ones; and those whose children were sick gathered around the nurse with anxious faces to see what could be done for them, listening with an intensity that was almost painful at times, lest they should let some detail of instruction slip.

Up and down stairs we went, through filth of all grades, with the jargon of voices around us, talking in all the languages of the East and West combined. Now and then a clean room like an oasis in the desert, now and then a sweet, refined, or hopeful face amid the crowds of weary or vicious ones; and above all, the swarming child life! "How many children do you suppose there are in this house?" we asked of one woman who was toiling up stairs with a pail of water. Her surprise banished for a moment the weary look, but it came back as she answered, "O, I don't know, I have nine."

It was past noon when we stopped for dinner, footsore and heart-sick, yet thankful that some rays of light and help might penetrate this mass of misery. The nurse expressed her regret that time and strength would not permit us to accompany her to the other side of the city in the afternoon, where, as she said, some of her most interesting "cases" were to be found.

A Rescued Life.

A young woman twenty years of age was found by a visiting nurse in the streets in a most distressed and suffering condition. She had been enticed away from her home some months before by a dissolute man with the promise of marriage, but instead was treated in a most inhuman manner, so that she had been brought to a condition of terrible suffering. Her simple, straight-forward, honest story and open countenance convinced the workers that it was a case of misplaced confidence, and not

one of depravity. The poor girl's condition was so serious as to threaten her life, and it was evident that something must be done immediately. Accordingly, she was the next day sent to the Sanitarium Hospital at Battle Creek, and found a place in an endowed bed. It was found that a surgical operation would be necessary, but her condition was such that her recovery seemed almost impossible. To the astonishment of all, the patient made a rapid and uninterrupted recovery, almost without suffering. As she gained in physical strength, she was moved to give her heart to God, and had a good Christian experience. She returned to her home feeling very grateful to the friends who had helped her in her time of need. Her mother, who is a Christian woman, writes that her daughter is thoroughly converted, and is leading a pure and useful life.

Evening Meetings at the Mission.

“I bless God for the day he directed my steps to the Workingmen's Home, for here I found not only friends, but the blessed Master. I am acquainted with every gin-mill from one end of Clark street to the other; I have been drunk in them all. I was a perfect wreck. All my past life has been spent in work for the devil; but, boys, the few days I have to live will be spent for God and humanity.” This testimony was borne by a man who had been a slave to Satan for thirty-five years.

“The taste for tobacco is all gone.”

“Whisky is out forever, and Christ has come to stay.”

“I have been a convicted man for several months, but was not converted till a few evenings since. I thank God for his love that I feel within me.”

“I came here as a ‘hobo’ and a liar, but I thank God he is able to save even me with all my faults, and I am happy now in him.”

“I have tried the Keeley Cure, the Dwight Cure, and other cures, but all have failed. I was invited to try the ‘blood cure;’ I have done it; and praise God to-night, old things have passed away, and I am free through the blood of Christ.”

“I had seriously contemplated self-destruction, for to live longer was torture to me; but since Jesus has come to live with me, I will live for him.”

THE S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION PROCEEDINGS.

THE second biennial meeting of the Association was held at Battle Creek, Mich., beginning as appointed, March 10, at 2:30 P. M., in the Tabernacle. The later sessions, with one exception, were held in the Sanitarium chapel.

The report of the Visiting Committee of the Haskell and James White Memorial Homes was followed by remarks from the chairman, Dr. Kellogg, and L. McCoy, secretary of the Association, which showed the growth and present condition of these homes. The number of children in the Haskell Home had just doubled since the last report. Seventy-nine children have been received during the two years, twenty-eight have been returned to their families, four have died, making ninety-six children in the Home at the time of the report.

Some changes have taken place among the caretakers. Mr. and Mrs. Walston, who had for some time been connected with the Home, having been appointed to South Africa, Mr. and Mrs. J. S. Comins were placed in charge as superintendent and matron.

Dr. Kate Lindsay, a member of the Visiting Committee and medical counselor to the Home, having gone to South Africa, Dr. Laretta Kress has been appointed physician.

The number of inmates in the James White Home is the same as two years ago, though there have been changes by removal, death, and admission. The family has just been transferred to its new quarters, and is now pleasantly and comfortably located.

Some time was given to the question of receiving into the Home those who had means to pay their expenses in whole or in part; and the opinion prevailed that it would be proper to receive such, though not to the exclusion of those who were destitute.

At the second session various interests of the Association were suggested for discussion. Among these were the relation of the various sanitariums to the cause and to the religious work of the denomination; city missions; Christian Help work, and its relation to other lines of work, etc., etc.

The subject of city missions was called for, and in answer to inquiries the chairman spoke at some length upon the establishment and development of our mission work in Chicago. In summing up his experience, he said that the foundation of this work

was Christian Help work. The work should begin with the individual members of the church, each building against his own house. If each member of the church in a large city would go to work for others, there would be no lack of openings. Let each one learn all he can of the principles on which our work is based, and go to work right where he finds himself, and a larger work will develop naturally, city missions, bath-rooms, sanitariums, etc., following.

Others expressed their interest in the subject or gave their own experiences. Elder P. F. Bicknell, of Vermont, spoke by invitation at some length of the development of Christian Help work in the church with which he is connected.

At the third session Mrs. S. M. I. Henry gave an outline of her experience in similar lines of work in connection with the Woman's Christian Temperance Union, mentioning especially the establishment and development of several rescue missions in Chicago.

Dr. Kress, Dr. Rand, and others spoke of the establishment and conduct of the Arnold Mission of this city, started by Brother H. G. Butler. It has been in operation less than six months, but over fifty men have professed conversion. Many of them have found employment, and are continuing steadfast.

Elders Bicknell, Waggoner, Prescott, Dr. Laurretta Kress, and others related incidents in the fields which they had visited.

The fourth session was held at the Tabernacle, where a large audience listened to an address from J. E. Graham, captain of the missionary ship "Pitcairn," telling of the islands he had visited and their needs.

Others followed, presenting the need of medical missionary work in various fields, and the openings offered.

The fifth session was largely devoted to the work in the South and Christian Help work, and the sixth to the discussion and adoption of the following resolutions:—

1. *Resolved*, That we recommend that as fast as practicable Christian Help work, in harmony with the principles of the gospel, and conducted on the lines which the experience of the last few years has proved to be successful, be encouraged, and developed by our churches in the larger cities and towns.

2. *Resolved*, That we recommend that trained workers be sent to these cities and towns as rapidly as possible, for the purpose of leading out in medical missionary work and co-operating with our churches in these various lines of work.

3. *Resolved*, That we recommend that where medical missionary work cannot be started at once, and where trained workers cannot be sent to remain, a trained worker be, on request,

sent to give instruction and develop the simpler lines of the work until trained workers can be located in the field.

4. *Resolved*, That we suggest a practical recognition of the fact that the health work is an important phase of the educational work, by providing more fully in each of our schools for instruction in physiology and hygiene, healthful cookery, healthful dress, and simple methods of treatment for the more common diseases; and that one or more trained instructors be provided if possible in each school to carry out this plan and give assistance in systematizing and directing Christian Help work among the students.

5. *Resolved*, That earnest efforts should be made to enlist the co-operation of the church, conference, and tract and missionary officers in the extension of health and medical missionary principles, in the organization of city missions, Good Health clubs, Christian Help bands, and the circulation of the *Medical Missionary*, *Good Health*, *Pacific Health Journal*, *Gospel of Health*, and our other health journals.

6. *Resolved*, That (in harmony with the spirit of the resolution by which this Association was created) the managers of all benevolent homes, such as orphan asylums or homes, and similar institutions, should be invited to place themselves under the general supervision of the Medical Missionary and Benevolent Association, and to make regular reports of their work to the Board as may be necessary.

7. *Resolved*, That the closest harmony should exist between the Sabbath-schools, the tract work, the Christian Help work, and other lines of Christian work, and that when practicable, the meetings of the Christian Help bands and tract and missionary societies be held together, special meetings being held for such business as may be more properly considered in this manner.

Looking over the meeting of the Association as a whole, we are gratified to see the growing interest in medical missionary work, the desire to understand its aims and methods and to witness its advancement. The different fields having been so fully reported in the *Medical Missionary* as the work developed in each, we do not take the space for details.

The Board of the Association as it now stands is as follows:—

J. H. Kellogg, M. D., President; A. B. Olsen, B. S., M. D., Recording Secretary; A. R. Henry, Treasurer; O. A. Olsen; S. N. Haskell; G. A. Irwin; W. H. Riley, M. D.; Howard F. Rand, M. D.; D. H. Kress, M. D.

DIRECTORY.

PHYSICIANS ENGAGED IN MISSIONARY WORK

UNDER THE SUPERVISION OF THE S. D. A. MEDICAL MISSIONARY
AND BENEVOLENT ASSOCIATION.

J. H. Kellogg, M. D.....	Battle Creek, Mich.
Ruth O. Bryant, M. D.....	" "
David Paulson, M. D.....	" "
H. F. Rand, M. D.....	" "
D. H. Kress, M. D.....	" "
Lauretta Kress, M. D.....	" "
Lou S. Cleveland, M. D.....	" "
Abbie M. Winegar, M. D.....	" "
W. A. George, M. D.....	" "
E. R. Caro, M. D.....	" "
A. B. Olsen, B. S., M. D.....	" "
C. E. Stewart, M. D.....	" "
G. H. Heald, M. D.....	" "
Mary C. Heilesen, M. D.....	" "
Mary Wild Paulson, M. D.....	" "
B. B. Bolton, M. D.....	" "
E. H. Mathewson, M. D.....	Chicago, Ill.
H. E. Brighthouse, M. D.....	" "
W. H. Maxson, M. D.....	St. Helena, Cal.
Hattie S. Maxson, M. D.....	" "
A. J. Sanderson, M. D.....	" "
W. H. Riley, M. D.....	Boulder, Colo.
Geo. W. Burleigh, M. D.....	" "
Wm. F. Hubbard, M. D.....	" "
Eva Reed, M. D.....	" "
L. J. Belknap, M. D.....	Portland, Ore.
F. B. Moran, M. D.....	Healdsburg, Cal.
A. N. Loper, M. D.....	College View, Neb.
D. W. Reed, M. D.....	" "
W. H. Kynett, M. D.....	Vicksburg, Miss.
A. W. Herr, M. D.....	Keene, Texas.
B. J. Ferciot, M. D.....	Mt. Vernon, Ohio.
Addie C. Johnson, M. D.....	Ameca, Mexico.

J. H. Neall, M. D.....	Guadalajara, Mexico.
W. S. Swayze, M. D.....	“ “
Alice Swayze, M. D.....	“ “
P. A. De Forrest, M. D.....	Basel, Switzerland.
J. C. Ottosen, M. D.....	Christiania, Norway.
R. S. Anthony, M. D.....	Cape Town, South Africa.
Kate Lindsay, M. D.....	“ “
O. G. Place, M. D.....	Calcutta, India.
A. S. Carmichael, M. D.....	Buluwayo, Central Africa.
P. S. Kellogg, M. D.....	Honolulu, H. I.
F. E. Braucht, M. D.....	Apia, Samoa.
M. G. Kellogg, M. D.....	“ “
J. E. Caldwell, M. D.....	Raratonga, Cook Islands.

MEDICAL STUDENTS

UNDER THE DIRECTION OF THE MEDICAL MISSIONARY BOARD.

<i>Name.</i>	<i>Home.</i>	<i>School.</i>
Allen, Thomas John, 1899.....	Arkansas.....	Battle Creek, Mich.
Armstrong, Nettie, 1900.....	Washington....	“ “
Beckner, Clara, 1900.....	Arkansas.....	“ “
Beeler, Moses A., 1900.....	Kansas.....	“ “
Bennett, Anna M., 1900.....	Illinois.....	“ “
Boyer, Lillian B., 1899.....	Illinois.....	“ “
Bull, Maude, 1900.....	Ohio.....	“ “
Butler, J. G., 1900.....	Texas.....	“ “
Butler, Ella V., 1900.....	Texas.....	“ “
Byington, John F., 1897.....	Michigan.....	Ann Arbor, Mich.
Byington, Mary K., 1897.....	Michigan.....	“ “
Conway, Alice Jane, 1899.....	Texas.....	Battle Creek, Mich.
Craig, J. M., 1898.....	Michigan.....	Ann Arbor, Mich.
Davies, J. P., 1897.....	South Africa...	“ “
Davies, Mrs. Hester, 1897.....	South Africa...	“ “
Dryden, Mary V., 1898.....	Illinois.....	“ “
Dunlap, Isaac A., 1899.....	Washington....	Battle Creek, Mich.
Edwards, Sanford S., 1899.....	Massachusetts..	“ “
Eggleston, Elmer, 1900.....	Missouri.....	“ “
Ellwanger, Paul, 1899.....	Maryland.....	“ “
Erkenbeck, Jas. W., 1899.....	Michigan.....	“ “
Eshleman, Lillian B., 1900.....	Iowa.....	“ “
Evans, Newton J., 1899.....	Missouri.....	“ “
Farnsworth, C. P., 1900.....	Wisconsin.....	“ “
Farnsworth, Harry, 1900.....	Missouri.....	“ “

Froom, J. E., 1898.....	Michigan.....	Ann Arbor, Mich.
Fulton, Ira M., 1899.....	Colorado.....	Battle Creek, Mich.
Gardner, W. L., 1899.....	Iowa.....	" "
Gardner, Mrs. Eva May, 1899 ..	Iowa.....	" "
George, Arthur W., 1900.....	Nebraska.....	" "
Habenicht, Henry A., 1899.....	Iowa.....	" "
Hall, Emma Mae, 1899.....	Illinois.....	" "
Helman, Evelene, 1899.....	California.....	" "
Hobbs, Edith, 1900.....	Missouri.....	" "
Holden, W. B., 1897.....	New York.....	Chicago, Ill.
Hunter, Mary H., 1897.....	Missouri.....	Ann Arbor, Mich.
John, A. Allen, 1898.....	Iowa.....	" "
Keller, Peter Martin, 1899.....	Pennsylvania ..	Battle Creek, Mich.
Kerby, Sarah Etta, 1899.....	Washington ..	" "
Kynett, Lydia, 1900.....	Michigan.....	" "
Labier, C. R., 1899.....	Missouri.....	Ann Arbor, Mich.
Leadsworth, J. R., 1899.....	California.....	San Francisco, Cal.
Lockwood, S. A., 1900.....	California.....	Battle Creek, Mich.
Loughborough, Mrs. Maria S., 1899	Illinois.....	" "
Martinson, Elsie, 1900.....	Minnesota.....	" "
Morse, John F., 1899.....	Minnesota.....	" "
Mortensen, Martin, 1899.....	Missouri.....	Ann Arbor, Mich.
Nicola, Chas. C., 1897.....	Nebraska.....	" "
Otis, Frank Jesse, 1899.....	California.....	Battle Creek, Mich.
Otis, Leroy J., 1899.....	California.....	" "
Otis, Elmer, 1900.....	California.....	" "
Patterson, Louise, 1899.....	Canada.....	" "
Paulson, Julius, 1900.....	South Dakota ..	" "
Perrine, Emma, 1900.....	Iowa.....	" "
Perry, Olive G., 1898.....	Michigan.....	Ann Arbor, Mich.
Pomare, Maui, 1900.....	New Zealand...	Battle Creek, Mich.
Prince, Calvin O., 1899.....	New Hampshire	" "
Read, A. J., 1898.....	Massachusetts..	Ann Arbor, Mich.
Reekie, John S., 1899.....	Australia.....	Battle Creek, Mich.
Ross, R. O., 1900.....	Indiana.....	" "
Rossiter, F. M., 1897.....	Michigan.....	Philadelphia, Pa.
Rousseau, L. J., 1900.....	Michigan.....	Battle Creek, Mich.
Shively, Ida, 1897.....	Iowa.....	Chicago, Ill.
Shively, J. Dow, 1899.....	Iowa.....	Battle Creek, Mich.
Shryock, Alfred Q., 1899.....	Oregon.....	" "
Shryock, H. W., 1900.....	Colorado.....	" "
Simmons, Wm. R., 1899.....	Michigan.....	" "
Spencer, Myrtle, 1900.....	Iowa.....	" "
Staines, Carrie S., 1899.....	Michigan.....	" "
Stock, Annie, 1899.....	Illinois.....	" "

Thomason, Geo. W., 1899.....	New Jersey....	Battle Creek, Mich.
Vernier, Jean, 1900.....	Michigan.....	" "
Vince, Edmund D., 1899.....	England.....	" "
Wessels, Francis H., 1897.....	South Africa..	Aberdeen, Scotland.
White, Julia, 1900.....	Wisconsin.....	Battle Creek, Mich.
Whitelock, Thos. S., 1899.....	Minnesota.....	" "
Whitney, Jeanne C., 1897.....	New York.....	Ann Arbor, Mich.
Zener, Alice G., 1899.....	Missouri.....	Battle Creek, Mich.
Zipf, Amelia A., 1899.....	Iowa.....	" "

NURSES EMPLOYED AT THE BATTLE CREEK SANITARIUM

UNDER THE SUPERVISION OF THE S. D. A. MEDICAL MISSIONARY
AND BENEVOLENT ASSOCIATION.

<i>Name.</i>	<i>Home.</i>
Allen, Winifred.....	India.
Anderson, Minnie.....	Iowa.
Anderson, Martha.....	Nebraska.
Anderson, Edwin L.....	Pennsylvania.
Beck, Henry.....	South America.
Bell, John J.....	Ireland.
Bjorklund, Ingrid (graduate).....	Sweden.
Black, Thekla.....	Norway.
Blandin, Minnie.....	New York.
Blickenderfer, Mamie.....	Kansas.
Bliss, W. E.....	Illinois.
Bodine, Anna.....	Sweden.
Bogue, Hattie.....	Minnesota.
Bohannen, Rosa.....	Ohio.
Boram, Harry.....	Iowa.
Bradbury, Ellen.....	Wisconsin.
Brandstater, C. Albert.....	Tasmania.
Bratt, Anna.....	Sweden.
Briggs, Mrs. Anna C.....	Nova Scotia.
Bucht, Hilda.....	Michigan.
Burlingame, C. L. (graduate).....	Michigan.
Buss, L. A.....	Nebraska.
Campbell, Edna.....	Kentucky.
Carahooft, Sadie (graduate).....	Indiana.
Carpenter, Julia.....	Wisconsin.
Chaney, Frank L.....	Nebraska.

Chaney, J. A.....	Nebraska.
Christiansen, Anna.....	Wisconsin.
Christiansen, Martha.....	Wisconsin.
Cilley, Edith.....	South Dakota.
Coates, Della (graduate).....	Iowa.
Collier, Ella.....	Illinois.
Collins, Aimee.....	Nebraska.
Connors, Dollie.....	South Dakota.
Connors, Edith.....	South Dakota.
Conrad, Edith.....	Iowa.
Corbitt, Ori E.....	Iowa.
Corliss, Lulu B.....	Michigan.
Craig, R. B.....	Indiana.
Craig, Mrs. R. B.....	Indiana.
Cross, Fannie.....	Michigan.
Crowthers, Ada.....	Kansas.
Cummins, Maude.....	Massachusetts.
Dart, Belle.....	Illinois.
Davis, Alice J.....	Iowa.
Davis, Cora.....	Indiana.
Devereaux, May.....	South Dakota.
Dilkes, Emily.....	New York.
Dilley, H. A.....	Kansas.
Dock, Effie.....	Missouri.
Dock, T. S.....	Missouri.
Draper, Fannie.....	Michigan.
Eckert, Mary.....	Iowa.
Emmerson, J. S.....	Minnesota.
Emmerson, Mrs. Freda.....	Minnesota.
Engwis, Marie.....	Michigan.
Estabrook, Ida.....	Iowa.
Evans, Mabel.....	Ohio.
Everett, Belle.....	Wisconsin.
Falconer, Erva.....	Minnesota.
Faust, Elizabeth.....	Ohio.
Ford, Anita.....	Washington.
Ford, J. M.....	Michigan.
Foster, Eleanor.....	Michigan.
Foy, Mrs. M. S. (graduate).....	Michigan.
Fraser, Edith A.....	Ohio.
Frederickson, Christina.....	Denmark.
Frederickson, Elsie (graduate).....	Iowa.
Fuller, Mrs. Anna.....	Minnesota.
Gaede, Agatha.....	Kansas.
Gaede, J. P.....	Kansas.

Garrette, Elizabeth (graduate).....	Kentucky.
Garthofner, H. N.....	Wisconsin.
Garthofner, Mrs. Martha.....	Wisconsin.
Gaskell, Flossie.....	New York.
Gilbert, Lucretia.....	Michigan.
Granthan, Chas.....	Indiana.
Giles, C. E. (graduate).....	Michigan.
Green, Anna (graduate).....	Michigan.
Grimes, Anna.....	England.
Grundset, Ina.....	Minnesota.
Halgren, Dorothea.....	Minnesota.
Hanna, Jas. G.....	Ireland.
Hansen, Alma.....	Norway.
Hansen, Peter.....	Denmark.
Hare, Edith (graduate).....	New Zealand.
Harker, Leila E.....	New Zealand.
Harris, A. J. (graduate).....	Michigan.
Harris, Mrs. A. J.....	Michigan.
Hawgood, Mary N. (graduate).....	Wisconsin.
Hawk, Effie (graduate).....	Indiana.
Hawver, Mrs. Mattie (graduate).....	Canada.
Hemstead, G.....	Michigan.
Hensley, Mary (graduate).....	Kansas.
Hensley, Rosella (graduate).....	Kansas.
Hermanson, Anna S.....	New York.
Hicks, Ruth.....	Minnesota.
Hill, Ella.....	Minnesota.
Holder, Ellen.....	New Zealand.
Holland, Mamie.....	Missouri.
Hollingsworth, Anna.....	Ireland.
Hooper, Luella.....	Michigan.
Hopkins, J. W.....	Minnesota.
Houtz, Jessie.....	Missouri.
Howells, Stella.....	Kansas.
Hudson, Myrtie B.....	Illinois.
Huguley, Daniel (graduate).....	Texas.
Isbell, Lottie C.....	Ohio.
Jensen, Mary.....	Minnesota.
Jensen, Sadie.....	Wisconsin.
Jewett, R. B.....	South Dakota.
Johnson, Carrie May.....	Michigan.
Johnson, Chas. W.....	Wisconsin.
Johnson, Johanna.....	Sweden.
Johnson, Jos. S.....	South Dakota.
Jones, Ruth (graduate).....	New Zealand.

Keeler, H. L.....	Michigan.
Kelley, May H.....	Michigan.
Kellogg, Anna.....	Iowa.
Kellogg, Lena.....	Iowa.
Kennedy, J. R.....	Ohio.
Kirchman, Albert.....	Michigan.
Kivett, Oscar (graduate).....	Missouri.
Knapp, Clara (graduate).....	Iowa.
Knapp, Harry B.....	Minnesota.
Knight, Katie M.....	England.
Lambertson, Mrs. E. D.....	Arkansas.
Lane, Chas. F.....	Ohio.
Langley, Edna.....	Missouri.
Lemley, Maude.....	Iowa.
Levin, Mamie C.....	Indiana.
Liljestrom, Ida.....	Finland.
Lindstrom, Josephine (graduate).....	Iowa.
Linton, Lizzie.....	Texas.
Loveland, Bertha.....	Ohio.
Lovell, A. I.....	Wisconsin.
Lowe, Grace.....	Missouri.
Lucas, Grace.....	Michigan.
Luccock, Julia.....	Iowa.
Lundeberg, Augusta.....	Sweden.
Mann, George (graduate).....	Indiana.
Mantz, Russell.....	Iowa.
Marsh, Mary O.....	Illinois.
Mc Allister, Jas. (graduate).....	Michigan.
Mc Farland, W. I. (graduate).....	Michigan.
Mc Gee, J. Lawrence.....	Missouri.
Mc Intyre, Mary J.....	Ireland.
Menkel, H.....	Missouri.
Midgely, Thomas H.....	Michigan.
Miller, Arthur H.....	South Africa.
Miller, Bina (graduate).....	Germany.
Miller, J. S.....	Wisconsin.
Morse, Laura E.....	California.
Nathie, Alice (graduate).....	Michigan.
Neilson, Laura.....	Wisconsin.
Nelson, A. H. (graduate).....	Wisconsin.
Nelson, N. C.....	South Dakota.
Nelson, Emma.....	South Dakota.
Newcomb, Dou O.....	Missouri.
Norberg, Lotten.....	Sweden.
Nye, Zoa Agnes (graduate).....	Idaho.

Olsen, Lizzie.....	Wisconsin.
Olsen, Margaret.....	Illinois.
Owen, Katie.....	Minnesota.
Patch, Clarence.....	Minnesota.
Payberg, John.....	Denmark.
Payne, C. C. (graduate).....	Kansas.
Peterson, May.....	Minnesota.
Pierce, Gertie.....	Michigan.
Plumstead, Robt. J.....	Minnesota.
Popoff, E. S.....	Bulgaria.
Prince, Lizzie.....	New Hampshire.
Pruitt, Mrs. N. B.....	Kansas.
Quinn, Cora.....	Iowa.
Reinke, Otto.....	Germany.
Reith, Lizzie.....	British Columbia.
Rice, Estella.....	Missouri.
Richardson, Laura.....	Ohio.
Robie, Alfred.....	Massachusetts.
Robinson, Erben N.....	South Africa.
Rosewall, Chas. G.....	Sweden.
Ross, J. R.....	Indiana.
Roth, Arnold.....	Switzerland.
Roth, Paul (graduate).....	Switzerland.
Roth, Mrs. Linda Gage.....	Michigan.
Runnels, C. B.....	South Dakota.
Runnels, Mrs. M. L.....	South Dakota.
Ruthven, Mrs. Anna.....	Delaware.
Rydell, Mary.....	Sweden.
Ryland, Jessie.....	Michigan.
Rylander, Ida.....	Missouri.
Samson, Olive.....	Minnesota.
Saxton, Clara (graduate).....	Michigan.
Searcy, Lulu W.....	Missouri.
Seibley, Josephine.....	Michigan.
Shanks, Bertha.....	Nebraska.
Shannon, Geo. T. (graduate).....	Australia.
Shields, Nora Lee.....	Oklahoma.
Shryock, Belle.....	Oregon.
Siddons, Mabel.....	Tennessee.
Simshauser, C. J.....	Michigan.
Skerritt, Endora.....	West Indies.
Smith, Minnie L.....	New York.
Spaulding, May.....	Michigan.
Sperberg, Helen.....	Wisconsin.
Staines, Ora E.....	Michigan.

Starr, A. R.....	South Dakota.
Starr, Mrs. A. R.....	South Dakota.
Steinel, Lena J.....	Wisconsin.
Stevens, Emily (graduate).....	England.
Tate, Mary.....	Ireland.
Tefft, Stella.....	Indiana.
Thayer, Vermilla.....	Indiana.
Thomason, Ida.....	New Jersey.
Thornton, Emma.....	Ohio.
Toral, Petra B.....	Mexico.
Tucker, M. A.....	Oklahoma.
Tyler, Kittie.....	Wisconsin.
Usher, Minnie.....	Iowa.
Van Vechten, Belle.....	Michigan.
Van Wagner, Jennie.....	Minnesota.
Van Winkle, Louise.....	Iowa.
Walde, Maggie.....	Russia.
Walling, May (graduate).....	Colorado.
Walter, Katie.....	Michigan.
Warner, Herbert.....	Connecticut.
Watt, Maude L.....	Indiana.
Watt, Prior.....	Indiana.
Weaver, Mrs. Eliza.....	Michigan.
Wedin, Emma.....	Sweden.
Whiteis, U. E.....	Michigan.
Whitelock, Mrs. Grace D.....	Minnesota.
Whitney, Lenna E. (graduate).....	New York.
Whitney, S. Jay.....	South Dakota.
Williamson, Jennie.....	Pennsylvania.
Wilson, Carrie.....	Minnesota.
Wilson, Annie.....	Tennessee.
Wing, Ella.....	Norway.
Winkley, Barbara.....	New York.
Workhoffen, Nora.....	Nebraska.
Wright, Winifred.....	Minnesota.
Yale, Chester.....	Nebraska.
Zydeman, May.....	Holland.

NURSES EMPLOYED IN THE FIELD

UNDER THE SUPERVISION OF THE S. D. A. MEDICAL MISSIONARY AND
BENEVOLENT ASSOCIATION.

<i>Name.</i>	<i>Home.</i>	<i>Field.</i>
Aldridge, Mrs. Lizzie.....	Nebraska.....	Chicago, Ill.
Allen, C. G.....	Wisconsin.....	Green Bay, Wis.
Allen, Mrs. C. G.....	Wisconsin.....	Green Bay, Wis.
Alton, Carrie.....	Minnesota.....	Chicago, Ill.
Anderson, Alma.....	Norway.....	Norway.
Anderson, Mary.....	Iowa.....	Chicago, Ill.
Andreasen, Lena.....	Norway.....	Chicago, Ill.
Baker, Mrs. E. A.....	Michigan.....	J. W. Memorial Home.
Baker, Mrs. S. M.....	Illinois.....	Chicago, Ill.
Bartlett, Mrs. Sarah.....	South Dakota..	Milltown, S. D.
Bauer, B. F.....	Michigan.....	Chicago, Ill.
Belknap, Mrs. L. J.....	Michigan.....	Portland, Ore.
Bliven, Mrs. Adeline K.....	Wisconsin.....	Denver, Colo.
Boone, Verna.....	Ohio.....	Chicago, Ill.
Brandstater, G. A.....	Tasmania.....	Chicago, Ill.,
Braucht, Mrs. F. E.....	Michigan.....	Samoa.
Brown, Elsie.....	Michigan.....	Chicago, Ill.
Burkhardt, Louise.....	Germany.....	Samoa.
Burleigh, Eliza B.....	Nebraska.....	Boulder, Colo.
Burrus, Georgia.....	California.....	Calcutta, India.
Campbell, Emma.....	Missouri.....	Cape Town, So. Africa.
Campbell, Mrs. Mary A.....	Kansas.....	Mexico.
Carlson, Mrs. Mathilda.....	Sweden.....	Denmark.
Carr, Emma.....	New York.....	Randolph, N. Y.
Cheriff, Mrs. H. A.....	Spain.....	New York City.
Church, Nellie.....	Iowa.....	Chicago, Ill.
Colloran, J. Edgar.....	Massachusetts..	Chicago, Ill.
Colvin, Stella.....	Minnesota.....	Trinidad.
Cooper, Alfred.....	Illinois.....	Mexico.
Cooper, Mrs. Lillie.....	Illinois.....	Mexico.
Coy, Mary.....	Iowa.....	Iowa.
Craig, Stephen.....	Michigan.....	Massachusetts.
Daley, Nellie.....	Missouri.....	Saginaw, Mich.
Dilley, O. D.....	Kansas.....	South Africa.
Dimick, Irving G.....	.....	New York.
Dorsey, Jessie.....	Ohio.....	South Carolina.
Edwards, P. G.....	Michigan.....	Calcutta, India.
Edwards, Mrs. Gertrude G...	Michigan.....	Calcutta, India.
Fattebert, N. C.....	California.....	Chicago, Ill.

Faulkner, Mrs. Maude.....	Ohio.....	Haskell Home.
Feals, Retta.....	Michigan.....	Colorado.
Fitch, Dan. D.....	Iowa.....	S. S. "Pitcairn."
Fuller, C. W.....	Minnesota.....	Chicago, Ill.
Giddings, Phillip.....	British Guiana,	South America.
Green, Maggie.....	Iowa.....	Calcutta, India.
Grim, Mary.....	Indiana.....	Chicago, Ill.
Groenewald, David.....	South Africa...	South Africa.
Guerne, Marie.....	California.....	Oakland, Cal.
Halberg, Anna.....	Sweden.....	Chicago, Ill.
Hale, Eunice.....	Texas.....	Chicago, Ill.
Hanson, L. F.....	Illinois.....	Atchison, Kan.
Hallin, Anna.....	Sweden.....	New York City.
Hanson, L. A.....	Indiana.....	Vicksburg, Miss.
Hanson, Mrs. L. A.....	Indiana.....	Vicksburg, Miss.
Hartzler, S. M.....	Missouri.....	Chicago, Ill.
Hausman, Lelinda.....	Germany.....	Hamburg, Germany.
Hawkins, Mrs. E.....	Iowa.....	Vicksburg, Miss.
Hawkins, G. R.....	Iowa.....	Vicksburg, Miss.
House, L. D.....	Minnesota.....	Mc Neill's, S. C.
Ireland, Jennie.....	Missouri.....	Los Angeles, Cal.
Jeffreys, Hattie.....	Missouri.....	Missouri.
Jensen, Marie.....	Denmark.....	Denmark.
Jesperon, Swen.....	Sweden.....	Basel, Switzerland.
Johanson, Maren.....	Norway.....	Brooklyn, N. Y.
Johnson, Augusta.....	Sweden.....	Sweden.
Johnson, Gust.....	Sweden.....	Des Moines, Iowa.
Johnson, Mrs. Mathilda.....	Sweden.....	Des Moines, Iowa.
Johnson, Mary.....	Minnesota.....	Mexico.
Johnson, Millie.....	Minnesota.....	Honolulu, H. I.
Johnston, M. H.....	So. Dakota.....	Asheville, N. C.
Johnston, Mrs. Sallie Hawes..	Kentucky.....	Asheville, N. C.
Karlstrom, Chas.....	Sweden.....	Sweden.
Kerr, Geo. T.....	Arkansas.....	Gold Coast, W. Africa.
Kerr, Mrs. Eva.....	Arkansas.....	Gold Coast, W. Africa.
Kirk, H. E.....	Michigan.....	College View, Neb.
Lafferty, G. W.....	.....	Chicago, Ill.
Laporte, Mme. Valeria.....	France.....	Nice, France.
Leach, Sophie.....	Tennessee.....	South Africa.
Lingle, A. L.....	Iowa.....	Honolulu, H. I.
Lingle, Mrs. Lizzie E.....	Iowa.....	Honolulu, H. I.
Litchfield, H. F.....	Vermont.....	Ooltewah, Tenn.
Lundquist, Lotten.....	Sweden.....	College View, Neb.
Marchisio, S.....	Italy.....	Mexico.
Merrill, S. S.....	Kansas.....	Honolulu, H. I.

Moore, Jos.....	Texas.....	Mexico.
Nelson, Anna.....	Sweden.....	Sweden.
Neilsen, Mina.....	Norway.....	Chicago, Ill.
Newcomb, Clara.....	Missouri.....	Portland, Ore.
Olsen, Mrs. M. G. T.....	Washington.....	Chicago, Ill.
O'Neal, T. A.....	New York.....	Boulder, Colo.
Osborne, John.....	Missouri.....	Mc Neill's, S. C.
Ottosen, Mrs. J. C.....	Norway.....	Norway.
Parker, J. H.....	Texas.....	Chicago, Ill.
Passebois, Augustine.....	France.....	Nice, France.
Patch, Clarence.....	Minnesota.....	Chicago, Ill.
Patchen, Nellie.....	Ohio.....	Alabama.
Perdue, Mrs. Jennie.....	Indiana.....	Mexico.
Peterson, L. T.....	Sweden.....	Chicago, Ill.
Peterson, Stena.....	Denmark.....	Nebraska.
Philips, Lucy.....	Kansas.....	Boulder, Colo.
Place, Mrs. O. G.....	Michigan.....	Calcutta, India.
Rasmussen, Anna.....	California.....	Boulder, Colo.
Replogle, G. B.....	Pennsylvania ..	Cape Town, So. Africa.
Replogle, Mrs. Anna S.....	Indiana.....	Cape Town, So. Africa.
Reveille, Mary.....	Italy.....	Italy.
Rice, Mrs. Candace.....	Kansas.....	Mexico.
Richards, Clara L.....	Nebraska.....	College View, Neb.
Rogers, Madge.....	Michigan.....	Vicksburg, Miss.
Ross, Kate D.....	Michigan.....	Mexico.
Royer, Ida.....	Pennsylvania ..	Cape Town, So. Africa.
Runnels, C. B.	So. Dakota.....	Chicago, Ill.
Runnels, Mrs. C. B.....	So. Dakota.....	Chicago, Ill.
Rylen, Marie.....	Sweden.....	Chicago, Ill.
Sadler, Carrie.....	So. Dakota.....	Mexico.
Sargent, Lizzie.....	England.....	South Africa.
Semmens, A. W.....	Australia.....	Sydney, N. S. W.
Semmens, Mrs. Emma.....	Australia.....	Sydney, N. S. W.
Shaul, Frank.....	Indiana.....	Chicago, Ill.
Slade, J. W.....	Michigan.....	Ooltewah, Tenn.
Smith, D. Ella.....	Iowa.....	Chicago, Ill.
Smith, Rosa.....	Nebraska.....	Portland, Oregon.
Starr, Rosa.....	Iowa.....	Chattanooga, Tenn.
Steele, Harvey B.....	Missouri.....	Chicago, Ill.
Stone, Eva.....	Indiana.....	Cape Town, So. Africa.
Tabor, Anne E.....	Iowa.....	New York City.
Tieche, Leon.....	France.....	Nîmes, France.
Viagofski, Lulu.....	Delaware.....	Basel, Switzerland.
Wahlstrom, Hedvig.....	Sweden.....	New York City.
Walston, W. C.....	Vermont.....	Cape Town, So. Africa.

Walston, Mrs. W. C.....	Vermont.....	Cape Town, So. Africa.
Washburn, Emma	Missouri.....	Atlanta, Ga.
Webster, Amelia D.....	New York.....	Cape Town, So. Africa.
Weese, Leslie.....	Minnesota	Minnesota.
West, Geo.....	.....	Chicago, Ill.
Whiteis, Samantha E.....	Nebraska.....	Calcutta, India.
Whittenberg, Nannie	Texas	Keene, Tex.
Williams, Jennie.....	Michigan.....	College View, Neb.
Willson, J. V.....	Iowa.....	Chicago, Ill.
Willson, Mrs. J. V.....	Iowa.....	Chicago, Ill.



\$5000⁰⁰

March 6th 1899

Three years after date we promise to pay to
the order of E. J. Braumhall.

Five thousand Dollars

at 6% per annum payable annually
at our office 1240 Chestnut Street.

Value received
of \$5000

**Internat'l Medical Missionary
and Benevolent Association.**

No. _____ Due _____

J. H. [Signature]

Mar 8/1900 Interest paid
on this note to Mar 6/1900
three hundred dollars \$300.-

March 14/1901 Interest
paid on this note to March
6/1901 C. H. Bramble

Sept-18/1901 Payment on the
Principal of this note \$
three hundred dollars 300.-

It became evident that some steps should be taken for the general organization and direction of the work. It was proposed by leading members of the General Conference Committee that the Committee should appoint a Medical Secretary who would take the general supervision of this line of work. The writer was asked to fill this position., but declined. His reasons for declining were three, as follows:

First, the magnitude of the work was such that no human brain could possibly be competent to deal with it intelligently.

Second, the medical and medical missionary work are of such a character that they can not be directed and controlled from a central headquarters in the way in which the evangelistical phases of our work are conducted and controlled; and the writer felt that it would be most disastrous and destructive to the work that any attempt should be made to place the work under such control. The medical and medical missionary work are, in the highest degree, of a personal character. A doctor must act quickly, and he has not time to wait for directions from headquarters. There is no one wise enough to direct a medical missionary in the work but the great medical missionary himself, the Lord Jesus Christ.

Third, an additional reason why the writer was unwilling to accept the position as Medical Secretary, acting under the direction of the General Conference Committee was that he felt that this Committee, ~~was~~ wholly made up of non-medical men, was not prepared to deal with questions which are to such an extent medical and professional in character. This is no reflection whatever upon the intelligence of the committee, or their standing as Christian men, or their ability as ministers, and raises no question of fitness for the work for the performance of which they were appointed; ~~but here was a new work~~

But here was a new work, the performance of which ~~required~~, at least, in its more important branches, requires technical, profes-

sional training, and the possession of legal qualifications such as would be recognized by the civil courts, and as are demanded by the laws of every civilized country and state. For men not themselves physicians to undertake to control men who are physicians and who have been ~~qualified~~ qualified for the work by years of private and technical study and training, and by further years of experience, is, in the highest degree unreasonable and improper; not only this, but impossible, for while physicians might formally recognize the authority and control of such a board or committee, the recognition would be purely formal. In actual practice the men who knew what to do and how to do it would be the real managers of the work if any efficient or successful work was done; hence such an arrangement as proposed would be purely farcical.

It would be also something more, for power would be placed in the hands of men to attempt to deal with persons with which they were incompetent to deal. Such power might be used in a destructive or obstructive way, and would be more likely to be used in this way than in any other, if exercised at all. The theory was, that ~~while~~ the committee, while recognized as having much of the work, would practically place it in the hands of ~~xxx~~ the Secretary, who would be allowed to proceed too much according to his own views. But this would place the responsibility, as before intimated, almost altogether in the hands of one man who might put his personal stamp upon it, to ^a ~~the~~ detrimental degree, and he might be led, by personal advice or prejudices, to such an extent as to weaken his own influence and injure the work.

To avoid these difficulties, and to place the work in proper relations to the workers, it was proposed that the General Conference should provide a special plan for the organization of the medical missionary work. A general statement of the plan for accomplishing this was made before the General Conference at its session *March 19, 1893*

The action taken is recorded in the minutes of the Conference for this year, and the following statement concerning it, which is wholly in accord with the record referred to, was published in the first edition of the yearbook of the International Medical Missionary and Benevolent Association, published -----1896----- (see pp. 57)

The following facts will be clearly evident to the careful reader:

First, the International Medical Missionary and Benevolent Association is not in any sense a rival of the General Conference, but is a part of it. The S. D. A. General Conference represents the entire S. D. A. people. The S. D. A. International Medical Missionary and Benevolent Association likewise represents the entire S. D. A. denomination. Please note how the membership of this Association is composed. It consists, first of all the members of the General Conference Committee. These men stand as representatives of the entire denomination. Second, the presidents of all the State Conferences. These, again, are representative men, who together represent the entire denomination. Third, ten men elected by the General Conference at its biennial session. These men being elected by the General Conference to represent it, also represent the entire denomination; and the entire denomination is represented in a third way in the International Medical Missionary and Benevolent Association. The additional members of the Association are the persons who have paid a thousand dollars or more--less than half a dozen in all, and delegate members, for whom provision has been made by an amendment to the constitution made in due legal form, which provides that there shall be as many delegates from medical institutions under the supervision of the International Medical Missionary and Benevolent Association as there are ministers or other conference representatives who are members by virtue of their office, irrespective of their direct connection with the practical medical missionary work.

It could not be looked upon as unreasonable or unfair if an arrangement existed whereby the direction of the medical missionary work was left entirely to the men actually engaged in the work, especially as this work derives its support from the labors of the persons actually engaged in it, these helpers having never been to any consider-

able extent supported by the tithe. Nevertheless, those who are engaged in medical missionary work have felt such confidence in the good will, and the integrity of the brethren engaged in other lines of work, that they have been quite willing that others not practically engaged in the work should have an equal share with them in its control and management. This seems a wise and very practical arrangement, which might serve as a check upon any tendency to professionalism which might develop if the work was altogether in the hands of professional men and women, physicians, and nurses.

From the above it will be clearly seen that the organization of the International Medical Missionary and Benevolent Association is ^a neither haphazard nor a partisan arrangement, but is the result of careful and prayerful consideration, and that it is in harmony with a broad and liberal spirit which divides responsibilities in such a way as to prevent one-sided development, and especially that it secures the control of the work to the denomination so long as the denomination shall be in sympathy with the aims and purposes of the work. The medical interests and evangelical interests are equally represented. It must also be remembered that the International Medical Missionary and Benevolent Association, while organized to do undenominational work, that is, work which does not have for its direct purpose the making of church members, or the promotion of what might be called strictly sectarian interests, the control of the work is placed in the hands of those who are most thoroughly conversant with the interests of the denomination, and who are the most representative men of the denomination, and hence makes sure that the work of the Association shall always be carried on in such a way as to promote the interests of the general work, and that the work should never become in any way antagonistic or out of harmony with the work as a whole.

It will also be apparent to every one who gives the matter careful thought and consideration that the International Medical Missionary ~~work~~ and Benevolent Association is not in any sense a rival of the General Conference, or of the General Conference Committee; but that it is the Medical Missionary Committee of the General Conference, organized for doing Medical Missionary work.

The general Conference appointed a committee to take this whole medical missionary work into consideration, and to organize it. The committee did its work. The result was the International Medical Missionary and Benevolent Association, of which the General Conference Committee itself is a part. During the years which have elapsed since this committee did its work, the General Conference Committee has acted in harmony with the steps which were then taken. Each year the General Conference has elected the ten representatives to act with other members of the Association in the election of officers, and the carrying forward of the work. Each year at the annual sessions, the General Conference Committee have met with the other members of the International Medical Missionary and Benevolent Association, and have participated in the proceedings, acting on committees, making motions, and assisting in carrying forward the work. At the last Medical Missionary Conference held in Battle Creek, of which this BULLETIN is a report, the members of the General Conference Committee, consistent with the action of the General Conference, and its organizing committee above referred to, met with the delegates and other members of the International Medical Missionary and Benevolent Association in the daily sessions, discussing the various questions which arose, and otherwise participating in the business of the Association.

It will thus appear that the International Medical Missionary and Benevolent Association, while it is an organization separate and

distinct from the General Conference Committee, is an organized body created by the General Conference itself, and representing the General Conference. It was organized by the General Conference as the best means of carrying forward the Medical Missionary work in home and foreign fields.

This being the origin of the International Medical Missionary and Benevolent Association, it represents the General Conference in medical missionary work as truly and as definitely as does the General Conference Committee in the conduct of the evangelical side of the work, which has always been its special province, just as the medical missionary work, was, by the action above referred to, recognized as the special province of the International Medical Missionary and Benevolent Association, and its legal representatives, the Medical Missionary Board.

That this arrangement, made by the General Conference itself in session, not by the Committee, was a wise arrangement is clearly enough evidenced by the wonderful development of the Medical Missionary work, which has taken place since this action was taken. It will be well for us, for a moment, to consider the wonderful prosperity which has attended this branch of the work within the last ten years since the organization of this Association.

Ten years ago the Battle Creek Sanitarium and the St. Helena institution were the only sanitariums in the world conducted in harmony with our principles. Today the number of sanitariums and branch sanitariums or treatment rooms connected with them, is not less than 53. In addition to these, there are 12 food factories, 27 cafes, and restaurants, numerous city missions, that splendid institution, the Haskell Home, and several similar institutions in different parts of the world, the Old People's Home, established in the house in which Eld. James White lived for many years in

Battle Creek, and, perhaps the most important of all, the American Medical Missionary College, the only medical missionary college ever organized, with more than 100 splendid students, turning out every year from twenty to thirty well-trained physicians, whose medical qualifications are so high that they are admitted to medical practice on an equal footing with medical men graduated from the most famous of medical schools in the land, not only in all parts of the United States, but also in several foreign countries,--New Zealand, India, Egypt,--in fact wherever any American diploma is recognized.

In these various institutions more than two thousand persons are employed, fully as many as are connected with all other branches of denominational work put together. Is not the development of this great work, almost wholly within the last ten years, under the fostering care of the International Medical Missionary and Benevolent Association, and at almost no expense whatever to the denomination, a matter which ought to call forth most sincere gratitude to God? And if the value of an organization can be judged by what has been accomplished through it, certainly here is evidence which can not be ignored.

Another fact which is worthy of consideration is that this work is self-supporting. These splendid institutions, dealing constantly with sick people of all denominations, and in all the walks of life, from governors, senators, and royal personages down to outcasts, is carried forward at a mere, nominal expense, amounting to perhaps twenty-five or thirty thousand dollars a year, whereas the other branches of the denominational work, employing a smaller number of persons, costs not less than five hundred thousand dollars, or more than ten times as much. We have no desire to make any invidious comparisons. The medical missionary work has an opportunity which the evangelical branch does not have, but certainly this is not a discredit to the

the work, but is a good reason why it should be encouraged. Being self-supporting, it can be extended indefinitely, without expense. What a great privilege God has given to this denomination to become the healers, the good Samaritans of the world. With our 55 splendid sanitariums, our Medical College, our 38 training schools for nurses, and, best of all, the more than five hundred young men and women who are in training at these different schools, and who have dedicated their lives to work for truth, in fighting the battles for God and humanity wherever duty may lead them. With all these magnificent facilities and instrumentalities, let us not waste our energies in discussing technical questions respecting technical questions which relate rather to severe officialism, but let us commit our souls to become enthused with the glorious principles with which a kind providence has enlightened our minds, and let us lay hold of these magnificent instrumentalities for carrying forward the most glorious and beneficent work ever entrusted to human hands, and let us stand before the world, not as a people divided among themselves, and engaged in a strife as to who shall be greatest, but as manly, Christian men, and womanly, Christian women, so inspired with love for great truths, and so filled with noble purposes that all personal aims and interests, whether relating to men or committees, or organizations, may be forgotten and buried by the all-absorbing interest in the eternal salvation of human souls, and a love and sympathy for suffering, dying men and women, by the great tide of noble impulses which ought to fill the hearts and occupy the minds of men and women who see themselves standing upon the very brink of eternity, and who have chosen Christ as their pattern and as their reward.

J. H. Kellogg.

Battle Creek, Mich.

April 12, 1898.

INTERNATIONAL MEDICAL MISSIONARY
AND BENEVOLENT ASSOCIATION?
CITY.

Dear Brethren,-

I present herewith some actions of the General Conference Committee that have some bearing upon your work. I will give them in the order in which they came up for consideration.

"Voted, To recommend that Brother E. S. Butz, of Fiji, return to America; that we pay his transportation, and after that we assume no further responsibility in the matter."

This was in a joint meeting of the General Conference Committee and the Foreign Mission Board. You will understand that the Foreign Mission Board pays the expense.

Next was a report of the Committee to draft a resolution pertaining to the prerogatives of the Foreign Mission Board. I will quote the entire report:

"Whereas, There has not been a well-defined relationship between the Foreign Mission Board and the Medical Missionary and Benevolent Association in the past; and---

"Whereas, There have arisen many cases which have created perplexities, and might lead to misunderstanding; and, ---

"Whereas, The Foreign Mission Board has but limited means to pay its laborers, and many of them are now suffering from lack of remuneration; therefore,---

"1. We recommend, That the Foreign Mission board invest no more means at present in erecting and equipping sanitariums or in furnishing medical appliances and supplies.

"2. That the Foreign Mission Board pay only the traveling expenses and time of those who do evangelistic work, and such regular workers as report to the Foreign Mission Board their time, receipts, and expenditures.

"3. That all workers who receive remuneration from the Foreign Mission Board shall send to the Foreign Mission Board, quarterly reports of all labor performed, of time, and expenditures."

The question of the translation of "Healthful Living" into the Scandinavian and German languages was next considered, and it was voted to refer the matter to the Medical Missionary and Benevolent Association

Another motion prevailed, that all available members of the General Conference Committee, and L. A. Hoopes, be a Committee, together with the Medical Missionary and Benevolent Association, to settle definitely the plans and stipulations of arrangement for co-operation between the General Conference Committee and the Medical Missionary and Benevolent Association.

Yours in Christian Love,

L. A. Hoopes

Secretary Gen. Conf. Com.

H.

Minutes of the International Medical Missionary and Benevolent Association Board held December 31, 1898, at seven o'clock, P.M.

Present: Dr. J. H. Kellogg, George A. Irwin, A. R. Henry, Dr. David Paulson, Dr. H. F. Rand, and Dr. A. B. Olsen.

Dr. Kellogg spoke of a gentleman, formerly employed by the Lippencotts' who wishes to organize a corresponding School of Health in connection with our work. He stated that this was the third time the gentleman has been here, and that he is a real enthusiast in regard to our health principles. He has come each time with the purpose of putting his ideas into operation in connection with our work. There is a general impression that he ought to be encouraged, but no definite action was taken in regard to the matter.

The matter of the South Lancaster Sanitarium was presented by Dr. Kellogg, and the minutes of the South Lancaster Academy Board held Dec. 1--6 together with the minutes of the annual meeting of the stock-holders of the South Lancaster Academy held December 1--4, with a very comprehensive letter from H. W. Cottrell, Chairman of the South Lancaster San. Committee and W. A. Wilcox, Secretary, covering action taken by the two aforementioned Boards was read, which outlined the work done and interest taken in regard to establishment of a Sanitarium at South Lancaster.

The proposition to give the I. M.M. & B. Ass'n. deed for the east Home building, providing ^{id} they assume the payment of an annuity on Miss E. D. Van Renssaeler's donation of \$4500, also annuity on \$5000 donated by J. S. Comins, the giving of

GENTLEMAN
MENTIONED BY
DR. KELLOGG

INTERESTED IN
SCHOOL OF
HEALTH WORK.

SOUTH LANCASTER
SANITARIUM.

the Association note for \$3142.77, balance required in addition to amount already paid in to make up the \$20,000 price which the Board asks for said building, was then considered; and in view of the fact that this Association has had the promise of a building free of any incumbrance, and inasmuch as this arrangement would leave the Sanitarium Board with an indebtedness of about \$10,000 which would forever hang over them and from which they could not extricate themselves, it was therefore decided that no definite action be taken in regard to this matter at the present time inasmuch as the Association had no sinking fund from which to draw for the purpose.

Appreciating the fact that in order to establish a Sanitarium it was necessary to have a constituency to support it, it was voted that the Association would send a physician and his wife (Dr. C. C. Nicola and wife) for this purpose, --to work in this capacity, --providing the New England Conference will support them as ministers, they to enter into the work and prepare the way for the opening of the sanitarium.

The possibility of the School of Health work was then outlined by the chairman who stated that one person by calling at 30 houses each day and leaving a Good Health magazine and other printed matter; and 10 people would be able to visit 300 houses daily. Among these 300 the right sort of people would become interested and want more information. The expense of these workers could be paid by a liberal commission on the health foods which they sold, and for a certain length of time this same percentage could be continued

SCHOOL OF
HEALTH WORK.

to pay any deficiencies which might arise from their work. This way the work could be made self-supporting and our principles be gotten before the public. The Chairman urged the necessity of getting our principles before the people as rapidly as possible, as very soon we may no longer have the cooperation of the medical fraternity which undoubtedly is degenerating more and more every year, and we cannot ~~but~~ expect that eventually when they learn that we are standing strictly for principle that they will turn against us.

All members of the Board heartily approved the plan which, however, was not presented in such form that definite action could be taken there on.

A proposition from the brethren connected with the Sanitarium work at Keene, stating that they had pledges and donations of about \$3,000 looking toward the establishment of the work at Keene, and asking for the surrender of the trade of the health foods in that vicinity for the purpose of the sanitarium, was presented by the Chair, and inasmuch as the Testimonies say that schools should be supported by tuition of the students, and inasmuch as the profits of the health foods should go to support missionaries who devote their lives to the dissemination of our principles, this Board would advise that the sanitarium be located at Claybourn if one is to be located in that vicinity, and that the food business be conducted and connected with the sanitarium instead of the College.

SANITARIUM
IN
TEXAS.

COLLEGE VIEW
SANITARIUM.

Proposition to General Conference Association that the I. M. M. & B. Ass'n. help the College View Sanitarium by buying the north building; raise \$25,000, apply it on building and control it, and inasmuch as the General Conference Association owe \$80,000 all due to S.D.A. brethren, recommend that they make an effort to get as much as possible of this amount donated to the College View Sanitarium. The College is as well off without the Dormitory building as with it; and as it is very much better suited for San. purposes, we recommend that exchange be made of the Sanitarium building for the north building of the College, and that the old Sanitarium be used for college purposes. Sutherland, Loper, and others prominently connected with College View work will concur with this arrangement. Houses could be rented at a very low price in College View, and families of 8 or 10 students with a teacher as preceptress in charge could be established and matters conducted to as good advantage as if in the College building proper, and at a very much less cost. Motion to endorse this plan was carried.

CALCUTTA.
A letter from Elder Robinson stating that their Sanitarium land and buildings occupied by our institution there would have to be either surrendered or released. The climate is very hot, but there is a farm situated 1,000 feet above sea level, owned and controlled by a Hindoo who will sell at the price of 40,000 rupees, -- \$16,000. At this altitude the temperature is about 60 ° fahrenheit. The land is under good cultivation and the buildings in good condition. Elder Robinson ^{has} says that he may receive a telegram that one half of the necessary amount would be raised by this Association that he may go ahead and buy.

It was voted that we call on Elder Robinson for more information in regard to this matter, and hold out inducement that we are inclined to encourage the plan. Suggested that we lease the place with the privilege of buying, and that efforts be used to encourage some of our brethren with means who have farms and are accustomed to farm work, to sell their farms here and purchase a farm there and carry on same with natives.

J. HENRY
MYERS.

Letters pertaining to the conduct of J. Henry Myers were spoken of, and inasmuch as he has already been notified that action would possibly be taken looking to the termination of his connection with the I. M. M. & B. Ass'n. Board, ostensibly because of the lack of funds to carry on the particular line of work, but actually because of his unfitness for same, it was voted that he be notified that after December 31, 1898, his services would no longer be required., and that the secretary so inform him.

Voted to ~~adjourn~~.

J. H. Kellogg,
Chairman.

W. L. Hoover
Acting Secretary.

ANNUAL MEETING OF THE

Int. at
~~HIGH~~ MED. MISSIONARY & BENEVOLENT ASSOCIATION/

Thursday, March 9, 1899.

Evening Session.

-----OO-----
 Opening prayer by F. E. Phelps.

ELD. WAGGONER : I have selected for consideration this evening the words found in the latter part of the 20th chapter of the Gospel according to John : "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus Christ is the Son of God, and that, believing, ye might have life through his name ." (John 20: 30, 31.)

Not only were these signs and miracles that are recorded in the Gospel of John written for this purpose, but all the miracles that Jesus did were written for this purpose, -- "that ye might know" -- believe and know -- "that Jesus is the Christ, the Son of the living God, and that, believing, ye might have life through his name." "In him was life, and the life is the light of men.

Now light is the easiest thing in the world to see, because it is light that makes us see, -- it is light that enables us to see; and it always seems a strange thing to me when people cannot see light. With Him is the fountain of life, -- as we read in the 36th Psalm: "For with thee is the fountain of life: in thy light shall we see light." (Ps. 36: 9) The life of God is light, for you remember we read "he is clothed with light as with a garment." you remember that in the 104th Psalm it is written "Who covereth thyself with light as with a garment." (Ps. 104: 2.) His clothing is light; but the light with which God is clothed is light that proceeds from himself; it is the shining forth of his own life that is his clothing, and he proposes to clothe men and women in the same way.

We are taught, in the sixth chapter of Matthew to consider the

lilies,--"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these ." (Matt. 6: 28, 29.) Just before this, the Lord warns us against being unduly anxious about our clothing,--"Don't be anxious for your life, what ye shall eat or what ye shall drink"--the ^{Gentiles are} ~~the Gentiles are~~ worried over these things;"seek ye first the Kingdom of God and his righteousness." Then, cautioning us against this worry about clothing, he says, "Consider the lilies; see how they grow: they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Vsp. 30.) Now think of that. Take the grass of the field,---the particular grass of the field of which he speaks is, the lilies: "Consider the lilies, how they grow:" "If God so clothe the grass of the field,"--that is, the lilies--"shall he not much more clothe you, O ye of little faith?"

Well, how is the lily clothed? It has a beautiful garment of green and various other colors. Now Solomon in all his glory, arrayed in his royal apparel, I presume was a wonderful sight. The Queen of Sheba came a long way to see the glories of Solomon, and when she saw his glory, her heart fainted, "The half was not told me,--and I didn't believe what I heard." And I suppose that almost everybody would go a long way to see even one of the kings of the earth, although they could not be arrayed as well as Solomon was; they would pass by and trample under foot a score of lilies to see it, and wouldn't think anything about them. And if you should place before them a bed of modest lilies and then call their attention to the glory of Solomon or even some article of his dress, they would consider the former as very

plain, "but see the glory and all the magnificent array of Solomon!" Yes, but "Solomon in all his glory was not arrayed like one of these lilies," for all the glory of Solomon in all his royal apparel was something that could be put on and taken off; and when he took it off, as he had to do, nobody would know, to look at him, that he was any different from any other man. But the clothing of the lily is the life of the lily. The clothing of the lily is not something that is put on, ~~but~~ but it is something that comes from within; it is the inner life that the lily draws from God's great storehouse in the air and in the earth,-- that is the clothing of the lily; that is just what the lily is: The beautiful green, the delicate white and all the variegated colors-- that is just the manifestation of life in its freshness and brightness; that is the clothing of the lily. It is God's own clothing; it is clothing such as God himself wears,--his own life within him shining forth and making this beautiful garment. Now what does he say? "If God so clothe the grass of the field,"--how? Like Solomon? ("More beautiful.") "shall he not much more clothe you?"

Now I dare say you have all thought of that text much as I have in times past--"Why yes, there is a promise that God will clothe us with fairly good clothing, perhaps even broadcloth; we can trust the Lord to give us something fairly good." But what does he say? He says he will give us better clothing than Solomon had, because the lily is arrayed in greater glory than Solomon, and "God will much more clothe you,"--"He will give us a more brilliant array than ~~even~~ Solomon had?" O no; that is not the sort of clothing to be especially proud of. Do you know that clothing is the last thing in the world that anybody should be especially proud of? It is a thing to be ashamed of. Why? It is a sign of the curse. Every time a person ~~has~~ looks at the clothing he has to wear he should think, "Ah, this is an evidence of

the curse; if it were not for the curse we would not need any clothing." So that, instead of gloring and becoming proud of what we put on, we ought to feel that we are obliged to put it on as an evidence of our fallen condition, ^{that} We are under the curse. So that those who glory in clothing that they put on, glory in their shame. Therefore, a recognition of this fact will regulate our clothing, so that it will be such as will be calculated to attract attention just as little as possible; we will, by every means in our power, keep in the background the fact that we have to wear clothing. We must wear clothing, under the circumstances of the case, in this present life, and for decency's sake, and for comfort's sake, but we will make that fact as little obtrusive as possible, because the more we intrude our clothing upon people, calling attention to it, by its striking character, -- the more we do that, I say, the more we advertise our fallen condition. No; that is not a thing for glorying. But God clothed the lily with his own beautiful life, and we see that. "Now if God so clothe the ^{grass} ~~lilies~~ of the field will he not much more clothe you?" How? In that same direction. He clothed the lily with his own life; and, if he does that, he will much more clothe you with his own life. "He will clothe us with light as with a garment; for the Lord taketh pleasure in his people; he will beautify the meek with salvation." So we can sing, and pray with the Psalmist: "Let thy work appear unto thy servants and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us." (Ps. XC: 16, 17.) God will clothe us with his own beauty, with his own life, with his own light; and when he does that which is greatest, why of course he will do that which is least. When he clothes us with his own life, of course he will give us the little things necessary for this life, -- we may expect that he will

give us that, when he gives us that which is greatest.

But *Oh*, what a blessed example is this of clothing! To be clothed as the lily is clothed,--with His life and with His light! It seems strange to me to hear people say they are studying to see ~~the~~ light. How do you see light? Open your eyes; that is all you have to do. And then it is passing strange to me to hear people say they can see light in one thing, but cannot see light in another,--they ^{know} there is light there, and by-and-by they expect to see it. Light is one. When a person see light, he has had his eyes opened so that he knows light from darkness; he does not have to study every particular phase of it to know whether it is light or not. To-day we had sunlight; we know there was light. But now the sun has gone down, --and what is this we have here to-night? Why, this is light too; it is the very same light that we had to-day. No matter where you go, and no matter what is the source of the light, when a person's eyes are opened, he says "This is light, --I know it is light." So, when you come into conscious touch with ~~Christ~~ the life of Christ; when you see Christ as the light of the world, then you will have no difficulty, anywhere in the world, in recognizing his light wherever it is manifested; the mere "opening of the word" is sufficient. ("Amen.") The opening of God's word gives light.

"sign"

Now let us consider one ~~thing~~ : "These signs were written that ye might believe that Jesus is the Christ, and that, believing, ye might have life through his name." My mind rests upon one of the many miracles that Jesus wrought, a record of which we find in the 8th chapter of Luke, --and I want you to remember this thing, not only when you read this miracle, but whenever you read the account of any miracle-- that the miracles of Jesus were not merely isolated circumstances; the

miracles which God does are not exceptional cases; but these miracles that are recorded in the Bible were written simply to fasten our attention upon the Lord, that we may see that that is the way he does all the time. God cannot do anything else but miracles; he is always doing miracles; he is a great God and he only doeth great things. So we should not think that once in a while the Lord ^{has done} ~~will do a~~ miracles, and possibly he may do a miracle again. We are expecting that if our people are faithful and will receive the Spirit of God, that miracles and signs and wonders will yet be wrought. Why, my dear brethren and sisters, God is working miracles now, ("Amen.") and ~~if~~ if we only had our eyes open, we would see that miracles are just as common as the air we breathe. But their commonness should not make us despise them; we don't want to be of that class that will depreciate miracles simply because they are common; that is the way with the world. When we get into the world to come we will see miracles continually. We will be brought into the immediate presence of God, and he will always be doing wonderful things,--more wonderful things than we have ever dreamed of in this world. Every day there will be unfolded some new marvel of God's power, which will be a continuous miracle. Will this get monotonous? Will we become tired of it and say, "Why I have seen so many wonderful things that I am getting tired,"--will that be the case with the people of God in the ^{Kingdom?} ~~World to come?~~ ("No.") Each new manifestation of the power of God will only whet the appetite of the saint ~~for consider~~ more of the same. The same wonderful things repeated over and over again will still be marvelous.. Who that ever had any sense of what is really good and beautiful ever got tired of seeing a glorious ~~sunset~~ sunrise. Does the dewdrop ever lose its freshness? We have seen them morning after morning for many years

and yet, every morning when the sun shines upon it looks just as attractive as ever. So God's mercies are new every morning, and if our eyes were open so that we could see the light, we would see that we were living in the manifestation of constant miracles,--miracles every day. And these miracles would show the presence of the life of God abundantly around us in order that we might have life.

But in what condition is a man who cannot see light? ("He is blind.") He is a poor blind man. Oh, how many there are who need to make that confession,--that they are "poor, and miserable and blind and naked,"--yes, ~~they are~~ naked, because if a man is blind, he is naked too. He is blind because he cannot see the light; and if he can't see the light then he does not receive the light which would clothe him with the life of God; but if he opens his eyes to see the light then he sees life, and believing, he receives life through the name of Jesus Christ.

(Luke 8 : 41-48.)

Now in reference to the miracle referred to : Jesus had returned to Galilee, and the people all received him, for they were glad,--"they were waiting for him." That was good, but how few of those who were waiting for him got the blessing of his presence: "the people gladly received him, for they were all waiting for him." "And behold ~~(40th)~~ (41st verse) there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet and besought him that he would come into his house: For he had one only daughter about twelve years of age, and she lay a dying. But as he went, the people thronged him. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him and touched the border of his garment; and immediately her issue of blood stancheth! Another writer (Matt. 9:20-22.)

adds, "For she said within herself, 'If I may but touch his garment, I shall be whole.'" Luke's account says "And immediately her issue of blood stanch'd. And Jesus said, 'Who touched me?' When all denied,--" they did not need to; it wasn't such a crime to touch the Lord that they should all deny it; but they told the truth,--they hadn't "touched" him., and so they lost the benefit of his presence. When all denied, Peter and they that were with him said, 'Master, the multitude throng thee and press thee, and sayest thou 'Who touched me?' They were pressing him and pushing him on every side in those narrow streets, which were only six or eight feet wide, because there they expected to see a great sensation; there was going to be a miracle performed and there expecting to see it, and they were crowding along just as boys who are rushing out to see a fire. They were going to see something,--and behold something was done, and nobody saw it. Because when that woman pressed her way through the crowd to reach the master and reached out her hand and touched his garment, immediately the issue of blood stanch'd, and she felt in herself that she was whole of that plague. A marvelous miracle was wrought and nobody knew it,--the crowd didn't see it at all--but she KNEW it. ("Amen.") Now if every one of that crowd had known that there was plague in his own heart, and hadn't been filled with idle curiosity for something to talk about,--if they had been anxious to get to Jesus and really "touch him," they might have been conscious of a miracle; but a marvelous miracle had been wrought and they didn't know it.

Now that is a lesson for us. We are looking round for something that will stimulate us and be food for talk. And yet marvelous miracles are going on all about us: the life of God is going out to quicken, to renew, and to raise to life,--and we don't know it. Sometimes a congregation will wait and look for something that will

strike them with a sort of sensation while some quiet person is receiving the life of God that cleanses from all sin,--some one is quietly sitting there who comes in touch with the divine life, and knows that the Lord has been there, while others go away saying, "Did you see anything wonderful to-night? I did not,--and I expected some marvelous thing." Ah, but that person who came in touch with Christ felt something wonderful; he felt that he was healed of the plague in his heart. They said it was strange that Jesus should ask who touched him, when the people were pushing and jostling him. But pushing him and jostling him was not "touching" him. Coming into accidental touch with Christ is not "touching" him,--but Jesus said, "Some one touched me." Now this woman hadn't strength enough to push her way through the crowd and so she could not get near to Jesus as ~~the~~ others could, but she succeeded in working up near enough to touch the border of his garment and Jesus felt that some one had touched him. It is only when persons draw near with a conscious purpose and full assurance of faith that they touch the Lord. ("Amen.") When this woman thus ~~too~~ drew near and touched his garment, Jesus said, "Some one has touched me for I perceive that ^{virtue} ~~power~~ has gone out from me,"--"virtue," power, life, had gone out from him.-- and immediately the woman saw that she was healed. Jesus said unto her, "Daughter, be of good comfort; thy faith hath saved thee," "thy faith hath made thee whole, go in peace." "The peace of God that passeth all understanding keep your heart and life in Christ Jesus;" that was the benediction that was pronounced upon this woman,--"Go in peace;" "be justified;" "be made righteous by faith;" "we have peace with God through our Lord Jesus Christ." Everybody is a sinner, and that woman was a sinner, just as everybody is. We do not say that that disease was the direct result of some specific sin that she had committed, but she was a sinner and she had this disease, and the

disease was the result of a course of sin that is in the world,--but see what she got: "Jesus said to her, "Thy faith hath made thee whole,--thy faith hath saved thee, go in peace"--and who can go in peace except the one who has received forgiveness of sins? That life, that "virtue" which made her whole of her plague also cleansed her from all sin. ("Amen.") She received a perfect sentence; she was made perfectly whole.

But by what means? Now see the reality. Now this is not theory at all; it is not speculation; it does not require a philosopher to understand this; it simply requires somebody who has eyes and can see. Now if there is anybody who goes out of this house to-night and says "I can't see," he is simply saying, "I am blind." I have had persons straighten up and say, "I can't see that;" they felt rather proud that they couldn't "see that." If they had understood what that saying meant, they would not have felt so complaisant over it. You never see a blind man going about complaisantly saying, "I can't see, I can't see,--I'm all right, I can't see." Oh, no! The poor blind man wishes he could see; he does not feel like boasting over the fact that he cannot see. So if there is any one who has read this simple story and says, "I can't see how it can be," just let him know that he is simply saying, "I am blind." Well, thank the Lord there is a cure for blindness. The spiritually blind man may "anoint his eyes with eye-salve that he may see." "Come ye, buy." Buy what? Buy everything you need. With what? "Without money and without price. Buy the anointing of the Holy Spirit which will open a person's eyes and make him see.

What was it that that woman lacked? She lacked life. What did she want? She wanted life. What particular phase or form of disease was it which was taking away her life? It was loss of blood. You can all understand that; you have had wounds and have seen blood flow.

You have sometimes had a wound which bled enough to cause you to feel ~~xxxxxx~~ faint. Why? Because the life was going out; you have seen persons who were faint from loss of blood. The blood is the life, and so the life was departing from this woman. Now when she was healed, what was it that came into her body? ("Life.") Yes, but the thing came in, the loss of which had caused her discomfort and danger,--what was it? ("Blood.") All the loss was instantly repaired, and she was strong; the blood coursed through every vein in her body, and every part of her being was tingling with life,--with blood carrying fresh life through her whole ~~body~~ being,--where did it come from? ("From the Lord.") Yes; something went from Jesus which supplied her lack. There is a promise,--"My God shall supply all your need according to his riches in glory,--and it is a real thing. ("Amen.")

Was that woman suffering from a real disease, or was it only imaginary? She was suffering from a real disease, and was about to die. Well, inasmuch as she had a real need, did she get anything to supply that need? ("Yes.") Yes, blood is a real thing; we can see it. That which she lacked came into her, and she got it by the touch of faith,--that touch of faith brought something real and tangible to her from the Lord Jesus; but nobody could see it. No, but there are real things that these eyes cannot see, and that no eye hath seen, but they are real, nevertheless. And there was a real thing in this case; real life came from Christ to this woman; he took her disease upon himself, for, "he bore our sicknesses and carried our diseases. Enough of life went from Christ to fill the vacuum in this woman's life, and then he drew from the great ocean of God's life sufficient to keep him full,--"and of his fulness have all we received, and grace for grace."

"Well, if we have received it, why don't we have it?" That is a question that a man once asked me--"If God has given us this blessing --

if he has blessed us with all spiritual blessings, why don't we have them? " That is the question. If God has given us of his fulness-- and he has--why don't we have it? Because we don't believe. Believing, we get life through his name. Now in the case of this woman, there was a literal transfusion of blood. I remember, when speaking of this some time ago, a physician told me of an incident in his experience: He said he once visited a patient who was himself a physician, and who was suffering from loss of blood--anaemia. He gave his patient real treatment--God's own treatment--he prayed with with him, and one day his patient in a half-apologetic way, thinking he might be deemed fanatical, and being half-ashamed, said, "Every time we had prayer together ~~XXXXXXXXXXXX~~ it seemed to me as though I had fifty per cent. more blood in me than before. That was no mere fancy, because the Lord gives real things, and when he gives life, that takes the form of blood. That was so in the case of this woman; the life came from Jesus, and it was made blood, and the woman was made whole; she had touched the life

... "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life (for the life was manifested, and we have seen it and bear witness and show unto you that eternal life which was with the Father, and which was manifested unto us) That which we have seen and heard declare we unto you that ye also may have fellowship with us." (1 John : 1 -3.) "How can we come in contact with that life?" Well, the question is, How can we help it? Where can you go that you can't come in contact with it. "But we must see him; we must see him working." Well, we don't have to go back nineteen hundred years to see him; Jesus Christ is alive to-day. ("Amen.") He says, "I am he that liveth and was dead, and behold I am alive forevermore, Amen; and have the keys of death and the grave . (Rev. 1 : 18.) He is alive, and

he gives life, and he is working,--"Jesus Christ, the same yesterday, *to-day*, and forever;" he is working just the same to-day as he was when he was here among men. But that manifestation in the flesh on the part of Christ was for the purpose of making God's presence so real that there would be no excuse for any one to say, "I can't see it." The purpose was to enable anybody to see how God was working, and then get his eyes opened so that he could see the same thing taking place everywhere.. There is some excuse for a person who has been born blind to say he cannot see light, but there is no excuse for a man who is not blind and who has seen the light to say, "I can't see the light." Now when God has called attention sharply to the fact that he gives life, and how he gives it, and the reality of it, then there is no excuse for us to say we can't see the reality of his working, and we don't know how to get it .." Turn to the 6th chapter of Isaiah: "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple ." (1st v.) Did you ever see a royally apparelled personage going along with flowing garments,-- perhaps with a page or two carrying the train? The word ^{"train"} there,--"His train filled the temple " is the same word that occurs many times,--for instance in Exodus,--"Upon the hem of the garment of the priest there shall be a bell and a pomegranate." So here, the meaning is "the hem of his garment filled the temple." What is the garment of the Lord? ("Light.") And what is light? ("Life.") The flowing robe,--the hem of his garment--filled the temple." And above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, 'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory..' (vss. 2, 3.) Thus the light that clothes the Lord, the train of his garment that fills the temple goes out and fills the whole earth, so that not only the temple of God is filled with light

from his presence, but the whole earth is filled with it, and wherever there is a soul that is sick and wounded and sinful, let such an ~~know~~ one know that Jesus of Nazareth still lives and passes by and that he may reach out by faith and touch the hem of his garment, and know that he is made perfectly whole. There have been men who have merely caught glimpses of Jesus,--you know the poet says:

"The healing of the seamless dress,
Is brought to beds of pain;
We touch him in life's throng and press,
And we are whole again."

This is God's own truth put in pleasing words, and he who recognizes Jesus Christ, sees the life and believes in his own heart, touches the light and live and is healed; but you see he must touch the life.

"But," you say, "this means physical life." Yes,--Christ came "that we might have life, and that we might have it more abundantly;" that we might simply touch the divine life; that we might lay hold on eternal life, and have that life which is eternal for our present necessity.

Now there is no "mind-cure" about that; there is no Christian Science nonsense about that; it is Christian, because it is Christ; and it is science because it is true. There is no fancy about that, there is no simple imagination or "thinking one's self well." "Christian Science," so-called, does not reach out and get its life from God, but consists in a nonsensical denial that there is any such thing as disease, and says, "I have life in myself;" it is a denial of Christ, instead of confessing the fact that "I am poor and miserable and blind and naked; in me there is no good thing; I am lost and undone." This is the confession that should be made, believing that in Him there is

there is life, for he IS life,--I will keep in touch with that life and I will live.

Now I come, in the few moments left me, to make a practical application: God has manifested life everywhere about us, and all these years he has been talking to us and calling our attention to the manifestation of his life in all the various forms of life with which he has surrounded us together with the air and the pure water which he has given us in abundance that we might take these things directly from his hand and live upon them. For, when a person is sick, there is no magic that will cure him; all that he needs is a fresh accession of life,--and it is no fanciful thing that he gets it. God has given means by which we may take life consciously, and know in ourselves that we are healed.

Now not always does God do a miracle instantly, and miracles do not consist in the fact that they are done in an instant,--it is the fact that they are done, that makes them a miracle. Many people think that unless a thing is done on the stroke, it is not a miracle. Jesus at one time turned water into wine in a moment; that was a miracle.

But for ^{months} years the water has been taken up through the stalk of the vine and stored in clusters and then turned into wine, and that miracle has been wrought over and over and over, and simply because it has taken six months instead of six seconds, people think it is no miracle. Well, if it isn't a miracle, then you can do it,--and I'll give you six months, or six years, or even six thousand years to do it in.. Now this woman came and touched the Lord and instantly she was made whole. Well, we may be contented if we learn to know the Lord and to come in touch with him so that we are healed in a few months and become perfectly whole; the miracle is none the less whether six months or six seconds of time are taken in the work, and God is ~~none the less~~

entitled to the same praise. ("Amen.") "But why does it take three, four, or six months or a year for me to get well? Why can't I take hold of life at once?" Because we are so stupid, so slow of heart to believe and to learn and so slow to take hold; but just as soon as you and I recognize the life wherever it is manifested, and appropriate it, to that extent do we get the benefit of it. If we learned rapidly then we should soon get into a condition of health and strength.

Now when you have an opportunity to learn about the application of some of these principles of hygiene which are a manifestation of God's own life, and recognize God in it and take it as God's gift, we then come into closer touch with the Divine, our life will spring forth, we shall see light manifested more clearly, we will rejoice in the light, life springs up again,--we find that it is no fable, no fancy, no imaginary thing. The life of God is real; the life of God is something to be delighted in.

I am glad for life. It is a blessed thing to live,--isn't it? ("Yes.") He who comes to the Lord Jesus and receives life from him knows it; he will never spend any time upon that foolish query "Is life worth living?" We know that what some people call life is not worth living, because it is not life; but the life which is manifested in all its roundness,--God's own presence, the hem of his garment enfolds us as he carries us in his bosom according to his promise, "He shall gather the lambs, into the fold of his garment will he carry them." He will surround us with his life and the fill us with the fulness of his love.

With the principles of health-reform that have been taught us in ways of healthful living, relating ourselves to proper diet, breathing pure air and an abundance of it, hardening our bodies by receiving life,

not pampering ourselves,--all these things are simply drawing us into conscious touch with the divine life. Shall we ~~take a~~ recognize and take the Lord's life? Suppose we do not recognize the Lord's life in all this, and refuse it,--what do we do? There were some priests once who were very learned, and who claimed to be very pious, and they made a boast of their goodness, but they nailed the Lord Jesus to the cross,--why? Because "they did not know. "We preach not the wisdom of this world knew; for had they known it they would not have crucified the Lord of glory." (1 Cor. 2: 8.) Suppose now you and I do not discern the Lord's body,--suppose we do not recognize the life--what do we do? We trample it under foot, not recognizing it. That is a terrible thing,--but, worse than that; for life has been manifested and we have seen it, and yet we say, "I don't think there is any use of being so full of it; I know there is more life in it than there is in what I am using, but this is good enough for me." What does he do? He rejects life; he crucifies the Son of God afresh. The chief priests didn't know, and they put the Savior to death. Oh, what a fearful responsibility we take upon ourselves when we reject what we have seen and known to be good. It is the same as saying, "I know that is the Lord Jesus and that he is perfect, but something a little less than perfect is good enough for me. We take a fearful responsibility upon ourselves when we do that; let us not do it any more. The life of God which is in Christ Jesus has been manifested unto us; let us take it and thank God for his unspeakable gift."

INTERNATIONAL MEDICAL MISSIONARY AND BEN'T ASS'N.

(March 10, 1899.)

Meeting called to order at P.M., ^{in Tabernacle, Boston Mass} by J. H. Kellogg, Chairman.

Opening prayer by

Presentation of the work of the Association in educating the public. J. H. Kellogg.

A few remarks on the situation in India by Dr. A. W. Hitt.

I. R. Conradi spoke of the needs of the European field in the medical missionary line, followed by Eld. O. A. Olsen on the needs of the work in Africa, and others.

Meeting adjourned until March 11, 1899, 7:30 P.M.

INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASS'N.

(March 11, 1899.)

Meeting called to order by J. H. Kellogg, Chairman, at 7:30P.M.

Opening prayer by Eld. A. T. Jones.

The Chair: This meeting is not intended to be formal in any sense. We are gathered together, some nurses, some doctors, and some ministers, but all, I believe, as medical missionaries, and we will discuss further the needs of the medical missionary field.

A. T. Jones. I believe we should study the relation of the health principles to our work as ministers. Every minister has a physiological laboratory right with him if he chooses to study it--himself and I believe that by studying the Bible carefully, it will reveal to us just what we need to do in relation to the care of our bodies. The ignorance on the part of the people is not so much because of a lack of education, but a lack of energy,--a mental laziness. They could learn how to properly care for themselves if they would use what little sense they have.

Dr. Kellogg: I think this is all gospel truth.

(Reading extracts from letter from Sr. White to Bro. Pallant in regard to caring for our bodies.)

Discussion by G. A. Irwin, Prof. W. W. Prescott, Dr. Hitt, Dr. Garabed
.... Bro. Schultz ~~and others~~ Bro. Phelps and others, showing the relation of the work of the medical missionary with that of the minister, and emphasizing the fact that the medical missionary work is or more especially the health principles, is the "entering wedge."

Adjourned until March 18, 1899. at 10 o'clock. *W. J. Bernbach*

INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASS'N.

(March 14, 1899.)

Meeting called to order at 10 A.M. in the Tabernacle, Battle Creek, Mich., ~~at~~ by the Chairman, J. H. Kellogg.

Opening prayer.

Reading of minutes of previous meetings waived.

The Chair presented the plans of the work in India among the lepers by Dr. A. W. Hitt and wife, who have devoted their lives to this work, and ask for the co-operation of this Association.

The subject was discussed by J. H. Kellogg, Eld. Munson, Mrs. S. M. K. Henry, Eld. Westphal, Bro. Decker, A. J. Breed, and other delegates.

It was Moved byWestphal that this Association encourage this enterprise as suggested by the Chair, morally, and, as far as possible, financially.

Duly seconded, and carried.

The Chair: I feel that there is nothing that we can do to help the cause of Christianity more than this.

I have a telegram from Dr. Hitt asking this Association that a ~~nurse~~ missionary be sent to Alaska.

Eld. Decker: I move that this Association take steps to send a medical missionary to Alaska.

A. J. Breed. I second the motion. (Carried.

C. C. McReynolds: I have received word from a gentleman in the office of the auditor of the Sante Fe R.R. Co., who is also interested in the steamship lines, asking if our people were taking any steps to do anything in the medical missionary line in Cuba. I told him that I did not know that there was anything definite on foot, but I assured him that I was confident that there would be, before long. He said "When

they get ready to do something I will feel it a pleasure to see that their missionaries get transportation."

The Chair: I am glad to hear that. At a meeting of the M.M. Board a few weeks ago it was voted that we as soon as possible send two ~~missionaries~~ self-supporting missionaries to Cuba, 2 to Porto Rico, and two to the Phillipines.

A DELEGATE: Why not send two missionaries to Alaska instead of one

The Chair: I understand that there is to be a minister from the North Pacific Conference go along. Now do you wish to approve this recommendation of the Medical Missionary Board?

Elder O. A. Olsen: I move the action of the Board be approved.

Seconded and carried.

The Chair briefly presented the situation in Mexico, especially the work of Eld. D. T. Jones.

Moved (by Eld. Olsen) that the Chair appoint a committee of three to draft a resolution expressing our appreciation of the self-sacrificing labors of Eld. D. T. Jones, our sympathy with him in his enfeebled state of health, and our thankfulness to God for His goodness in guiding the work in Mexico through his hand.

Seconded and carried.

The Chair appointed A. B. Olsen D. Paulson and F. M. Wilcox as such committee.

J. N. Loughborough raised the question with reference to the progress of the work of translating the Scriptures, undertaken by Prof. Caviness.

Referred to Foreign Mission Board.

It was moved, seconded and carried that the Chair appoint a nominating committee, to nominate officers for the ensuing terms of two and four years.

Carried.

(14-3)

The Chair appointed a such nominating committee, J. N. Loughborough as Chairman, Prof. W. W. Prescott, Dr. D. H. Kress.

Eld. O. A. Olsen gave an interesting report of the work in Scandinavia, etc.

Adjourned until 5:45 P.M., in the Review Office Chapel, the same date.

INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASS'N.

(March 14, 1899.)

Meeting called to order at 5:45 P.M., by the Chair, J. H. Kellogg.
Opening prayer.

Minutes of previous meetings approved without reading.

The Chair: The special business of the meeting is the report of the Nominating Committee and the election of officers. I call for the report of the nominating committee.

J. N. Loughborough (Chairman Nom. Com.) I submit the following report:

- J. H. Kellogg,)
- D. Paulson)
- J. M. Craig)-----For Four Years
- A. B. Olsen)
- H. F. Rand)

- G. A. Irwin)
- A. T. Jones)
- O. A. Olsen.)-----For Two Years.
- J. G. Comins.)

..... Knox. I move that we accept the report by acting upon each name separately.

Seconded and carried.

It was so ordered, each name being voted upon separately, the entire list, as above, being unanimously elected.

Mar. 13-2.)

The Committee on Resolutions presented the following resolutions:

"Whereas, The Lord has been pleased to bless and prosper the medical missionary work in Guadalajara, Mexico, through the efforts of Elder D. T. Jones and his co-laborers; therefore--

"Resolved, That we express our deep thankfulness to God for his prospering mercy; and further, that we express to Elder D. T. Jones our high appreciation of his faithful and sacrificing labors, and our deep interest and solicitude for his present enfeebled state of health, praying God to bless and strengthen his servant in this trial of his faith, and to restore him once more to health and strength. "

Committee on Resolutions.	{	D. Paulson,
	{	F. M. Wilcox,
	{	O. A. Olsen

It was moved and seconded that this resolution be adopted.

Carried, unanimously.

Eld. C. C. McReynolds presented to the association the needs the situation and the interest in the work in the state of Texas, making a proposition to donate to the M.M. & B. Ass'n the buildings and lots occupied for Sanitarium purposes at Keene, Texas, with the understanding that deed for the same shall be restored to the local Board when organized, the M.M. & B. Ass'n to be in no wise responsible for the running and other expenses of said Sanitarium.

On motion of Eld. ... Holser, duly seconded and carried, the matter was referred to the Medical Missionary and Benev't Board, for consideration.

Further discussion of the subject.

Mar. 18-3)

The Chr presented the following report of the work done in city medical missions, the Relief Dep't and the James White Memorial Home:

Report of City Medical Missions.

No. of Baths given-----	39,619
" other treatments given,-----	28,617
" penny dinners and lunches,-----	960,692
" lodgings,-----	109,853
" using laundry,-----,	52,954
" cases prescribed for,-----	1,584
" cases treated,-----	5,119
" visits made,-----	5,770
" garments given away,-----	5,084
" cases visited,-----	1,663
" gospel meetings held,-----	5,486
" cottage meetings held,-----	672
" interviews, personal evangelistic work,--	19,383
" conversions reported,-----	9,129
" testaments and Bibles given away,-----	6,470

Report of Relief Dep't., for two years ending Jan. 1 1899.

No. of applications received for admittance to Haskell Home	331
" children received into Haskell Home ,-----	112
" " left Haskell Home for private homes,-----	66
Total number children placed in private families-----	113
Number children died at Haskell Home -----	5
" " at present in the Haskell Home	106

Mchl 4-4.)

Report of James White Memorial Home.

No. of applications received for admittance ,-----	331
" persons admitted,-----	25
" " died at the Home,-----	8
" " left for other reasons,-----	5
Present number of inmates,-----	38

Report was also made of the situation in the medical missions in Chicago, Cleveland and elsewhere by Elder Lane, J. W. Kellogg, ... Hansen Eld. Allee, Mrs. S. M. I. Henry, ~~and Mrs. A. S. Steele~~ Mrs. A. S. Steele and others.

Discussion was then opened with reference to the establishment of elementary training schools in the South, which was participated in by Mrs. Steele, Sr. W. Henry, Dr. J. H. Kellogg, Bro. Allee, and others.

There was also discussion with reference to a proper wording of a motion to establish training schools in the South, without creating or recognizing a "color line."

It was moved and duly seconded that we establish five training schools in the South, at five different points, where persons who have the proper qualifications may be taught the art of nursing.

Carried.

On motion, duly seconded and carried, the meeting adjourned, sine die

610.6

INT'NAT. MED. MISS. & BENEV. ASSOCIATION.

Second Day (Mar. 10, 1899.)

AFTERNOON SESSION .

---c0c---

Opening prayer by Eld. Munson.

DR. KELLOGG: There are various questions which it seems proper to discuss here at this meeting,--first, Foreign Medical Missionary Work, by which we mean medical missionary work outside of the United States, and not simply medical missionary work for the heathen. This work involves the establishment of sanitariums and various other health-promoting agencies., such as health-journals, dispensaries and similar branches of work in England, Germany, France, Switzerland and other countries. The establishment of small sanitariums is also an interesting question. Iowa has already started two or three of these. There is a small one started in Cleveland, O., and some are being started in other places. During the last five years more than twenty different places have been established where sanitarium treatment can be given.. These institutions are located in different parts of the world and are rapidly growing. Several large institutions have been started last year. There is now a call for one in S. Australia, also in England. I have a bona fide proposition from several brethren to build a sanitarium like the one here at Battle Creek upon the banks of the Thames in England.

I think we should understand the relation between our denominational and undenominational work, this association representing the undenominational side of our work. Some of you don't understand why Seventh-day Adventists should do anything beside Seventh-day Adventist

work. A Seventh-day Adventist has no right to do anything which is not proper for a Seventh-day Adventist to do. But he has to vote as a citizen of his town and with the interests of his town in mind. So when a man helps the poor in his neighborhood, he does it as a Christian and not as a Baptist, Methodist or Seventh-day Adventist, and we join hands with them in that work as Christians. So it is in this work; we join hands with those who are doing a kindred work. Besides we can make an impression upon our patients and guests such as we could not make by running a sectarian institution. When I say that the Sanitarium is an undenominational institution I don't mean that Seventh-day Adventist doctrines are ignored, but that Christians work together here as Christians and not as Seventh-day Adventists; that we are not here for the purpose of presenting anything that is peculiarly Seventh-day Adventist in doctrine, except that we are here as Christian men and medical men to do the work that God gives us to do, especially in medical missionary lines, and, as was remarked in a letter read before you at So. Lancaster, from Sr. White,--that this work is undenominational work, and that while that is so, we don't want to forget that this is simply the undenominational side of the work which Seventh-day Adventists have to do in the world.

Now you say, "Why have an undenominational side of the work? What is the necessity for it?" If we had from the beginning followed and lived out all the light given us, every Seventh-day Adventist would have been known as a Philanthropist and a health-reformer, as healers of disease and as advanced humanitarians in every sense of the word. But this has not been the case; we have been presenting the other side of our work, and have been known as active proselyters, and that is proper. We have been putting tracts into the hands of people and discussing doctrinal questions with them and trying to convert them

to our views. As this has been the work that we have done and the character that we have established, it seems necessary that the world shall have a fair look at us; it seems necessary that we should present ~~the~~ undenominational side to the world,--the side that presents the healing and sanitary questions and relief for body, mind and soul--and let them get acquainted with us in that way, and then the Lord will lead them as far as he wishes to lead them along other lines. This is my view of the matter.

Now the fact is, we have this ~~denominatio-~~ undenominational institution, and I believe it has been created under the providence of God. And the Lord has given us prosperity; the Lord has prospered this work in a wonderful manner. Large gifts have been placed in the hands of this association,--for instance, thirty thousand dollars for the Haskell Home. More than seventy-five thousand dollars have been placed in the hands of this association by members of different denominations of Christians for this work, and who would not think of supporting or maintaining it as a sectarian or denominational work; but recognizing this as an undenominational work, they are very ready to support it.

We have, in addition to sanitarium work, city mission work,--a work of great importance and interest. This work, as you know, was begun in Chicago, and has greatly developed, until at the present time we have forty city missions. This work is more largely developed among Seventh-day Adventists than any other denomination that I know of. I believe the Lord intended that we should be a medical missionary people for this world. Sometime ago I was surprised to find that we have at the present time some four hundred graduated medical missions doctors and nurses,--three hundred and fifty nurses at work in the

field, and fifty or sixty doctors besides, in the field and in our several institutions.

Q. What proportion of these are engaged in what is properly called work for the poor?

A. I suppose that the entire number engaged in slum-work do not number over twenty-five or thirty.

Another line of work which I think it very important to consider--especially for physicians to consider--is, How can we place the health principles which God has given us before the world?. Our work is not only a healing work, but a preventive work. One of the first of the articles of the Association states that one of the purposes of the Association is to teach the principles of healthful living. Now this question of instructing the public is an exceeding practical and profitable question for us to consider. At the present time there is a most wonderful interest in this question of healthful living. I might give you an illustration of this interest : Just as I was starting from home to come to this meeting, I saw on my table a letter and in the letter I saw a paper headed "The Hundred-Year Club," and I looked over the constitution which admits people who wish to live a hundred years. Every man who wished to become a member must pay five dollars and promise to do his best to live a hundred years. People are recognizing the fact that human life is being rapidly shortened. "But," you say "the average length of human life is increasing." That is true; but, as a matter of fact the number of people who live to a great age is lessening; hundred-year old people are getting very scarce, and the purpose of this club is to promote centenarianism and the number of centenarians.

Q. Is not the average increase of human life due to the increase of sanitary measures, cutting off plagues, etc.

A. Yes. A hundred years ago, the Black Death, small-pox and other epidemics would carry off a hundred thousand people in a year, including very young people, and feeble middle-aged people, cutting down the average length of human life to 30 years. (Illustrating averages by diagram.) Thus the average length of life is only ~~40~~ years, where before it was 75 years. Now suppose that instead of the plague coming along and cutting off so many people, we have all these people kept alive,--the average will be nearly 60 years, but not a single one of those persons would live to be a hundred years old,--but ^{and very few would live to old age} the average length of human life is increased; but the test is the number who live to old age, and the larger the number of persons in a community who live to be very old, the greater is the vitality of that community as a whole. Now it is strange that sanitarians do not see this. They say, "Oh, Human life is getting longer!" looking simply at the average, forgetting the fact that old people are dying off and that nobody is going to fill their places. We find in Germany that the number of people who are a hundred years old or more, is diminished 600% in 40 years,--that is, there is only one now who is a hundred years old or over, where, 40 years ago there was six. There is now an idiot for every 500 population, which is three times as many as there were 50 years ago; and if things keep on at this rate, as I have figured it, in 265 years the whole population will be idiots imbeciles and lunatics. Cancer mortality is increasing. In some parts of England it is forty times as frequent as it was 60 years ago.

Q. Does not that indicate a state of low vitality?

A. Yes; it indicates that the human constitution is losing its resisting power through the development of poisons in the system. People are finding these things out. When I was in New York recently, I went into a prominent business man's place, and he brought ^{out} one of these

circulars showing that he had been invited to be a member and that I had been invited to speak before the club on March 23, on the question "How to Eat ^{to Live} a Hundred Years," at their first general meeting, and the first question which they are to consider ^{is} How to eat so as to live a hundred years. People are beginning to see that eating has something to do with living, and if people are going to live a hundred years they want to know how to eat.. I have received a telegram from the New York World asking me to *send* them an article of 200 words on how to live long. ^{and I sent them} The people are intensely interested in these questions. Now God has given us only one truth about how to live long,--to live not only a hundred years, but a thousand years, and longer than that.. We have at this moment twenty-four companies in twenty-four different cities in different states, engaged in this very work. We have for two years been carrying on school-of-health work and dress-reform work, and we find people greatly interested in these questions..

Then, in Christian - Help work : How can Seventh-day Adventists be instructed so that every Seventh-day Adventist will be a missionary in his own home and in his own community? Don't we all believe, my friends, that every Seventh-day Adventist ought to be a missionary in his community? ("Amen.") And ought to be looked up to as the man of the community who is ready to help everybody who needs help, --one who is not only ready to help people but who knows how to help people in ways that other people don't know how to help them; who knows how to help relieve people from pain; knows how to help a mother bring her children up right; knows how to teach a mother how to make a healthful mess; knows how to put an unsanitary house into a sanitary condition; that knows how to nurse a child through an attack of scarlet fever,--one who is not afraid of scarlet fever or small-pox, or anything

else, alive or dead--one who is afraid of nothing on the face of the earth.. It distresses me when I see Seventh-day Adventists afraid of People when they are sick,--"Oh, they have small-pox! We must keep away from them." That's all right for other people to do, but I think Seventh-day Adventists should be so armed with truth and health,--should have on "the whole armor of God--that they need not be afraid. Now having on the whole armor of God means a great deal more to-day than it did in the early days of Christianity; it means that one is to be physically as well as morally armed. I have not got all the armor on, but I mean to get on more. I believe when we have this armor on that we need not be afraid to go anywhere,--even among consumptives. Some time ago I was horrified when I heard some one say of a man, "That man has consumption; if I should sit at the table with him I should take the disease;" also, "Such a patient has typhoid fever,--if I should take care of him I should get the disease myself." Think of that ! Now it is a shame for people who have all the light that we have, to be afraid of things. I must tell you a little story that a doctor was telling a little while ago: He had a brother who was a clergyman. One day the doctor had a patient who had small-pox; she was a poor girl who had led an evil life. But she was dying, and the doctor thought it would be a good plan for a clergyman to be present and help her. So he told his brother the clergyman and they both came in to see the girl.. The next time the doctor saw his mother she gave him a severe talking -to,--said she "John, what a cruel thing that was you did in exposing your brother to that case of small-pox,--don't you think that was a cruel thing to do?" "Why, mother," said the doctor, "I was there myself." "Oh," said she, but you are a doctor,"-- as though doctors couldn't catch disease. I know it is an idea with some that doctors and nurses carry things in their pockets to keep off dis-

ease. Doctors sometimes have to visit small-pox patients,-- and some physicians have to see all kinds of patients. And doctors, on the average, don't live as long as other people: doctors may say sometimes catch these diseases, and sometimes they do catch them, and hence people are afraid of these diseases. But I want to see the day when no Seventh-day Adventist will be afraid of anything, and have courage to walk right up to anything in the shape of disease,--when they will not be afraid to go even into lepers' camps and hospitals and take care of them. Really, when you come to the facts of the case there is no more danger from contact with lepers than there is with consumptives.--Dr. Hitt, is there any greater danger from contact with lepers than from contact with tuberculosis or consumption? (Dr. Hitt: No, sir.) Dr. Hitt has had a good deal of experience among lepers in India, and is good authority upon this question.

Now we have lepers of all sorts among us all the time, and in every community, and I believe that with the truth and training that we have we ought to be ready to go out and rescue and save all kinds of social, physical and moral lepers,--don't you think so? ("Amen.") I trust the time will come when this will be the business we will all be engaged in,--although I don't mean to say that this will be all that we will do, for other things will also engage our attention. Some ministers say they have acquired greater success in communities in lecturing and preaching to them, after visiting the sick and those in jails and prisons,--did you ever hear of Seventh-day Adventist ministers doing that? ("Yes.") In such instances they got wonderfully blessed in their souls and the community was greatly interested. Some time ago I got a letter from a lady who was holding a school of health in a neighboring town, and she had been going from house to house reliev-

ing the sick poor. The people asked them, "Are you Seventh-day Adventists?" "Yes," she answered. "Well, who would have believed it; we never saw such Seventh-day Adventists before." It was a new idea to them; they hadn't seen that phase of our work. Now since God has given us such a beautiful side to our truth, ought we not to be ready to go out and present it to the world and let the world have the good of it, and the blessing of it, and the benefit of it?

Now we find that where we have established health-schools and go out teaching health-principles, that missionary work goes right along with it; they run right along together; you have your health-school during the day and a Gospel-meeting at night--a regular evangelistic meeting; one work follows right along after the other, if the workers have been trained in these different lines of work.

We want to consider how to deal with orphans,--shall we have an orphan-home, or shall we have the people take the orphans to their own homes. We must also consider the question of temperance-reform, and how we can best cooperate in all these great reforms, engaging in tobacco-reform, in anti-tobacco work and anti-cigarette work. In every State where there is a chance to get an anti-cigarette law passed, Seventh-day Adventists should aid such a movement. Wherever there is a chance to get in a legal restriction against these evils, we ought to be the very people who should be right at the front to help ~~in doing that~~ ~~thing helping~~ that work along. There are a good many things in this world that we have an interest in, and through this association we can become interested in them, and I believe we shall become more interested in them as we take larger and broader views of what the work of God is. I believe you are now ready to hear from Eld. Conradi in reference to work in the European field.

FIRST ANNUAL MEETING OF THE INT. MED. MISS. & BEN. ASS'N.

Second day (Mar. 10, 1899) At the Tabernacle.

EVENING SESSION .

-----X-----
Opening prayer by Eld. L. Johnson .

PROF. PRESCOTT: I want to call attention to-night to what seem to me to be a few plain, simple truths, and which I hope will be recognized as simple truth just as soon as they are spoken. Every one who is a servant of the Lord is to be a laborer together with God, is to be one of God's fellow workers, associated with him in his work. Every one who has heard the invitation of God and has responded to it, is commissioned to give the invitation to others. Every one for whom a work has been done, is directed to turn right round and do that same work for others. And there is no exception, there is no class; there is no privileged few that are called to be laborers together with God while the rest are to sit idly by as lookers-on. And not only that, but there are no classes of workers who are called to do different kinds of work, inasmuch as there is only one work to be done. I do not say that there are not different phases of this work to which different workers will give more especial attention,--that is to say, there are different ways of getting at the same result--but I say this, that there is only one result to be accomplished by any one who is a worker together with God.

Now, that it may be clearly understood what I mean, and that the truth may stand out clearly that we are to study this evening, I want to say, right at the start, that I don't believe that the Scripture teaches, or that the example of Jesus Christ indicates that there are certain classes of persons called to preach sermons, who are called "ministers," and another class of persons who are called to go around and help

people get well, and who are called "doctors," and "nurses." And I say that the minister takes the wrong view of his calling who thinks he has got only one kind of work to do, and that if any one is sick they must send for the doctor to do that kind of work, as he is called to another kind of work. I also believe that if a doctor ~~who~~ has a patient who wants the Gospel, he should be ready to give it to him instead of telling him "You must get the minister to give you the Gospel; that is not my work,--that is the minister's work." I say that from my study of the Scriptures and the example of Jesus Christ and his work, that every minister ought to be a physician, and every physician ought to be a minister, and that both classes ought to work harmoniously in doing the same work. I say that at the start, because I don't want you to think that I am talking merely to fill up an hour; because I have got something that I want to say, and which I hope will arouse your attention to what I deem to be important truth.

Now, first, so far as I can learn, Jesus Christ was not a specialist,--he was not what we call "a specialist." He was the best physician that ever lived; he was the best minister that ever lived; he was the best nurse that ever lived; he was the best teacher that ever lived, and, likewise, I think he was the best carpenter that ever lived.. He was not a "specialist;" he didn't say to the sick: "I am a minister; I have nothing to do with your trouble,--you will have to send for the ~~for that~~ doctor." And when a man wanted the Gospel, he didn't say, "I am a doctor; I am not a minister,--you must send for ~~to~~ a minister if you want Gospel teaching." If a man wanted ^{educational} teaching, Christ didn't say "I have nothing to do with educational work; I am a minister,--you will have to send for an educator if you want that kind of work. He was the best of everything, but a specialist in nothing; that

is to say, he was a man. He was a man approved of God,--a man through whom God worked mighty signs and miracles--but he was a man, and he came, in the accomplishment of his work, as a man to help ~~men~~ those who were not men to become men.

Now let us read the Scripture, that we may get the example and the teaching of Christ. Turn to the Gospel by Mark, first chapter, 14th verse: "Now after that John was put in prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God." Now that was his whole mission; the only mission that he had was preaching the Gospel of the kingdom of God; he preached that in the lessons that he gave; he preached that in the work that he did, and it was all one thing,--simply to get before the people the reality of the Kingdom of God. Now I want you to see from the reading of the Scripture how this showed itself in his teaching and in his experience. Now read the 21st verse: "And they went into Capernaum, and straightway on the Sabbath day, he entered into the synagogue and taught. And they were astonished at his doctrine (teaching), for he taught them as one that had authority, and not as the scribes.." (Vss. 21, 22.) Now mark that they were astonished at his teaching. When he preached in the synagogue they were just as much astonished at what he said as at the miracles that he wrought, because there was exactly the same power and exactly the same authority in what he taught as was revealed in what he did, and they were astonished at both, because they recognized, both in his teaching and in his working that there was an authority in him that they had not been accustomed to see in any man that they had heard teach or had seen do work.. Now observe this,--that it was a question of authority, and they recognized, both in his teaching and in his working, that there was with him and in

him an authority which they recognized, which they had not seen in others, and they were astonished at it. "And there was, in their synagogue, a man with an unclean spirit;" (23d v.) Now will you note this fact that is brought out in the Scripture: When Jesus went around in his work, and we have numerous examples of this, and I will call your attention to some of them so you will get the idea--we have numerous cases mentioned in which it is said "there was a man," but the Scripture goes on to give some description of that man which shows that he was ^{not} such a man as God made him. Now in this case there was a man there,--but what else is said about that man?? Why, "he was a man with an unclean spirit." Now when God breathed into man's nostrils did he breathe an unclean spirit into him? ("No.") Something had gone wrong with him then. Was this man in the synagogue such a man as God made,--in his own likeness and image? ("No.") He was a man, but not such a man as God made,--in the image and likeness of God. He was a man with an unclean spirit. Now does God design that there should be that sort of attachment to a man? ("No.") Now pass on to the 39th verse of the same chapter: "And he preached in their synagogues throughout all Galilee, and cast out devils. And there came a leper to him beseeching him and kneeling down to him, and saying unto him, 'If thou wilt, thou canst make me clean.'" (40th v.) Now if you will turn to the 5th chapter of Luke, 12th verse where the same circumstance is spoken of, note how the Scripture reads: "And it came to pass when he was in a certain city, behold ¹ ~~a man full of leprosy~~ there was a man, and what about that man? He was "full of leprosy." Now does God want that kind of description to be attached to a man? ("No.") Now God didn't put any such attachment as that onto man when he made him; he said that he made him in his image and in his likeness. And he didn't put on these other at-

attachments, "a man, " with the attachment "with an unclean spirit;" "a man," modified by the expression "full of leprosy." That was not the way God made man. Now in Mark, second chapter and 2nd verse, we have the case of the man with the palsy." And in Luke's record (5 : 18) we read, "And behold, men brought in a bed, a man which was taken with a palsy," or, as the revised version reads, "~~palsied~~ "a man which was palsied." Did God make a man palsied? Did he design to have that modification attached to the description of a man? No, that was not his thought of man "created in his image, after his likeness. Mark 3: 1,-- "And he entered into the synagogue; and there was a man there,"--and what was the case with that man? "Which had a withered hand." Now did God originally make man with a withered hand? Was that God's description of man as he should be? Jesus found a man in the synagogue, but there was something wrong with him,--he had a withered hand. Now you may go through the record of the work of Christ and you will find that he frequently met men who were described in language which shows that they were not as God made them. Did God originally make man with one withered hand, or with two good hands? When Christ found a man with one good hand and one withered hand, what did he do? He restored that withered hand so that it was like the other. When he found a man full of leprosy, what did he do? He said, "I will, be thou clean," and immediately the leprosy disappeared from him, and there was a man standing before him without leprosy,--just as in the case of the man with a withered hand, he healed him, and there was then a man before him with two good hands. So when they brought him a man who was palsied, Jesus told him to rise up and walk," and immediately he rose up and walked before them all;" and he was not afterwards described as a man who was palsied; he was a man.. When the Lord found a man which had an unclean

spirit that ruled over him and prevented him from being a man in God's image, and reflecting God's idea of a man, he cast out the unclean spirit and left the man in his right mind. You remember the case of the man who had a "legion; the record says that that man was possessed with devils; that he wore no clothes, and that he lived in the tombs. Now did God make man to exist in that way? ("No.") After Jesus had done his work for that man, it is said that this man was found "sitting at Jesus' feet, clothed and in his right mind;" he was a man.

Then what was the work of Jesus Christ when he went out to preach the Gospel of the Kingdom of God,--not the Gospel of Satan's kingdom; not the Gospel of this failure; not the Gospel of misrule, but the Gospel of the Kingship of God through Jesus Christ? Why, when he found a man that did not answer the Bible description of a man, he did a work for him so that he might answer that description. It didn't matter what the trouble was with a man,--if he did not find any outward blemish on him, if he didn't find any physical ailment attached to him that rendered him something else than a man after God's idea, and yet if he did find him not in the image of God, not in the likeness of God, brought to him the same healing, restoring power that would make him a man after God's own heart. Now why was it (and don't lose sight of the idea that Jesus of Nazareth himself was a man) that Jesus of Nazareth was neither simply a physician, nor simply a teacher, or simply a preacher? Why was he not simply a specialist? Why was it that he stood for one who could take every man and woman that he found and give just exactly the help that that man or woman needed? It was because he himself was a man, and he didn't have any of these attachments put on him. He was not a man with a withered hand; he wasn't a man full of leprosy; he wasn't a man with a palsy; he was not afflicted with any

any ailment; he was a man; that is enough. And when Pilate brought him forth before all the crowd and said, "Behold the man," he said better than he knew, for there was a man, a sample of what a man is,--and not simply that, but a man among men, and, as such, he opened the way and made it possible for every follower of him to be a man among men.

Now when Jesus went away,--when he had finished his work in the flesh--he commissioned others to take up his work; and if his divine instructions had been followed, and ~~if~~ his professed followers had been willing to accept him as their head,--his life as the power of their lives--the very same work that he began, and that was carried forward by the early workers in the Christian church, could have been kept up until the Lord came back again. In the early church, ^{the work of} those disciples who were filled with the Holy Ghost and sent out to carry forward the work that Jesus commenced, was done just exactly as it was done when Jesus was ^{here} in the flesh. So, when they were called before the Council, as you remember it is stated in the 4th chapter of Acts, and they were asked concerning the healing of the lame man, those rulers who had done everything they could to crush out the work of Jesus of Nazareth, and who thought they would put an end to that disturbance in the church, were constrained to say that those men had been with Jesus,--there was no other way about it, because they beheld the man who was healed standing among them, and they could say nothing against it, and their only explanation was, "It is the very same work that Jesus did, and these men have been with him." Now I say that the commission that Jesus gave had been followed, and if the office of his divine indwelling presence and working power had been laid hold of and retained in the church, there would have been exactly the same kind of medical missionary work

going on right down through the ages among believers, and I say that this work has come back into the church to-day. ("Amen.") And it seems to me very clear that those who minister the word,--those who have been set apart for the ministry of the word who do not take hold of that work, but think that all that has to do with ~~the~~ physical restoration belongs to the doctor and to the nurse, is laying aside the best part of his work.

"Well," you say, "if that is so, then what need is there of building sanitariums? What need of having nurses' training-schools? What need of anything of this kind,?" every minister is to go out and do this work?" That is the very question.. As I read the Scriptures and understand the teaching of the spirit of prophecy concerning these institutions which have been raised up among us, they are, and will be more and more designed for two distinct purposes,--one of which is to teach believers how to live without them; the other purpose is to teach unbelievers the same thing. The very purpose of these institutions is to teach people how to get along without them; and I say that an institution that will take a man and teach him how to live so that he won't require such an institution does a great deal better work than it would by simply getting that man well so that he can go out and get sick and come back and get well, go out and get sick and come back and get well again, making him understand that the institution is designed to allow him to get sick, and then to enable him to get well easily. That is not the design of these institutions, but their purpose, as I have said, is to so train the believer that he won't get sick, and to teach him how to live without them; and the same thing is true in reference ~~XXXXXXXXXXXX~~ to unbelievers.. I say that such an institution accom-

plishes its greatest work for an unbeliever when it teaches him the way of life, and instructs him so that he can go right away from such an institution and never have to return, because he has learned how to get along without such an institution.

"Then," you say, "there won't be much use for sanitariums very long." Just so long as there is use for ministers of the Gospel there will be use for sanitariums; they do the same work, only they do it in different ways. Now the remedies and appliances--the whole paraphernalia of a sanitarium--the purpose is not to put these things in between the sick man and God, but simply to be means by which the faith of the sick man can be fastened right on God himself. ("Amen.") God never designed that the remedies given--the rational means for the treatment of disease--should be used to turn away the minds of the people from God, as the Great Physician, but rather, exactly the opposite,--that they should be taught to recognize God's work in restoring and preserving health, and that they should be taught to recognize it in such a way that they shall lay hold of those things by which they can be kept in health, -not simply to disregard them until they are taken down with some disease, and then appeal to a physician to get them up again.

Now, to make it perfectly specific, simple and plain, I am going to take a few simple Scriptures and point out what they mean to me: Take the 22nd chapter of Revelations, and first verse,--"And he shewed me a pure river of water of life, clear (or bright) as crystal proceeding out of the throne of God and of the Lamb." Now it does not say that God created that river; he simply showed it to him, that was all.; he simply showed him so that he could see that the pure river of water of life flows right out from the throne of God and the Lamb. Now John saw that; he says, "He showed it to me;" and John wrote that

for us, so that we could see it, too, --and what we see we are to show to others.

Then one of the fundamental things to be done, whether by a preacher of the Gospel in the Sanitarium or in the field, or by a sanitarium doctor or nurse, --one of the fundamental things to be done, is to show to the people the river of water of life as a reality. Now when John saw that river, I don't know whether he saw a liquid that you could put your hands in and feel or not; that does not make any difference. This water of life is easily transmuted; there is the Spirit and the water and the blood, and these three are one. You know that lately, by scientific experiments they have been able to liquefy air so that it can be poured from basin to basin, just as we could pour ordinary water from basin to basin. Now by such scientific discoveries as that, God is simply dividing the curtain enough to enable us to see the reality of his work, and that this river, which represents his Spirit, may be either gaseous or liquid. Now we have water that we can feel upon our hands and faces in its cleansing power, but that is simply the liquid form of it. We have also air that we breathe; that is simply the gaseous form of the same life. Then we have food that we eat, --and that is substance -- it is more than liquid, and we masticate it; it comes to us in masses, -- it may be in the form of dry or toasted food, and we chew it; there is something more of substance to it than there is in either liquid or air; but it is the same thing that you are after, -- you are after the life of God.

But now, first, as to the water: "He showed me a pure river of water of life." Now that is good enough for us. And we are to see, and to show to others the pure river of the water of life, and to show to them that inasmuch as it is the water of life, and pure, they don't

need to add any poison to it. ("Amen.") They don't need to boil tea or coffee into it in order that it may be made good; it is the pure river of water of life, and you can't improve upon it by putting poisonous things into it which kill the life,--and this is true of it, whether taken internally or externally: When you put a man into a bath to restore him (as was done for me a week ago) when a man knows that he has got right into the liquid life, and that the healing, restoring life is right there in liquid form, he knows that it is God who is there to cure him. The one who helps him cannot cure him;-- the doctor or nurse who waits on him cannot cure him, and he knows it, but there is the river of water of life! But the trouble is, we get into a bath-tub and it don't look like a river at all. But it must come down from the clouds, run into streams and flow into some reservoir; but when you trace it back to its source, it is from God's river; that is the only place from which you can get it, and God designs it to be a pure river of water of life.

Now I don't have to have a medical training to point that out to somebody, if I will take the Bible for it. Understand that I do not belittle in any sense the medical training of nurses; but what I want to make as clear as possible is, that this idea that before we can have any medical missionary work done in the field that we have got to send for a doctor, is all wrong, and I don't believe in it. I believe that God intended that every servant of his who goes out to meet the people should be a medical missionary worker; that he should be prepared to meet the people where they are, in their troubles, and that he should be able to help them out of their troubles. ("Amen.") I think this is essential,--that that we are sufficient to think anything as of ourselves but our sufficiency is of God who hath made us sufficient to be ministers

of the New Covenant,--not of the letter, which killeth, but of the Spirit which giveth life." (2. Cor. 3: 6.)

Now every minister is to be a minister of the life of God. When Peter met the lame man at the gate, and the lame man begged some money of him, Peter said, "I have no money, but I will give you ^{such as} ~~xxxx~~ I have,-- in the name of Jesus Christ of Nazareth, rise up and walk," and the man obeyed. (Acts 3: 2 --8.) Now what did Peter have? He had life. What was imparted to that man? Life. Did Peter take that life out of himself and give it to that man? No. He didn't say, "I will give you what I have," but "such as I have--" the same kind that I have, "I will give you." Now what did Peter do? He knew that he had a living power from God, and he knew that when he was filled with the Holy Ghost, and that he was sent out to minister this same life to others, so he didn't say, "What I have, I will turn round and give you," but "such as I have I will give you," and he gave it to the man, and the man that had been lame rose up and walked. And Peter didn't have any less left, because he didn't give away what was in him, but he ministered to the man the same kind that he had, so that man could get up and walk just as well as Peter could. Now Peter was a minister of the Gospel, ^{and} On the occasion of the death of Dorcas he did exactly the same work. And when Paul went out to preach the Gospel, he did exactly the same work. Why, the Savior said to his followers, "Greater works than these shall ye do, because I go to my Father!" Now that was the commission to the minister of the Gospel, and it means that he is to be a minister of life,-- and that is just as true whether he stands before the people and speaks the word of healing to ~~other~~ ^{and} their souls, or whether he stands before the people and speaks the word of healing for their bodies, or whether he takes off his coat and gives a man a treatment--a bath or a

fomentation--it is the same thing.

Now what is the trouble,--no matter what name you give the disease--what is the trouble with any man who is not able to take up the ordinary duties of a man? The simple fact is, he lacks life, that's all. It may manifest itself in a thousand different ways before you get at the root of the difficulty, but when you do, you will find that the whole trouble with the man is that he lacks life. Now what will relieve him of his difficulty? Not more lack of life; not giving him something that will destroy more of **the** life that he has left, but the imparting of life to him. Now it is by the same spirit of life, and it is by the same living, restoring power, whether you give him a bath, a fomentation or a massage, etc ., separately, or whether you give him all these together, it makes no difference,--the thing to be recognized is, that it is the life of God only that restores a man who is sick, no matter what the disease is, and that when God takes hold of a man's case, no matter what his disease is, the life of God will restore him, because that living power that made man a perfect man in the first place is able to restore him to the same perfection, if it be God's will. Now I say that is the work of every laborer together with God .

But now if I find a man sick and in trouble, and make up my mind what he needs and what treatment to give him, and then give him that treatment, and if I do not, in the meantime point out to him that the thing which does him good is the life of God,--if I don't point out to him the fact that God is the only physician, and that the life of God is the only principle of cure that there is in the world, and that if he gets better, ~~it~~ is God who has done it, and that he ought to recognize God in it and give God thanks for it,--if I don't do that, I have not ministered the Gospel to that man at all. I may get him up onto his feet, and he may be so far recovered as to be able to get along and do his

work, but I have not preached the Gospel to him,--I was not a minister of the Gospel to that man. If I find a man hungry and I give him some food to eat, and if I find a man who is cold and I put a coat on his back and tell him to go on, if I don't point out to that man the fact that if it hadn't been for sin he would never have been hungry; that if it had not been for sin he would never have been cold; that the food that he must live on is to feed on him who said "I am the bread of life;" that the clothing that he needs is the robe of righteousness and the garment of salvation,--if I don't point that out to him, I have not been a minister of life to him, and have not done Christian help work for that man. I may have put a better coat in place of his old one so that he may not be so cold as he would have been; I may have put some food in his mouth so that he will not be hungry for a few hours, but I say, if I have not taught him that his physical hunger is simply the tangible cry of the soul after God; if I have not taught him that the shivering of his body is simply to impress upon his mind that he is naked and cold without the robe of righteousness, and the needs the garment woven in the loom of life by him and which only God can give him,--if I have not done that, I have not ministered any Christian help work to that man. But I can do that without being a physician or trained nurse, and I see through the word of God, simply and plainly, that there is this work to be done by the follower of Christ. But more than that: I see that any man who has intelligence enough to speak the word of God publicly, and has time enough to study the principles of rational medicine and rational treatment,--I see that in nine cases out of ten when such an one finds people in distress, he can minister to them without having taken a medical course, and without necessarily having taken a nurse's course, and I say that we are lacking in the proper information which at our command,

and we are lacking in the proper experience that we might have had, and we clamor for a doctor's or nurse's course of instruction when we don't need it.

Now let me ask you this,-- especially those who are engaged in the work as ministers of the Gospel--let me ask you whether you ought to say, after you have been in your field one, two, three, four or five years, "We have not ~~had~~ had any missionary work in our field,-- couldn't get a doctor to go there." What are we called to do? Are we called to preach a system, to get people to assent to certain doctrines that we teach--that they are according to the Scriptures--or are we called to be ministers of the Gospel of life to men? And is there any exclusiveness about this? Is it only the privilege of ministers to minister life to people who need it, just as they need it and when they need it,--is that branch shut up to a certain class of workers? I tell you nay; I believe it belongs to every laborer together with God.

Now what is the Gospel? What is it for? What is the real thing itself? Why it is the Gospel of restoration; it is the undoing of all the work of the Devil. Now just consider for a moment the work of the physician and the work of the minister--let us consider them together a moment: What is the real work of the minister of the Gospel? Why he is the Lord's instrument to go out into the world and fight the devil and sin, isn't he? Is not the minister of the Gospel an agent, an instrument, an ambassador, a representative of the Lord, sent out, commissioned with the power of the Spirit ~~of~~ of God to fight the Devil and sin? If not, what is he going out for, any way? Now here is a controversy between Christ and Satan going right along, just as real as any conflict that ever took place between two nations. Here are two kingdoms at warfare with each other,--the kingdom of God and the Kingdom

of Satan. Satan's effort has been to come right down here in God's own domain and set up a kingdom of his own, to claim God's subjects as his own and to put his own mark on them. The Gospel of Jesus Christ,-- the Gospel of the Kingdom of God--has come in here to counteract that work ("Amen.") and ambassadors for Christ, laborers together with God, ministers of the Gospel, are sent out to all the world to be agents through whom God will work to destroy the work of the devil. That is the work of the Gospel minister,--to deliver them who are under the dominion of the Devil, to open blind eyes; to turn men from darkness unto light and from the dominion of Satan unto God." ^(Acts 26 : 18.) That is what Paul said his commission was. Now what is the work of the physician? "Why," you say, "his work is to go out and fight disease." But what is disease?-- and when I say disease, I don't mean symptoms of disease; mark the difference between disease and the symptoms of disease: Here is a man who is down flat with fever. You put your hand on that man's head and feel of his hands, and you say, "Why this man has a raging fever." What does that mean? It means that that man has a big fire going on in his system. But what is that fire for? It is for exactly the same purpose that you kindle up a fire in your back yard,--to burn up and get rid of the rubbish. "But" you say "Fire in your back yard in the spring-time is a good thing." Yes, it is, if you have rubbish there to be destroyed; but if you have no rubbish, don't start a fire, because it might burn some of the buildings; don't burn a building for the sake of having a fire. So if you have rubbish in your system, the fire is the best thing you could have. But that is the symptom of disease,--the disease is back of the symptom; the disease is the rubbish in the system which makes it necessary to have a fire in there. Now if ~~you~~ the fire in your back yard burns up the rubbish and then strikes out into the fences and buildings, you say, "Get water, --this

fire is spreading too much; we must stop it." But so long as the fire burns rubbish alone, it is doing no harm, but you must watch it and see that it does not spread too much, and let the rubbish-burn-up fire burn up the rubbish. Now the man with the fever has simply a fire to burn up the poisons in his system. Now the fever is not the trouble with the man, but it is the poisons inside which the fever is burning up, and the thing to do is to watch the course of the fever and not let it burn up the man. And then it would be well to get some of the rubbish out of the man, if you can, without burning it ~~out~~ all up; it will be a relief to the man if you can wash out some of the rubbish; so turn on the hose and slush it out, and thus get it all out. But if you fail to do this and put out the fire before the rubbish is all burned up, the same trouble will come again. Sometimes a doctor finds that a patient has a high fever, and he gives him a drug which brings the fever down; but the drug has added more poison to that which should be burned up, and there will be more trouble from the same source. The doctor comes along then, and he gives the patient another drug, but he simply changes the man's symptoms,--he is not quite so hot as he was. The doctor has not helped the man,--he has simply played a cheat on him, saying to him "Peace, peace," when there was no peace;" he has "healed his hurt slightly." And he has not preached the Gospel to him at all. He has made him think his condition was right when he was morbid and abnormal. But that is the ordinary way of dealing with a fever-patient--simply giving some drug that will temporarily relieve pain. Now that pain is the cry of some organ that needs attention. Now if a child were crying because of hunger, you might take it by the throat and hold it awhile and stop the crying of the child so he won't cry any more,--but it's bad for the child. Now when you administer a drug that throttles the pain, it is the same thing,--the pain

is the cry of some organ for help, and the doctor relieves the pain, but he has made the case worse. That is the method of treating symptoms. Now God has given light how to treat the root of the difficulty itself.--

DR. PAULSON: It takes a good deal longer to learn the wrong way than it does to learn the right way.

PROF. PRESCOTT: Yes; I should be discouraged if I were obliged to learn the wrong way. But the right way is so simple that everybody has a chance to learn something about it .

Now, if the doctor understands his work, he don't go out into his field of labor to make people feel better when they are no better; he will do as the minister of the Gospel will, ~~who has~~ --that is, he will fight the Devil and sin. There would be no disease (not simply symptoms) if it were not for sin. Now to get a man free from sin and teach him how to live in harmony with God's law, --that is the work, both of the minister and the physician, and when each understands what his work is, they will understand that there is only one work, and they can go right side by side, and each one help the other; a physician and a minister can go right out together, and each one help the other. But when the doctor thinks, "You are a minister, --you can't do my work; you can preach, and I will attend to my work as a physician;" and when the minister says of the doctor, "This man is nothing but a doctor, --he don't know anything about the 'message'; he can do the work of a doctor, but if any one is to be helped into the truth, I am the one to do that," --two such persons can't work together, because they feel that they have a different work to do. But when each one knows that there is but one work to do, and that they are to work together and cooperate with each other, and that each one ought to understand the other's work completely so that the minister can help the physician, and the physician can

help the minister, and if it is time to preach a sermon and the minister is necessarily absent, the physician can preach a sermon; and if it is time to treat a sick man, and the doctor is detained elsewhere, the minister can treat the sick man. Thus, I say the minister and the physician ~~and the minister~~ can work together and the work will go on.

I am free to say that I think we ^{ministers} have a wrong idea of what a medical missionary is,--that it is a sort of a side-work, and that we have nothing to do with it; but I say that every true minister of the Gospel **is to** be a medical missionary. ("Amen.")

Now further, in reference to the use of water, whether internally or externally: We are to point out to the patient, in the use of water, the pure river of water of life, and tell him that it comes from the throne of God; that it is the very life of God poured out for us; that that is where the Lamb is, who is to lead him ~~to the~~ to the fountains of ~~waters~~ living waters; that that is why there is remedial power in it--because it is the pure river of water of life, and in that way we minister God's life; we minister God's life in his word, and we minister God's life in water, whether it is drunked, given in a bath or applied in a hot fomentation, thus quickening life by bringing life in the vehicle which God himself has made by which to impart life.

But there are other ways of imparting life,--it is not simply a question of water; it is a question of food, and we might touch upon that. Jesus said, "I am that living bread." (John 6 : 51.) "He that eateth me shall live by me." (v. 57.) As he sat at the last supper he said, "This is my body." (Luke 22: 19.) It is his own life that we are to eat. Then is it not very easy to show people that if they live by the life of the Lord, they must eat that which has his life in it; that they should eat food in the purest and best form. If a man chooses life rather than death, then let him eat that which is good,--

that is simple enough.

Now you know that health-reform is a part of this message; we don't have to begin with a man by telling him he must not eat this or that so that he wonders what he shall eat. Now If you should offer a man a handful of pebbles in one hand and a handful of gold in the other, you wouldn't have to argue with him as to which he should accept. So when a man sees that he can exchange a poorer article for a better you don't have to argue with him. So we don't have to keep telling a man "You mustn't,--you mustn't ;" it is the same old thing repeated,-- "Touch not, taste not, handle not." Don't tell a man that, but tell him what his privileges are in the Lord, (Amen.) and point out to him the fact that his privileges in the Lord are ten thousand times better than all the bondage of Satan. (Amen.) Point out to him the fact that life is better than death, and give him his choice; simply ask him if he wouldn't rather live than die, and point out to him the way of life.

The whole question is, How shall we teach people how to eat. There is more power in teaching people how to eat by these simple tests, than there is in all the cyclopaedias, because there is the living thing itself, and that is what the people need.

Then we come to the question of breathing; that is just the same principle exactly: When Jesus was with his disciples, after his resurrection, he breathed on them and said ?" "Receive ye the Holy Ghost,--" the holy breath. Now when we learn that God is so near us that we can feel his breath on our cheeks, it comes to be a very real thing--that we have a God and a Father. When we know that we are to breathe his breath--not a poisonous breath but a pure breath, a living breath--even his own spirit--and that we are to receive it as holy breath,

as his breath, not ours,--it is his breath,--the breath of life--it is his breath, and holy breath, and we recognize it as his own holy breath--and if we do that, what inevitably follows? The power--the life--that comes to me by breathing, is holy breath, is his life, and must be devoted to holy purposes. How can a man knowingly and wilfully go into sin,--go into an abuse of God's life--when he recognizes the fact that sixteen times a minute God is breathing his own holy breath into him? and saying, "Receive ye the Holy Ghost?"

But now, if I take such an attitude towards that holy breath as to despise it,--to regard it as of no account--how shall I expect God to give me a larger fulness of that same holy breath?. If I shut myself up in a house, as it seems we are very persistent in doing, and shut up every window, and then turn on the heat and burn the life out of his breath, and then breathe it over and over again, when there are oceans and oceans of pure, fresh, life-giving air outside, we are saying to the Lord, "Now Lord, I don't want too much of your breath; a little of it will do for me." And then we grow dull of ^{hearing} heart and heavy of mind, and cannot perceive spiritual truth, and the most important truth will be presented, and you will not receive instruction because you have not life enough to enable you to keep awake to hear it .. Now unless you breathe abundance of fresh air you are shutting off God's life, and you are practically saying to the Lord: "Lord, don't give me too much of the Holy Ghost,--I can get along with less than what you want to give me." And so when ^{we} ~~you~~ refuse to receive an abundance of the pure river of water of life, pure food, pure life in the pure air that he gives us to breathe, how can we come before the Lord and ask him to fill us with the Holy Ghost? How can we do it, when we say to him from day to day and from hour to hour, "I don't want it,--I don't want it?"

I tell you there is a reality in this question of God's life in us that is to be understood and built upon. ("Amen.") And that is what gives reality to the ministry--this question of God's life; it is not a theory or an ~~xxxxxxx~~ ecstasy--a working one's self up into a high state of feeling for an hour. It is learning to live, by faith, the life of God,-- to breathe his life in its purity, to drink his life in its purity, to eat his life in its purity, and to recognize this as his life and submit to it, and then, when it pleases God that more of his life shall be poured ~~xxxxxxx~~ into us that we could have received in an hour of theoretical or ~~ekstatic~~ eating and drinking, then the way is entirely open and clear for God to fill a man for his life for service. But these simple, plain, self-evident truths, as they seem to me to be, must be recognized and must be acted upon, not simply by one single class of workers, but by every one who would give a message for this time and prepare a people for the translation. And I believe there is a wonderful work yet to be done by the minister of the Gospel who will so relate himself to God that, following the example of Jesus Christ that he will be indeed a medical missionary worker who can meet men and women where they are, and through his connection with God, he can minister to men God's life to save them, soul, body and spirit and ~~pre~~prepare them for the coming of the Lord. ("Amen.")

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FIRST ANNUAL MEETING INT'NAT. MED. MISSION & BEN. ASS'N.

Fifth Day, Monday, Mar. 13, 1899.

AFTERNOON SESSION .

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DR. KELLOGG. (Reading from "Testimonies.") "In every conference one man should be set apart to have the oversight of the work,"--that is, of the medical missionary work . This is very important, as having a bearing upon our counsels here. We have been trying to get a sanitarium which could not , by any policy, be brought under the control of any individual, and I felt very grateful the other day, when, at the first annual meeting of the ^{International} Medical Missionary and Benevolent Association this institution was reorganized. . There is one specific thing brought out here,--that one man in every conference should be set apart to have oversight of the work in his **State**. ~~REMEMBER~~. It is necessary that the person so set apart shall study the work itself and shall be especially qualified for that work. This suggestion brings a great relief to the whole situation. The great trouble heretofore has been the fact that in many instances where there was a call for workers, there was no one who understood what ought to be done, and who understood how to direct the work, and the difficulty has been to find the right young men and women to send to such a place,--those who could not only work without direction, but who could work under misdirection, and who could not only manage the work but manage the managers. The difficulty does not exist to-day as it did five years ago. We are coming to see things together now and to have a different view of the whole work, and hence that difficulty is disappearing.

Now the General Conference is in session as the International Medical Missionary and Benevolent Association, and it is for you to select

ten men in each of your States to take the supervision of this work.

Q. What is the word used by the Testimonies, in regard to the appointment of these men?

A. "Oversight,"--that they shall have the oversight of the work. I don't think that that means that they shall have the entire management and control of the workers; there should be freedom,--so that they can go where the Lord leads them. Some may have an impression that we are exacting, but I will hand you a copy of the Declaration which you can read. Five or six years ago we had such a declaration, but we had a special testimony from Sr. White that we should have contracts with all who came into the employ of the Sanitarium; but then the situation was different. At that time, about half of our nurses were unbelievers; we couldn't get Seventh-day Adventist nurses seven or eight years ago, and had to carry on our Sanitarium work with nurses about half of whom were not Christians. Eight or nine years ago, half of the nurses of the Sanitarium, and ~~some of~~ the best nurses we had, were not Sabbath-keepers; the other half were inferior, as a class; our best nurses made no pretensions to religion.--

Q. If the missionaries may go when and where they please, what is the use of having any "oversight?"

A. That is not what this paper says,--it says they shall go where God ~~knows~~ directs. You certainly wouldn't have any one go where God didn't direct. Of course, however, there must be oversight and order. I then went before our General Conference Committee, and with tears I said to them,--"Brethren, if you don't give us some sort of support in this work, and if you don't aid us in getting men and women from our ranks to help us in our Sanitarium work, the result will be, that in the course of a few years the Sanitarium will be switched off the track, for I feel that it is impossible for me and my colleagues standing

alone ,to maintain a **Christian, Seventh-day Adventist--religious** atmosphere in this Institution when half to three-quarters of our nurses were not Seventh-day Adventists; you might as well run a Sabbath-school with Sunday-keepers for teachers as to run this Sanitarium with Sunday-keeping and unbelieving nurses." Now all this is changed: We have, at the present time, for nurses, some of the most consecrated young people in the whole denomination, and we have been trying to hold the standard higher and higher all the time.

Now these workers are ready to go out, and I believe our doctors and nurses here are all ready to coöperate with them,--and to-day this plan has come to us--a plan by which some one is to be appointed in each State to take charge of the medical missionary work there. ~~And~~ I suppose that we must take persons ~~when~~ we find them, and just as soon these persons can be found who are devoted to this work they must be put in and the work must be organized,--a medical missionary society should be organized and this should be represented by a medical missionary board. Now when you think of ~~such~~ a medical missionary board, don't think of it as something distinct and separate from yourselves; they are simply your servants. If there is a medical missionary board elected to-morrow morning, it will be you who nominate the members of the board, and it will be your board. There has been a sort of feeling that a medical missionary board was one thing that the conference another thing, but that is not true. The Medical Missionary Association is a part of the General Conference put into an undenominational form; it has the same power; whatever is done is done in an undenominational form in order that the world may regard it in a broader sphere of action.

MRS. HENRY : Mr. Chairman : I have also received a letter from Sr. White to-day in which there is a paragraph which has a direct bearing upon the portion of the Testimonies which has just been read. In this paragraph she speaks of our ministers becoming acquainted with ~~other~~ ministers of other denominations in a friendly way, and that all ministers should have an opportunity to be "called to the marriage Supper of the Lamb." ("Amen."). "I am pleased to state that some of our ministers have had an interview with several ministers of other denominations, and which has been very favorable in its results. We are determined to work more in this line, in the future. Why should not our ministers become acquainted with other ministers and show a more decided respect for and interest in them—those ministers who have never yet had an opportunity of hearing the truth. We must not allow these ministers to be passed by unnoticed and neglected; we need many ~~of these~~ consecrated ministers to engage with us in our work."

ELD. JONES : (Reading letter from Eld. Starr giving particulars an interview of Eld. Colcord ^{and others} with ministers of different denominations.)

DR. KELLOGG: In a personal letter which I received from Sr. White to-day she gives a touching account of the way in which their money has been expended. She has been writing me about a sanitarium in Australia, and I have undertaken to send a thousand dollars to furnish it. (Reading letter from Rockhampton, Aust.) Sr. White writes me about being requested to drop off three cents from the royalty on her books. I wrote her in reply that I thought she could expend that money as profitably as any one, and that it was proper that she should have her royalties. Is it at all probable that any other person should know better how to use the royalties on the sales of Sr. White's books than ~~she~~ herself.. She has come down to fifteen cents, and now they

want her to take off three cents more, and I think this is a cruel and selfish policy. You see what Sr. White does with her money . (Reading letter.) Here is an appeal to us at Battle Creek to help build a hospital and a meeting-house, and I hope some movement will be set on foot to send some money over there: I know of some arrangements which are already being made for that purpose. We should let every one know whenever there is a need, so that every one who has any ambition or desire to help can do so. I have no doubt the Bulletins which have been sent out will result in raising a good deal of money for Australia, and ^{and sent} there should be forty or fifty thousand dollars raised, for the purpose of building a sanitarium, a hospital and a church there, it seems to me that it would not be a misapplication of means at all. The Lord is calling for money from Australia, and that is because the Lord wants money sent there. I do not look upon this as a call from Sr. White, but as an appeal from God to help them in their need, and I sincerely hope we will do what we can in this direction. I will do all I can.

Now I wish to bring again before you the question How shall we cooperate? The medical missionary work and the work of preaching the Gospel should go together. I don't think special methods of medical missionary work should be grafted onto the Gospel work, but that they should be combined so as to go together. Methods may have to be modified somewhat,--for instance, we have our schools of health, and sometimes fashionable clubs are instituted, perhaps ladies' clubs, and we could get them to come in and help us organize, and we might have a successful time. But I don't suppose a school of health should be organized at the close of a tent-meeting and in connection with it, because they would not ~~properly~~ unite together; it would be very much like trying to combine a town-meeting with a prayermeeting. Now it

is all right to have a town-meeting, and it is all right to have a prayer-meeting, but you couldn't expect to have the town-meeting and the prayer-meeting going on at the same time and place. It would be likewise out of place to undertake to combine an entertainment with a meeting in a mission. We tried that down town at our mission the other day but without good results. We can't expect to combine a school of health with a tent-meeting; but we can find a basis upon which these two classes of work can be co-related and work together in harmony.

Q. I understood you to say yesterday that cooking-schools or schools of health could be held in churches in connection with preaching: If that is so, what would be the objection to having a school of health conducted in a tent in the afternoon and preaching at night?

A. If you had the right sort of preaching it would be all right, but in going out and putting up notices of meetings, I don't think it would work well,--for instance, a minister goes into a town and circulates big hand-bills to the effect that "Eld. So and So will give a series of discourses on the Sabbath in the Gospel-tent at such a place," inviting people to come to the tent for the purpose of listening to this series of sermons, and then try to crowd in a cooking-school into the same tent. This has been done, but I don't think it would do now. I think ~~we shou~~ if we should go into a town and pitch a tent and give the people some good Gospel sermons and meetings, and the people would feel the influence of the beautiful spirit that they found there, and would find that the Lord was there, ~~and then~~ you could introduce cooking-schools, health-meetings, or anything else you wanted ("Amen") because if the Lord was there, it would draw the people there; they would be attracted by the truth,--it is the truth that attracts people and draws them; it is not novelty but truth that converts people. And so when these

two kinds of work are presented in such a way that truth comes to the front and is presented in a simple Gospel way it lifts people up, and then truth can be presented in an all-round way and good will be done; and if that general plan prevails, the preachers and the medical workers can join.--

Q. Would you go into a town and hold a cooking-school and leave that town without telling the people of the Sabbath?

A. I don't say I would not, in some cases. I think the people ought to have what they want. ---

MRS. HENRY: We had an experience last summer right along this line; it was at Sioux Falls, S. Dakota. I was requested to speak at the school of health which had been organized there. I expressed my willingness to go and do what I could, although I had had no experience in that particular line of work. By a peculiar combination of circumstances Br. Warren and myself were both there and conducted the meeting for the school of health, and the result was the opening of evening meetings in the City Hall, regular evangelistic services being held there in the evening, while Sr. Nuding and Br. Jewett carried on the school of health during the day in an old abandoned Methodist church which had been rented for the occasion. The work closed on the fourth of July, and on that day we celebrated our liberty in Christ, in the Scandinavian tent. There was a great display of all sorts and a celebration of the day by the citizens of the city, but our tent was full, and some W.C.T.U. women and others wished to hear my experience with reference to the Sabbath, and for as much as two hours I sat there that day and gave them my experience and answered their questions and told them how I came into the Sabbath truth as well as many other things. Now this all grew out of the school of health, and that Fourth

of July was one of the grandest days that I have ever spent. The power of the Lord came down and filled the tent, and we knew that the Lord had touched the hearts of the people who were there .

DR. KELLOGG: This work has been called "a wedge," but it is not a dead wedge,--it is a live wedge; it works its own way in, and does not have to be driven in. I think it is wrong, after we get people out to attend a school of health, to force something arbitrarily upon them which they did not expect or ask for. But if, in the course of a school of health, the spirit of inquiry in regard to doctrinal points comes in, we should let the people know what they want to know, and tell them everything they want to hear, still maintaining the work which you undert~~take~~ to do : if you start a school of health, carry on a school of health, and not gradually run off the school of health into something else that the people did not expect. Be ~~honest~~ absolutely honest, straightforward and fair before the public, and I think there will be no trouble.

Now Br. Lane asks if we should leave a town without calling attention to the Sabbath question: I think the right thing to do, is to follow the Lord's leading in this matter. If you go into a town and the people inquire about the Sabbath, tell them about it; but , as I have said, I don't think we should present that subject arbitrarily and in just one way. Some individuals can better be reached in one way than in another, and individuals can often be better reached personally than when in a great mass together. It seems to me we should not have a "cut-and dried " plan but do what the Lord indicates to be done, and do what the Lord opens the way for us to do. Wouldn't that be the better way, Br. Lane ?

ELD. LANE: If I were preaching on the Sabbath question and the people wanted a ~~health-school~~ ^{of health,} I would hold a school of health. But I believe in the third angel's message; I believe we have a definite, distinct message to deliver and I believe the health-work can be connected with it and become a part of it, and I think every true Seventh-day Adventist minister believes just as I do in regard to that matter. The Sabbath question has made us what we are, and if we had never preached the third angel's message I don't believe ~~there~~ ^{we} would ever have ~~been~~ ^{had} a Sanitarium. Still I would not go into a town and preach the Sabbath question and the mark of the beast the first thing. ~~we~~ I have held meetings for from two to four weeks and said nothing about these questions nor preached about them unless inquiry had been made in regard to them and I had been asked to do it. I believe if we go into a town to preach and tell the people we are Seventh-day Adventists they will want to hear the Sabbath question, and then we should let them have it.

DR. KELLOGG: Then we agree. If the people want to hear about the Sabbath, give it to them, but I wouldn't have a cut-and-dried plan to have a cooking-school and then preach the Sabbath to them in connection with the school of health, whether they wanted ^{to hear} it or not. It might be best to hold a cooking-school in a town, and then, several months afterward after their stomachs have been sweetened up a little as the result of the cooking-school, and when they have become acquainted with our people as health-reformers, and tried these reforms long enough to see their good results, ~~and~~ ^{we would} have a larger constituency, -- it might be well to work with a school of health several months before coming forward with other truths, otherwise an opposition might be created for everything we have. It may be better to get a larger number of

doors wide open and get a larger amount of soil broken up, and thus have the way prepared for a larger work; may be that would be better.

ELD. LANE: May be that is so.

DR. KELLOGG: So I say I don't know whether I would present the Sabbath question or not. It might be better to have a number of schools one year, and let the Sabbath truth come along the next year, or whenever Providence opens the way for the thing to be done. Let the people get acquainted with us as reformers and not as Sabbatarians. Hitherto they have known us as Sabbatarians but not as reformers and philanthropists, and as a people who are ready to help anybody, no matter how low down he is. The idea that people now have of us, is, that we go round into communities and pick out the good people of their churches,--their best people. Now we want the people to understand that we are after people in jails, and slums; that we see Christ in every one, and that our business is not breaking up other churches but helping humanity. It seems to me that this is the thing we want to convince the world of.

And in doing this work, we must get at it the best way we can. It seems to me we cannot say to a minister, "Don't leave a town unless you have preached the Sabbath to the people," because we don't know whether they are ready for that or not. But you get their systems and stomachs corrected and the soil prepared first and then the minister can bring in other truths, and more good will result than if he had come in before the soil was prepared and the truth had a chance to be developed. Now isn't that right?

ELD. CONRADI: I don't know but that would be a good principle. In our field we have quite a number of cities into which we could not send a minister the first thing, delivering lectures. We enter the

cities and begin the work by putting a canvasser in first; we consider the canvasser just as much a worker as the minister because he is doing a part of the work. Then we send men in with our papers and they do Bible work, and find persons who are interested and who help them. Then we introduce one or two good medical missionaries and these prepare the way for the minister. We have found this the best way to enter cities, and in every instance, so far as I know, have been able to enter a church. But I believe we should have medical missionaries as pioneers in this work, in order to prepare the way, and I hope we shall have them as soon as possible.

ELD. WAGGONER : The question is, How to co-relate these two things,--the medical missionary work and the preaching. The statement has been made here that it is possible to connect the health-work with the message,--that there is some way by which it can be done. No, there is not; it has been done already; it is connected with the message,--it is a part of the message. If we don't present the health-work, we simply fail that much, in presenting the message. And yet, ~~are there not instances in which~~ this has been the case, has it not? Now, without casting any reflections upon ourselves, for we are "all in the same boat," and we have all done it in the same way, we have all done the best we knew how,--we might have learned better, however. But just to the extent that we have ^{failed to} recognize the vital connections already existing already existing, and which God has made, himself, that is, the unity of the message and the health-work --just to the extent that we have not recognized that, we have failed in presenting the message, haven't we? ("Amen.") Then we haven't anything to do with connecting the message with the health-work; what we have to do is to learn what the message

and then present it.

Now we know very well that we can't tell anybody how to preach. God is the only being who can make preachers. Let a person get the living truth into him, and God will direct him as to when to tell it and how to tell it; that is the only thing that can be done,--there can be no cut-and-dried way. The president of a conference don't say to a preacher: "You go to such a place and present ~~this~~ a subject first, and that subject next;" nobody can tell what shall come first or last, and if the preacher is in touch with God, he will present the plan just as it ought to come. But there is something for us to learn. There is a wondrous possibility for every preacher that we get a glimpse of once in a while, but I know we have not got hold of it yet. But if, at this time we can see the possibility, then we can set ourselves to studying and working towards it. When Dr. Kellogg was reading, he read a statement like this,--"All need to know how to give treatment to the body.".. There are not many of our preachers who have not some knowledge of health-principles, but the question is, How to get this knowledge? Now the Bible presents truth before us, and when we study the Bible for the sake of truth itself, we get hold of principles which are applicable everywhere; and there is one fundamental principle which we can preach,--the life of Christ given to men for everything that men need life for, for their daily living,--in order that men may live from day to day--in order that men may serve God, they need his help, and he gives help for that purpose. # When our Lord sent out the seventy, he said to them, "Heal the sick, saying unto them, 'The Kingdom of God is come nigh unto you.'" This in the healing of the sick the Gospel was brought to them, because the Kingdom of God is nothing else but the Gospel. Now the Lord is the model physician and the model teacher, because

he is both a physician and teacher. When he had a case, he ^{sometimes} first healed the person, and then he gave the instruction; at other times he first forgave their sins and healed the disease. We find from this that there is no stiff, formal way. You cannot decide to go into a town and present this thing first or that thing first,--or that you will present the health-question first, or the Sabbath-question first. When we see the force of this statement of Christ, "Heal the sick, saying unto them, 'The Kingdom of God is come ^{nigh} unto you,'" we will see that in presenting doing the healing, or teaching the people how they may keep well, we are presenting the message,--we are presenting the Sabbath to them in that very thing; we may not be saying anything about the Sabbath to them, but we are presenting Sabbath truth to them,--we are presenting truth which is the underlying truth of the Sabbath. Or, when preaching the Sabbath, or any other specific truth, we are presenting truth to people, which, if they grasp it, will be healing to their bodies, because the life of Christ is the sum and substance of everything that could be presented.

We know that in ancient days the priests were the physicians,--not simply among the heathen but among God's people. When a man was suspected of being infected with leprosy he would go to the priests to find out whether he had it or not; and when he wanted to know find out whether he was healed he went to the priests. And to whom was it that the law was committed?? Why, "The priests' lips should keep knowledge, and they should seek the law at his mouth." (Mal.2: 7.) This law embraced the whole body of the law which was given through Moses, including the health-principles. The priests, then, were the teachers and the conserv^{to}ers of health. Now Christ came not as a regularly ordained priest,--he was not, and hence he had no right to preach

Sanctuary, and the priests thought he had no right to teach. Now he came teaching, preaching the Gospel and healing the sick. Now the question was frequently asked him,--not especially about what he said, but, by what what authority he did these things. When was it that they asked him this? Was it when he had been teaching some particular thing, or when he had healed somebody? It was usually after he had performed some miracle that they asked him by what authority he did this.

~~XXXXXXXXXX~~ He was an irregular practitioner; he had not studied in their schools; he had no diploma. But he had the thing itself,--he healed; he was a physician, was he not? He was the personification of God. He says, "I am the Lord that healeth thee" (Ex. 15 : 26,) , that is, "I am the Lord thy physician." Jesus healed; he treated cases, but he never lost a case.

Now Jesus sent out his disciples,--the seventy and the twelve--and everybody whom he sends out he gives the ^{same} commission that he gave to them,--to heal the sick and to preach the Gospel. The purpose of his Gospel is to "comfort all that mourn," to set at liberty "those that are bound"---and this setting at liberty is illustrated by the case of the woman whom Satan had bound eighteen years, and Christ set her at liberty. So his Gospel, which he commissions us to preach, has just that very work to do--to set at liberty those whom Satan has bound,--not simply to set them at liberty from the bondage of sin, but from the bondage ~~to~~ which their own sin or their inherited sin has fastened them in--the bondage of the body.

Now that is the work which has been given to God's ministers to the end of time, and it belongs to the Seventh-day Adventist preacher to heal the sick just as much as it belongs to the physician to heal the sick. ("Amen.")

And the time will come,--it is bound to come, because this is God's work--when ~~all~~ these class distinctions will cease. I don't mean to say the time will come when all will know the same thing, or the same amount. I don't mean to say that they will all have the same gifts, and to the same degree; but all will have the same commission, and doctors and preachers will all be alike ministers of the Lord. Now the question arose the other day as to nurses and physicians being able to go out and present the Bible to people,--being able to preach the Gospel--that is, that they should be able to do so, when they go out in tent-companies. That is true, and if they don't know that, they don't know their business, because their business is to give the light of God,--not to dose them up and make them feel better for a while, but to give them actual life; that is the true work of the physician; otherwise we are simply in competition with worldly physicians. Now we are not to act as competitors to other physicians, but we are to do the work that they cannot do. This work is something higher and better than any medical school in this world has ever dreamed of, or ever will dream of, because it is a part of the Gospel which means salvation.

Now the Lord has not connected this health-work with the Gospel-^{work} as a side-issue; these are parts of one thing which means salvation. Wherever the physician is to minister life to the people the minister is to ~~be~~ be a minister of the New Covenant,--not of the letter, which killeth, but of the Spirit, which giveth life. Now in reference to the statement which has been made here,--that all should be able to treat disease: The miracles which Jesus did were not contrary to nature; it was simply by his knowledge and the life that was in him that he brought things to pass which ordinarily would have taken a longer time, just as when he turned water into wine,--he simply

anticipated the ordinary processes of nature by six months. God has his way of working, and he can shorten the process, or he can do it instantly; but it is his work, and to him be the glory given; but it is a miracle nevertheless, whether it be done instantly or whether it be done through the process of time. And God's workers are to recognize him in his work-- they are to see his life and present that life to the people, to present the whole broad truth, because that is to save men, that is to meet the need of men; it is the Kingdom of God, the gift of life through Christ; it is everything that God has for all mankind; it is all included in one thing,--giving the life of God; ~~in some~~ will be developed to a greater degree than others but this is the one thing that is to be given.

Now there will come a time, I don't know how soon,--it depends upon how soon we grasp the possibility--that marvelous opportunities will open before us. I said to some medical students a few weeks ago, that there was a most marvelous opportunity before them that was ever placed before any people,--when they would be physicians taught by God and sent out by him to heal the people--not simply to make people feel better for a little time, but to give them something that will keep them in connection with the Source of life, so that they will be healed and keep healed, and get more of this healing power.

Now Christ has set us the pattern; he has given us this ministry; we are ambassadors for him; we are in Christ's stead. The doctors are also in Christ's stead in the performance of that work which will make a man completely well.. Christ did not ignore the laws of health; he did not do as the Christian Scientists say he did,--simply heal and say nothing about the laws of health. He did that very thing; he himself is the health; he forgave sins but taught a life of harmony with that forgiveness,--as he said to the ~~woman~~ man whom he healed at the Pool

of Bethesda,--"Behold, thou art made whole; sin no more, lest a worse thing come unto thee." (John 5 : 14.) In that case he healed the man's disease and then presented the truth to him,--"~~sin~~ sin no more, lest a worse thing come unto thee," referring to some particular sin of the body. In the case of the man who was sick of the palsy, the Lord said, "Thy sins be forgiven thee," before healing his body, giving him first the thing upon which his mind was most exercised,--forgiveness of sins,--and then giving him the secondary thing, the healing of his body. He first forgave his sins and he was happy; he met the man just where he was, and where he could meet him the quickest, and then he healed his disease. By this we see that there is no fixed way in this work. Every one should be permeated with the message first, and then they go out and do the work which is to be a witness to the whole world; they will find fault with the workers, as they found fault with Christ, but no suit for malpractice can be made to hold, for the work will be done right.

Now Jesus was an unlicensed practitioner; he was doing a work which was confined to the priests,--and that opens up another thing: God never designed that the priesthood should be confined to one family; ^{the} ~~it~~ was confined to one family because of their unbelief. If it had not been for their unbelief the office of the priesthood would have been distributed through the whole nation, to care for the bodies as well as the souls of men. But Christ did this work, so he was an unlicensed practitioner, and they found fault with him. Now suppose he had undertaken a case and made a failure,--then would they not have had a case against him? They could have then condemned him at once. But, altho' they were very jealous of his success they could not do anything with him because they could not answer his question, "Is it lawful to ~~to~~ to save life, or to kill?" (Mark 3 : 4.) They couldn't say it was

lawful to kill, and that it was lawful to save life, and they couldn't do anything against him. Now when we learn that just through these health-principles which God has been presenting to us, and which we have not yet fully grasped, and which we only see "as through a glass darkly" even now; that through these means, God is presenting before us this work to do by different means, we know that there will be a power in the presentation of the truth and the means employed, so that it will make no difference whether we are licensed or not,--every case undertaken will be a success. ("Amen.") Why, don't we read these promises in the Word of God concerning the man who meditates upon the law of God day and night: "He shall be like a tree planted by the rivers of water, that bringeth forth fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Ps. 1: 3.) There is an infinite possibility ~~XXXX XXXXXXXX~~ before all God's ministers and teachers, and before all his priests .

Now the right arm of health-reform,--as I can remember when I was a boy, some thirty to thirty five years ago,--the health reform, ^{it was said,} occupied the same relation to the message that the right arm does to the body. Now the right arm is not good for anything when it is separated from the body. Every fiber of my being is interested in my right arm; you can't hurt my right arm without every part of my body feeling it, and every fiber of my body is brought into play in some way when my right arm works. Now that being the case, every one of us being a part of the body in this work, we have got to have our share in the right arm, as we are a part of the body,--each individual of us must have our proportion of the right arm. Then it seems that this is not a separate work, and that the health-work should go together with the Gospel work.. God has joined these works together, and "what God hath joined together, let not man put asunder." "Those who have had special

instruction in health-lines may learn from the ministers to occupy a larger field...And the preachers in their turn may get hold of the health work through those who are qualified to give them instruction, and thus there will be a more perfect evening up, all going ahead and doing the one work." Our business is to get hold of the whole message,--we haven't got it yet, but when we do get it there is a great field before us. It won't take long to learn this lesson, because there is no teacher like God, and when we get his life, we can preach the Gospel to an individual in the healing of his body.

Now we find that this principle of life,--the water of life, the well of life, God's life--is working everywhere. That truth underlies everything: it is Christ and Christianity; it embraces everything that has healing in it. Now do you make this principle practical? I do,--for instance in the treatment and healing of a cold. We cannot always regulate conditions and so, at times, we all have symptoms of a cold; but we don't need to languish under it and give up to it, ^{we should know} but how to ~~keep it off~~ get rid of it and to keep it off, and to show somebody else how to do so. Now does not a minister need to know how to keep clear of a cold. You and I know that if we ^{could} ~~can~~ keep clear of that simple thing called a "cold," all the time, there wouldn't be much the trouble with us; if we knew how to keep that away we would be pretty secure against all sorts of diseases, because that is the beginning of a great many worse things. But I will stop here. I wanted to say that there is much truth even in the presentation of life which contains the principle of the healing of a cold and of keeping one's self free from it. In the preaching of the Gospel there is health.

DR. KELLOGG: I believe these truths are well worth considering by all our medical students and nurses.. It is not healthy to wear

clothes, and so long as we have to wear them, we are liable to take colds, and must continually do something to counteract their bad effects.

Every minister should be a healer, and it has occurred to me that it might be an acceptable thing to our ministers who go from place to place to have a little outfit, such as fermentation-cloths, a portable shower-bath, a thermometer and a few other things which I think would be acceptable, and which I would present to each of you on starting out to be a medical missionary, to show you that we are willing to cooperate with you. We will spend an hour with you to-night in teaching you the use of these things, so you can take a six months' course in about an hour's time, and then you can give medical treatments wherever you go. Every delegate who will hand in his name to the Medical Missionary Office will be furnished with a twenty-five pound package of health-foods.

Adjourned.

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FIRST ANNUAL MEETING OF THE
INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASS'N .
MORNING SESSION
March 14, 1899.

The Association convened pursuant to adjournment, Dr. J. H. Kellogg,
Chairman.

CHAIRMAN: I have a telegram asking if we can send a medical mis-
sionary to Alaska. The Alaskan government has offered a salary of \$1000
a year for the services of such a missionary. I have also a letter from
Mrs. Steele in reference to her work in Chattanooga. She says: "I have
just received a letter from Gen. Fitzhugh Lee from Cuba. He has sent me,
as a first installment from Cuba, fifty orphan girls whose parents were
starved to death last year. I want some consecrated workers for Chat-
tanooga." Now I think we have a duty to perform for Cuba; I wish we
had two or three days in which to talk about this matter and the oppor-
tunities which are opening before us for medical missionary work.

There is one question which I promised Dr. Hitt that I would pre-
sent to you. Dr. Hitt's wife is a daughter of Prof. Burnham, Professor
of Astronomy in the University of Chicago (the great "double-star" man).
Prof. Burnham is thoroughly in sympathy with our work. He is not a
Christian, but approves of the work of these two consecrated people.
The week after they went back to Chicago they wrote to us saying: "We
can't see anything else for us to do but to become one with your
people." He writes that he kept the Sabbath after he returned, and he
has been keeping the Sabbath ever since. He also writes: "I couldn't
eat any more meat after I had been to the Sanitarium." Now it don't take
a man who wants to serve God very long to know the truth when he sees it;

when a man's heart is right he knows the truth by the flavor of it; he don't have to have a long argument to convince him of it,--he knows it is true, and he feels it ~~follows it~~. We have had several cases of this kind; we go to talking to them, but they say, "I don't need to argue it; I feel it in my heart;" and they take hold of it and stick right to it. Now I think there is a converting power in the truth; it is not the manner nor the argument, but the truth itself that converts men,--tha truth that has in it the power to persuade men. Here is Dr. Pitt and his wife who want to go to India and devote themselves to the care of lepers,--the outcasts of society--people who are considered the most loathesome people who ~~live upon~~ on earth; these cultivated, Christian people are willing to go there and lay down their lives for those lepers. And they want some money,--\$3000 to start with. Dr. Pitt is the agent of a European firm engaged in the sale of foods in this country and they pay him a fair salary; but he wants to throw that business aside and go to India. He says he will make his work self-supporting there, but it will take about three thousand dollars to get to India and get started there by putting up some cheap buildings and providing for the care of a hundred poor lepers for a year. Now have you confidence in the fact that the Lord is leading these people in this work, and do you wish to encourage this missionary enterprise and give it your moral support as well as to furnish the necessary funds for this purpose?

ELD. MUNSON: I am not a member of your Association,---

It is MOVED and SECONDED that Eld. Munson be a member of this Association.

Carried.

ELD. MUNSON: I would like to say a word in connection with this subject which Dr. Kellogg has just presented. I have spent

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some years in missionary work, and I have seen experience with lepers, and I have been very intimately acquainted with Dr. Hitt; and from the very first, I felt that he was not only a man of God but a man of remarkable consecration. Now some of you may have been in Africa or some other parts of the world and have seen lepers and know what loathesome creatures they are. If so, you will understand what it means to devote one's life to them, and appreciate the consecration of this man of God and his wife. I don't know of any class of people who are so utterly hopeless and so much in need of our sympathy and aid and prayers as lepers. I used to think, and have said upon the platform when speaking of missionary work, that the children ~~of the~~ and the widows of India are the most pitiful people in the world; and I have sometimes thought the poor neglected negroes of the South--and I know something about them--were the most wretched of all human beings and the most abject of all creatures, but I am sure the lepers are in far greater need of help.

This is a great work, and it can be made self-supporting. There is one thought that has not been suggested: The government of India will undoubtedly make liberal contributions toward the support of such a mission as Dr. Hitt proposes. And I know that the Christian ~~and~~ men and women of India will give liberally towards this cause, because they have already done so toward the support of less worthy enterprises. Bishop Thoburn once labored with a merchant of Calcutta and he was converted; he was one of the richest men in India, and he has given \$50,000 for missionary purposes in India,--and so it will be with others. I don't know of anything which will appeal more earnestly to the hearts of ^{the} Christian people of India than a mission to the lepers. So I hope, for the sake of the encouragement and comfort it will give to Dr. Hitt and his wife, for the sake of the work itself, and for your own sake,

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hat you will endorse this enterprise. Dr. Hitt told me, a day or two ago, that present truth,-- for instance, the Sabbath, the nature of man, and the state of the dead--that all these grand truths came to him, as they did to me, like a flash-light photograph; that it was not so much what he heard people say, ~~but~~ as it was what he saw in this place, that convinced him that we have the truth here. That is the way the truth came to him, and that is the way it has come to other godly men and women who have come to Battle Creek, and I do hope this Association and church will endorse and help along this noble work undertaken by Dr. Hitt and his wife.

DR. PAULSON: Of all the trains of Divine Providence connected with this work, it seems to me that this enterprise of Dr. Hitt's is the climax. That this work should have the sympathy and support of people of honor and high standing in the world seems remarkable, and yet it is what the Lord has told us would come to pass. And when Br. Munson, (who has been the means in the hands of God of bringing the truth to the mind of Dr. Hitt,) told me what Dr. Hitt proposed, and what he wanted to do, and that he wanted to connect with our work, it seemed like a dream; I couldn't comprehend it then, --and I have not comprehended it all yet. I believe this enterprise will go through and become a glorious work, and that we shall look back to it after it has become a great work, and be able to see a train of providences connecting it with other great enterprises which will be of great significance and value to us and to the world. I thank God for these marked evidences of His favor and guidance. There was no human hand in the inception of this enterprise, and it should give us more confidence in the message and the truth given us.

CHAIRMAN: Dr. Hitt came here through the work in Chicago. A Methodist minister thought he would be interested in our work, so he

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brought him round to see me one day, and he said he wanted to look at our work. While talking with him he told me about the leper-work in India, and I invited him to come here and tell our people about it. When he came here, I said nothing to him about the Sabbath, but invited him to tell our people about the leper-work in India. He did so; he gave us light, and he got light himself.

DR. WAGGONER : When Dr. Hitt first came to the Sanitarium I was there; that was some seven or eight weeks ago. Dr. Kellogg had told me that Dr. Hitt was there and invited me to meet him, and I met him incidentally in the Sanitarium on Sabbath morning, and was introduced to him. The talk naturally turned upon lepers. At that time I didn't know anything about Dr. Hitt ^{except that} ~~I knew~~ he was a doctor, but I didn't know whether he was a professor of religion or not. Br. McCoy or Br. Corliss had spoken of those who had given their lives to the care of lepers, mentioning a Catholic priest in the Hawaiian Islands and one or two others who had devoted their lives to this work, and had contracted the disease of leprosy;—that they had simply given their lives for the lepers, and spoke of what a great sacrifice this was. Then, in his unassuming manner, for he makes no display, Dr. Hitt said that he and his wife expected to give themselves to that work,—that they expected to devote their lives to the care of lepers; that there was nothing that any one could get out of this life except what he gave for the good of others, etc. Well, the tone in which he said this, touched my heart and the tears came into my eyes, and I knew then, and said to myself,—“Why, that man is a Christian,—that man loves the Lord.” I knew that there was an attraction about him that drew me to him, but then I saw that there was in him a simple-hearted love for the Lord, and consequently a love for the Lord's creatures. I am sure that, as Dr. Paulson says, there is

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a blessing coming to us out of this enterprise.

Dr. Hitt is not coming to us for support, for he could get two or three times as much, by continuing his past employment as he will ever hope to get out of his mission-work. All he wants is food to eat and clothes to wear. It seems to me that it is a great privilege that God has opened before us,--to be sharers in this work--being identified with this work and sacrifice that has been laid upon the heart of Dr. Hitt and his wife. I am more glad than I can describe for the privilege of having made the acquaintance of Dr. Hitt and ^{being} permitted to see another manifestation of the Spirit of Christ among men.

MRS. HENRY : There is a certain principle that must be recognized in all this work before we come to where God can make much use of us,--and that is, the most needy are those who have the strongest claim upon us, and that the most needy are those who are the farthest away from God; and it seems to me that this work among the lepers especially represents this phase of human need--those who are not only utterly desolate, as to moral conditions, but those who, because of their needs, are outcasts from all association with other people, and ostracised from human life and every human privilege. I don't think it is possible for us to see what is involved in the mission which Dr. Hitt and his wife have undertaken to accomplish, but if we can somehow drink in of the same spirit, we may have sympathy enough with them and their undertaking to send them on ^{their way} with good cheer and courage, and I hope this will be done.. And I hope there will go out ^{from us} such a tide of sympathy toward this brother and sister that they will realize and feel that they have behind them the hearty support and influence of every Seventh-day Adventist who knows anything about them and their work.

And while I am on my feet I would make the same appeal for some of our own people in our own country who are isolated,--isolated Sabbath-

bath-keepers. I have a letter from one old Sabbath-keeper,--I think she is over fifty years old; she says that for twenty years she has not seen a Seventh-day Adventist minister or heard a sermon upon our faith. She is standing alone for the truth. She is standing alone for the truth under circumstances which to me seem truly sublime; and you have no idea how many of whom the same observation is true. I ~~have asked~~ am asking our people everywhere, especially the women, to observe the noon-tide hour of prayer which comes every day, for just a few minutes, in special prayer, for ^{our} ~~these~~ workers and their work. I want to ask these brethren, when 12 o'clock comes, wherever you are,--on the train, at your homes or in your churches--to breathe a prayer for ~~our cause, for the extension of the truth~~ those who are in the work everywhere, and for the extension of the truth throughout the world. It is 12 o'clock somewhere every second of time, and in this way, if we all remember and carry out this suggestion at 12 o'clock, there will be woven about these brethren and sisters a woof of prayer that will certainly mean to them ^{Courage} ~~salvation~~. Please remember this .

ELD. MUNSON: The other night, while receiving ^{the} contributions, a ~~brother~~ brother asked the question whether this mission of Dr. Hitt's was a Gospel mission or ~~not~~ whether it was simply a medical mission. I hope now, that all will go away with the right impression,--that Dr. Hitt and his wife are going among these poor lepers not only to alleviate their sufferings but to save their souls through the Gospel; he cannot save their lives but he can alleviate their sufferings while they live; but what he wants, above all things, is, to give them the life of Jesus Christ here, and thus fit them for the life beyond.

It was then MOVED and SECONDED that this Association encourage this enterprise, as suggested by the Chair, morally, and, as far as possible,

financially.

Carried.

CHAIRMAN: This enterprise will command not only the influence of the Christian people of India, but also of the heathen. I have a letter from Alaskan ~~authorities~~ asking for a medical missionary at a salary of \$1000 a year; this offer is made by the Alaskan government.

It was MOVED and SECONDED that this Association ~~take steps~~ to send a medical missionary to Alaska.

Carried.

RED. McREYNOLDS : There is a matter very forcibly impressed upon my mind in reference to the people of Cuba. About two months ago, I was in the office of the manager of the Santa Fe railroad, and who is also an ^{influential} ~~active~~ agent of the steamship lines. While I was talking with him about our missionary operations, he asked me if our people were taking any steps towards doing anything for Cuba. I felt ashamed to tell him that I didn't know that there was anything on foot at present, but I assured him that I was confident that there would be, before long.. He then said, "When you are ready to do something in that direction, I would be glad to have the privilege of seeing that your missionaries get ^{free} transportation."

Dr. Kellogg:
I would like to say a few words about the medical missionary work in Mexico, and make a report. We have one of the largest and one of the most interesting and prosperous medical missions in the world, in Mexico, and I wish to say a few words about it, in connection with the published report. We have a sanitarium at Gualajara which is opened and just ready to dedicate. I had a letter from Eld. Jones a day or two ago, saying that the sanitarium there was already largely occupied, and that the patronage is already sufficient to pay the running expenses; it has some fifteen or twenty patients, so it is

already paying all expenses, and is ready to be dedicated in a very short time. Br. Jones is doing a noble work there, although he has a ~~high~~ high fever most of the time, and is a mere walking skeleton, constantly coughing and expectorating, commencing work early in the morning and working till late at night. He has put himself into this work, sacrificing his life to it,--I don't see how he can live more than two months longer. There have been many misunderstandings about the work in Mexico, but I want to tell you that Br. Jones has stood like a rock; he has been true to the principles of reform and hygiene; he has been true to all the principles of our work, and he has secured the good will of citizens and leading men there, and largely of the physicians. We have sent Br. Jones several nurses, and they have commenced work with a good prospect of success. Missionaries in Mexico have given our work a most cordial welcome/. One of the oldest missionaries in Mexico told me that the establishment of our medical mission there had done more to bring ~~our~~ medical missionary work ^{into favor} than all the work ~~done~~ previously done by missionaries. Our sanitarium ~~has intro-~~ there has introduced kindergarten work; teachers have been trained in them, and they have become a part of the public school system of Mexico, ~~and~~ ^{the} physicians of Mexico are taking notes of our methods and, to some extent, adopting them. There is no medical missionary work except that carried on by Dr. Salmans and which he established in Guanajuato; but no one ever undertook medical missionary work in Mexico before we began it, so that our work in Mexico may be considered a pioneer work in the medical missionary line in Mexico, and I hope our friends will feel encouraged in reference to the work there. I feel that it would be right and proper to express some appreciation of the faithful services of Br. Jones in

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Mexico; he has really laid down his life for that work, and I believe we would do well to express our sympathy for him and his work in Mexico. It might be well to appoint a committee to draft a resolution to that effect.

WLD. LOUGHBOROUGH : I wish to ask a question: At the General Conference two years ago, Br. Jones applied for some one to take part in the work of translating the Scriptures into the Spanish language; I have been asked, and I should like to inquire, what progress has been made in this work.

DR. KELLOGG: It might be well to inquire of some of the members of the Foreign Mission Board. I understand that they employed Prof. Caviness ~~who~~ ^{is} engaged in making a new translation of the Bible from the original Greek and Hebrew into the Spanish language, and I think he has gotten through the Book of Matthew. Of course it is quite an expensive undertaking, and it will take a long time to complete it, and I don't know whether the work will ever be carried through or not, -- but that is not a part of medical missionary work; that passed out of Br. Jones' hands.

The sanitarium in Mexico, I would say, was ~~established~~ started by the Foreign Mission~~ary~~ Board and the Medical Mission~~ary~~ Board in conjunction; but it is not a part of the work of the Foreign Mission Board to establish sanitariums, so they have decided to drop the sanitarium-enterprise, and the Medical Mission Board, and this Association, as a medical missionary association, has had the work on its hands since that time. The medical missionary work is carried on by this association entirely independent of the Foreign Mission Board. I hope something will be done this year to define the various lines of work more particularly.

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It is MOVED and SECONDED that the Chair appoint a Committee to draft a statement expressive of our sympathy and interest in the medical missionary work in Mexico.

Carried.

The Chair appointed as such Committee, Dr. Paulson, Eld. Olsen and Eld. Wilcox.

— It ~~was~~ is MOVED and SECONDED that the Chair appoint a Nominating Committee.

Carried.

The Chair appointed as such committee, J.N.Loughborough, W.W. Prescott, and Dr. D.H.Kress.

CHAIRMAN: Eld. Olsen will present the needs ~~and work of~~ of the Medical Missionary Work in Scandinavia. There is no place where this work has been progressing in a more interesting and satisfactory way than in Scandinavia.

ELD. OLSEN: I know that our time is limited and many are anxious to be gone, but I ^{have} waited until this time for an opportunity to say a little concerning our medical missionary work in Europe, more particularly Scandinavia, and I hope that the time that I shall occupy in this manner this morning may not seem lost or wasted. The Lord has blessed us most wonderfully. At the close of ~~our~~ last General Conference, now two years ago, on our way to Africa we made a short stop in Scandinavia, and in the early part of May, met a council of our leading brethren at Christiania. There we talked over the different branches of the work and the needs of the situation, and decided upon organizing an association for Scandinavia similar similar to our medical missionary society here, calling it "The Scandinavian Philanthropic Society." It

takes in the three kingdoms, Sweden, Norway and Denmark,--and Finland stands so closely related to us that it seems that it should be included.

We began this work without any capital. The association is constituted about the same as it is here--conference-work out and out. They then undertook to find a place in Copenhagen, Denmark, in which to begin work. Our purpose was to begin in a very small way,--rent some suitable rooms, put in as little apparatus as possible with which to open the work, and then let the providence of God open the way.. I do not know but the best way to bring the matter before you would be to read a little from a statement made by Dr. Ottosen : "When the missionary council had decided to open up the medical missionary work in Copenhagen, I, together with Eld. N.M.Olsen, went to Copenhagen, and, in company with some other brethren, we searched the city through from one end to the other to find a suitable place. Several days' searching was in vain. We then visited the outskirts of the city, but with no satisfactory results. We now called together the brethren present and had a season of prayer, asking God most earnestly that he would show us where to go. We started out again, and our minds were led in the direction of the beautiful Strandvej, a road running along the coast of "Oresund." This road leads through a number of small villages where the wealthy people spend their time, especially in the summer season. Here at last we found a large villa standing unoccupied; learned that it formerly belonged to King Frederick VII and was built by him, and that this villa, together with another close by, was for sale for the sum of 70,000 kroner (\$18,400.)

We had no money with which to buy, and for a beginning, we had intended only to rent. We visited the owner, a widow, but she could not

sell, however, without the consent of her lawyer. We presented to them the object of the society, and in view of this, they reduced the price to 50,000 kroner (\$15,200.) We again sought God, and once more we went to see the owner with reference to our object. She burst into tears when we spoke to her about what we intended to do, and she promised to sell for fifty thousand (\$13,500; but the lawyer was not to be moved. We then had several seasons of prayer, and in the last moment we received a letter from him to the effect that in view of the object of the society and the wish of the owner he would be willing to sell on the above conditions. For this we thank and praise God." I will not read more, but this will give you just the plan upon which they worked, and the manner in which they came into possession of the site and the property ~~taken~~ that has been taken possession of and made into a sanitarium.

Skodsberg is a suburb of Copenhagen, and is located eight English miles to the North, on the sea-shore and on a railroad. The house which we occupied was built by King Frederick VII and occupied by his cavaliers. The other building he used for his horses; but it has since been fixed over for a dwelling-house and was occupied as such when we obtained it. A little ways to the south of this was the oak palace which he himself lived in. So this is a very popular resort. The town has two large hotels. Last summer these hotels were crowded to their utmost capacity, and besides this, every available ~~place~~ room in the place was rented. During the summer season, all Europe is represented in this place.

~~When I came from Africa last March~~

When I came from Africa last March I had some misgivings with reference to the movements which the brethren had made, especially in buying property when they had no money to begin with. They had no capital and the amount of donations that we have received to that work up to

the present time is less than \$4000. So you see we are running on borrowed capital and are in a great straight. I thought that we ought to have persisted in the idea of renting some suitable building and to have made purchases. Then I thought that we ought to have gone to a suburb where property was cheaper. But during the summer, I became convinced that the move was effected and directed in the providence of God. I have read to you what I have, in order to show that they made the matter a subject of most earnest prayer that God would lead them, and now I believe that God did lead them.

"Well, why have you changed your mind? Why is this suburb better than the others?" For the reason that in the ~~other~~ suburb ~~which~~ which I would have selected simply represents Copenhagen, while the suburb which was selected represents Europe; we are in the open face of all Europe; we have had visitors from all parts of Europe during the past season. There was hardly a day last summer but what King Christian IX or the King of Greece or their royal retinues would some of them pass by on bicycles, carriages or in some other way; they pass right by our doors; it is a common road for travellers, and we stand in just that position in Europe, and I feel that God had a purpose in putting us in that position.

Well, we went to work, and of course it cost them a great deal more to put the enterprise in operation than they had at first intended. But I think you will understand that it is natural that this should be so. It cost so much more than what Dr. Ottosen had figured on that they stood almost aghast at the debt which had accumulated. Well, we opened, the first day of last May.

But another thought came to me in opposition to the idea of incurring such a debt, being so little known, and our methods of treatment so

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little known, and we, such a small people, and such great popularity all around us. Our capacity was less than thirty beds,--twenty-two would fill them comfortably, but we hadn't been open a month before every bed was taken, and our helpers had to make room for guests, and the place kept full all the time during the summer season, and much of the time we were crowded beyond our capacity and had to turn many people away. During the week before the holidays quite a number left us and we appeared quite empty for a few days, and we expected that we would have to be empty at ~~for quite a~~ least for a number of weeks, but before New Years day came round, everything was taken except one bed, and the week before New Years, we could not provide room for those who were asking admittance. So the Lord has blessed us most wonderfully.

The class of people who come to us there, are the very best class of people,--members of the royalty, physicians, leading clergymen, leading lawyers, leading men in the Kingdom, men of ~~wealth~~ wealth and men of the highest grades of society. This we had not expected, but the Lord has brought them to us. Then, above all this, I might mention the deep interest which these people have taken in our principles; that has been a great surprise to us. We didn't expect that they were ready for these principles to the degree in which we found them to be, From the very beginning, we established our health-principles and our vegetarian diet, and banished all obnoxious things from our tables, allowing a little meat only for special cases, in order that they might be educated. I will read you, by-and-by a few extracts from letters received, as samples of their appreciation.

Again, religiously : After the annual meeting was over and I returned to Copenhagen, I took up the work, and it was arranged that I should spend four evenings during each week, with Bible ~~st~~ study and Testimony study with the helpers. Well we had the first meeting by

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ourselves. But at our second meeting I learned that some of the patients had been asking the privilege of attending our meetings, and sent out an invitation to them, and they came and continued to come until a large number of our guests attended our Bible studies. Now we could not have reached these people in other places. We did not wish to seem to be pressing anything upon them; we didn't have our meetings in the parlor, but in the ~~nurses'~~ ^{helpers'} dining-room. We were very careful not to press such matters upon our guests, because the report was out that the purpose of the institution was simply to propagate our religion. We wanted to avoid ~~acquiring~~ acquiring such a reputation, but we prayed that God would give them an interest. In the middle of the summer a new patient raised the question that we were pressing our religious views upon our guests. One of our guests, a prominent gentleman, spoke up at once and said, "That is not so,--the fact is, that the guests here have begged ~~had to beg~~ the privilege of attending their meetings; ~~we~~ we have to just beg the privilege of attending their meetings; there is no one urging anything at all upon us, but we are interested in some of these things, and they have kindly granted us the privilege of coming over to the meetings in the helpers' dining-room and attending some of their Bible-studies." So that report went out also, and we are coming to be better understood continually, and while we have the respect of our guests and patients, they feel free from any restraint.

The Lord has blessed us greatly in the class of patients sent us, and in the success of their treatment, and in the results of the influence left upon their minds. Now I will read you the extracts to which I have referred :

"Carl Ottosen, M.D. Skodsberg.--

Highly esteemed Sir:--

All the week I have been

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longing to come out to the Sanitarium to see you and your excellent wife, and all the other amiable people that I learned to love so dearly during my two weeks' stay at your Institution, for I hope you do not think that I am ~~ble~~ able to forget my stay at the Sanitarium; I shall never, never forget it. From the time when I first reached the Sanitarium grounds until I left with my heart filled with gratitude, I felt that I was surrounded by a spirit of love, so that I, the religious infidel, was forced on my knees by a profession of faith that expressed itself in such a genuine, philanthropic way, from the leading man down to the least important helper. I have had a good opportunity to get acquainted with Sanitariums in foreign lands, and I must admit that when the Skodsberg Sanitarium in my catalogue and in advertisements, is called "a model institution," it is nothing but the truth without any exaggeration whatever. True, it is not an international ~~institution~~ health institution with extensive parlors and great orchestra, nor does it pretend to be; but, as far as concerns the perfection of the methods of treatment used and the Christian courtesies on the part of the managers and helpers, it stands high above all similar places in foreign lands.

How nice it is that we no longer need to ~~give~~ go to foreign ~~lands~~ countries far away from our homes when we, in the long and dreary days of our ~~winter~~ Northern winter, need some treatment to give the over-worked new freshness and strength, rest to the heart and peace to the soul! Therefore, highly esteemed friend, I send you my sincere thanks for the very pleasant time I had during my stay with you. Thanks for all the tender care, thanks for the freshness, that feeling of strength, health and vigor that I obtained during my sojourn at the Sanitarium. Would you do me the favor also to bring all the helpers my sincere thanks for their untiring kindness and heart-winning politeness which gushed

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forth like a life-giving stream from a never -failing fountain.."

"I consider the establishment of this Institution for natural methods of treatment a great blessing to our country, hence I came out at once with my wife to stay a month or more. It is a real pleasure to me to testify, on behalf of my wife and myself, that we acknowledge with thankfulness the easy and home-like spirit of sociableness and that love which pervades the whole Institution, as well as the amiableness and good breeding of the helpers. It is our conviction that this Institution ranks high among all others, both by the kindness and multiplicity of treatments, as well as the diversity and preparation of vegetari/an foods."

"The memories of my stay at the Skodsberg Sanitarium belong to the richest and most pleasant in my life, and I sincerely wish that many may learn to appreciate how much our country has in this Institution so that they may be able to enjoy the blessings of God. No doubt there is a great future of usefulness for it, and I sincerely wish that this Institution that has been founded with so much sacrifice and is conducted with so much love and philanthropy, may have all the prosperity and acknowledgment that it deserves. "

"How often I long to be back to the Sanitarium by the glittering waves of the sound, to the hearth of love and peace that became so dear to me, --yes, a Bethel where the Lord in his mercy remembered my downcast soul and where I found forgiveness and had all the wounds of my heart healed. My greatest interest is centered about your Institution, and so

often I look back to it. May the God of love in a rich measure sanctify and bless the work that you carry on at your Institution. Give my love also to your wife and all the others at the Sanitarium."

"When one believes that sickness, sorrow and pain are the results of sin, a turning away from the original sacred laws of nature, then it will make him glad to hear of a sanitarium whose watchword is, "Back to Nature!" But it will make him still more glad when he, by personal experience, finds that this Sanitarium is truly a little health-spot where are gurgling the fresh waters of nature's fountain, and where he, from day to day feels that those who are working at the Institution have made it the object of their lives to help suffering man back to health and joy.

"During my eight weeks' stay as a patient at the Skodsberg Sanitarium, I have fully realized how beneficial it is to live in beautiful natural surroundings and on a vegetarian diet. But that which had the best effect upon ~~my~~ my sensitive nervous system was, that I always felt that those who nursed me with much care, both those in charge of the Institution, as well as all the helpers, did not perform their work from a cold sense of duty, but from the most tender love of fellow beings and from zeal in the exalted aim of the Institution.

"By these lines I desire, therefore, to express my gratitude to Dr. and Mrs. Ottosen and to all the workers for the friendly words, the tender looks and the loving hands that always were willing to comfort and soothe when discouragement came and the diseased nerves refused to work. I earnestly wish that the Sanitarium may succeed in accomplishing its great object.

Those believers in the natural method of curing, who have, with so great sacrifices started the Sanitarium, also deserve great appreciation. And I do hope, for the good of the cause, that among those to whom God has entrusted means in this world, there ~~will~~ always ^{may} be found such as are willing to assist the Philanthropic Society with money, so that the Skedsberg Sanitarium may continue and extend its work..

" We can think of no act of love more noble than this, for to lead men back to nature is to lead them back to God. "

"It is a pleasure to me to have the opportunity to write this at the request of my wife, and in her behalf to express her greatest appreciation and gratitude for the splendid results of her stay here. She now returns home with a perfectly restored nerve-system. First of, she desired to extend her gratitude to Dr. and Mrs. Otosen, who, together with their amiable helpers and the kind and excellent and the kind and excellent treatment, have done so much towards bringing about these good results of her stay. "

I will not detain you by reading any more of these extracts; they give us a little idea of the feelings of our friends and patrons. Now we are in great need of more room. Last year, when we had thousands of visitors daily, we were pressed for room for people to stop with us. When they went away they said, "Next year we want to come and take up our abode with you during our stay in the place, and not go to the hotels to board; they wanted to live at hotels and take board and treatment with us, but we had no dining-room equal to the capacity required, and we had only one set of treatment-rooms. For this reason we have many times been obliged to send away men of high standing and po-

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sition; there were men of wealth and moral standing who shed tears because they could not be received and given treatment.

Q. How many do you put in a room?

A. We have put in as many as 32 by crowding them together; but we have decided to put in another set of treatment-rooms,--one for ~~the~~ ladies and one for gentlemen. We need more room, but we have no money with which to build. We are now carrying much more than we are able to carry, with which to liquidate some of our present indebtedness and and I am here to do all I can to raise money with which to build,--and we propose to build--not for display but that God may be honored in relieving people who are crying out for help; that is what we are pleading for.

Now we have a branch at Fredericks Haven which the doctor visits once a week; all who have been treated have received wonderful help and blessing. One of the religious societies which has been bitterly opposed to us, has, through the papers, been taking up subscriptions for the purpose of enabling some poor invalids to come there and take treatment. One leading minister, when he saw that, wrote an article in which he stated that it was better for people to die Christians than to go to that Adventist Institution and receive physical help. But the Lord is most wonderfully blessing us and opening the way before us in every direction.

A word in reference to the manufacture of health-foods: We have commenced this work, but we have not sufficient room for it. We have not advertised, for the demand is greater than we can supply; we have not sought orders, because we could not fill them. Br. Rasmussen is keeping a little dining-room and using health-foods, but we have been unable to supply him, much less filling other orders. Our brethren

throughout the country are desirous to obtain these foods. There is no competition with these foods, and if we could manufacture them at the prices usually paid for them, it would be a source of great help to our work. But we cannot deliver these foods until we can manufacture them, and we need several thousand dollars for the necessary buildings and machinery in order to do just what absolutely needs to be done.

Now in regard to the work we were talking about this morning: The way is open for this work in every city in Scandinavia. There is a Br. and Sr. Christiansen who went over into the Island of Funen and who are engaged in this work; he is interested in medical missionary work and is giving some treatments to people who come to his house, and his brother and sister have their hands full. It is marvellous how the Lord is blessing treatments for making sick people well. At the close of our conference in Christiania we had four nurses who had been trained at the Sanitarium here, and when the question was asked there, "Shall we begin this work here, or shall we go back to America and work?" we said "We will begin work here." When we had been here for some time, we rented two small rooms and a little kitchen and began work. They commenced in July and continued work until October and then moved into a new apartment. ^{They had} a kitchen, a little bathroom and a little heating apparatus, and they worked there until the beginning of this year, and the two nurses who are there have had their hands full. We dare not advertise, and have not advertised a line, because more come now than they can attend to; they sometimes give twenty treatments a day. And this work is highly appreciated. If I should read you some of the letters which have been received from patients in regard to benefits received by them, it would be in accord with what I have already read to you. There is no doctor there; it is just these nurses that are doing the work, ~~and~~ **I** it is won-

derful how the Lord is opening the way. in other parts of the city. Srs. Mathewson and Hansen are opening up the work among the poor; they are located in the worst places in Christiania. We looked around and got three small rooms in the second story of a building, but very inconvenient, and the nurses have to carry the water that they use. They began work in November and by the last of December according to their report they did forty days' work, made forty-nine professional visits, and 147 missionary visits; number of cases treated, 20; treatments given, 154; full treatments, 73; Gospel readings held, 153; public meetings held, 11; garments distributed, 20; pages of reading matter distributed, 123; meals given away, 16; cottage meetings held, 2. Now you see the variety of work they are doing there; now that is genuine missionary work..

There has been a good deal of time spent as to whether there is any relation between medical mission work and Gospel work. Now I thank God we don't need to spend any time in discussing that question in Scandinavia. Medical missionary work is Gospel-work to its fullest extent; the ministers, the nurses and the doctors all acknowledge this. We are all working harmoniously together; there is but one body, and there is no division. Now it seems to me, that if we want to work in the fullness of the Gospel that we have got to have all these helps, because the Gospel takes it all in, so we take no time for the discussion of that question and the Lord is blessing us most marvellously.

Now we need your sympathy,--and we need money--and it is coming in. During our week of prayer at Skodsberg, prayer was offered to God that he would open the way for us, from a financial standpoint, and send us means to do the work and to make the necessary enlargement that must be made to meet the needs of the work. We asked God to send us consecrated workers fitted to carry forward the work that ought to be

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done. In these seasons of prayer, God met with us, and they were very precious seasons, and we had the evidence that God would do for us just what he said he would,--and I believe he will. I thank God for the encouragements that he has given us already; And I thank God that last evening while in conversation with Dr. Kellogg, he said he would donate a thousand dollars to the work; I pray God to put it into the hearts of many others to do likewise according to the ability that God has given them,--and I believe it will come.. I leave it with each one to do what the Spirit of God calls him to do. But the Lord is blessing^{ing} and working among us, and the way is open. Northern Europe is spreading out her hands and pleading for this very truth. Now these letters that I have read to you are samples of many others showing how people are feeling in reference to this work and the interest they are showing in it. I praise God for the privilege of having a part in this most glorious work.

But you may say, "What are you doing over there, in the way of ~~raising~~ raising money?" I was surprised to find by the report, that ~~in~~ such a little country and ^{poor} such poor people as ours, even in Norway, the tithing per member was higher than it is in Michigan, Iowa and other States,--higher than that of people who live under much more favorable conditions. We brought before our people the matter of the Skodsborg Sanitarium and its needs, and I ~~am~~ am glad to be able to tell you that they subscribed far above our expectations,--over 6000 kroner to help carry forward the work, this sum to be paid by the first of December next. The brethren over there are doing their utmost to help in the work. The Lord is blessing those brethren, and the Lord is blessing the brethren here, and, as he has given them the opportunity to help in other branches of the work, so he has now given them an opportunity

o help in this .

CHAIRMAN: I am glad we have had this report; it will be published, and I hope our people will read it. Scandinavia is a small country, and the work that has been done there in establishing this sanitarium really equals, proportionately, what has been done in any country anywhere. I am glad these letters have been written, because that is an object lesson for our people. It is not only an indication of how people look upon the institution, but it is a practical demonstration of what the institution ~~is~~ itself is doing, and so these letters are simply an echo of the influence of the institution. It shows the influence of an institution of this kind, and, it seems to me, ought to encourage people to help these institutions. I sincerely hope our friends in America will respond to this appeal. Some of the brethren thought ^{Dr. Ottosen and others} they had made a mistake in starting in there, -- they started with only \$4000. I wrote ~~the~~ Dr. Ottosen, saying "I believe you are right, and that the Lord will vindicate your action." When we commenced our great building we had only three or four thousand dollars to put in it, and the Skodsberg institution is in no such desperate straight as this was and I believe the Lord will help them. I am sorry Eld. Olsen has mentioned the thousand dollars which I have promised to donate. I shall borrow it for this purpose. I am paying interest on \$23000 borrowed ~~for~~ for similar purposes. I am going to hire another thousand dollars and send it to Australia. I don't know why I shouldn't go in debt in order to invest in the Lord's cause, as well as to ~~invest~~ go in debt to invest in worldly business. Men invest in worldly business because they think there is success in it, so I am going to invest in the Lord's cause because there is success in it.

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THE NOMINATING COMMITTEE as announced by the Chair consisted of the following :

J.N.Loughborough, Chairman,

W.B.Prescott, and

Dr. D.H.Kress.

On motion duly seconded, the Association adjourned to 5 o'clock P.M.

INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASS'N.

(March 14, 1899.)

Meeting called to order at 5:45 P.M., March 14, 1899, at the Review & Herald Office Chapel, by the Chair, J.H. Kellogg.

Opening Prayer.

Minutes of previous meeting approved without reading.

The Chair: The special business of the meeting is the report of the Nominating Committee and the election of officers. I call for this report.

J. N. Loughborough (Chair. Nom. Com.) I submit the following report.

J. H. Kellogg)	
D. Paulson)	
J. M. Craig	)	-----For Four Years.
A. B. Olsen)	
H. F. Rand)	

G. A. Irwin)	
A. T. Jones)	
O. A. Olsen	)	-----For Two Years.
J. G. Comins)	

.....Knows: I move that we accept the report by acting upon each name separately.

seconded and carried.

It was so ordered, the entire list as above being unanimously elected, each named being voted upon separately.

The Chair: We also have a Committee on resolutions who have a report to make, I believe.

O. A. Olsen: I wish to present the report of the Committee on Resolutions.

"Whereas The Lord has been pleased to bless and prosper the medical missionary work in Guadalajara, Mexico, through the efforts of Elder D. T. Jones and his co-laborers; therefore-

"Resolved, That we express our deep thankfulness to God for his prospering mercy; and further, that we express to Elder D. T. Jones our high appreciation of his faithful and sacrificing labors, and our deep interest and solicitude for his present enfeebled state of health, praying God to bless and strengthen his servant in this trial of his faith, and to restore him once more to health and strength."

Committee on Resolutions----	(	. Paulson
	(	F. M. Wilcox
	(	O. A. Olsen
	(

The Chair: You have heard this report, what is your pleasure in regard to it?

H. W. Decker: I move its adoption.

Duly seconded and carried.

The Chair: Has anyone any other matter of importance to bring before the meeting?

C. McReynolds: I want to bring before this Association a matter which I think of real importance. Since listening to the reading of the Testimony at South Lancaster, in which ~~thxgx~~ the expression occurred that there should be sanitariums established in the South, also that there should be trainingschools established in the South for medical missionary workers, in view of the importance of this matter which is thus

placed before us by the testimony, I feel, brethren, that it is a pleasure and a duty to present before you what we have in readiness at Keene, Texas, in this line.

You are aware of the fact that the General Conference owns the Academy, which is now filled to its utmost as far as the capacity for students is concerned, and I feel that the Lord has blessed and is blessing that institution, and we believe that it is the spirit of God that has raised this matter up and stirred it up among us; It

was thought necessary, and is necessary, to have in connection with that, as well as every other ^{institution} ~~sanitarium~~ of the kind in the denomination, a place where workers can be trained in the line of nursing, and giving treatments, and medical missionary work in general. There was a stock company formed and some property purchased and the work of treatment for the sick was started, and we called it first treatment rooms, and then a sanitarium. It was then in a very small building. We have been forced to the conclusion that we must have larger rooms, and greater facilities, and have been watching carefully the developments along this line, and the leading of the spirit of God, and recently the opportunity presented itself to dispose of the property we had at a good price, and brethren whose hearts were in sympathy with the matter proposed to furnish means, and we have bought lots in the best part of the village and have erected a building 36 X 50, three stories high, about 28 rooms, I think, and this building is soon to be equipped as a sanitarium. The work that has been so far has been very satisfactory, and the demand for instruction on the part of the students, and on the part of the brethren and sisters there was so great that they would not wait until we had this building finished. There have been classes held numbering from eighty to ninety daily, taking lessons in medical missionary

work and the simple treatment of disease and the principles of health .

Now what I wish to present to you is this: We have that property, we are asking for no money, we have the building almost completed. We simply ask this Association to accept that property as a gift. It must be deeded to somebody, and we feel that we want to deed it to the Medical Missionary Association, and I am authorized by vote of the Board to present this property to you, to ask this Association to accept it, to take it under their care and to co-operate with the physician they Medical Missionary Board has sent there, Dr. Mathewson, in the carrying forward of this great work . We wish you to understand that this is not a matter which is purely local, but embraces the whole school district, including Oklahoma and the Indian Territory. I present this matter to you, and ask that you take such steps as you may think best in regard to accepting it.

The Chair: Are the stockholders prepared to take action in regard to this matter, or do you wish to refer it to the Board?

I would like to ask if ~~this~~ it is the understanding that this Association is to become responsible for the running expenses etc.?

C. McReynolds. The institution is on its feet as far as the running expenses of the institution are concerned, and it is supposed that that matter will be put under the supervision of the local Board and the Association.

O. A. Olsen: Is it the plan of your local Board to become financially responsible for the running of the institution?

C. McReynolds: Yes. We have not thought to ask this Association to assume one cent of responsibility.

O. A. Olsen: You only ask the Association, then, to hold the deed of this property, and that your local Board becomes responsible for its management?

C. McReynolds: Yes.

Eld. Holser: It seems to me that it would be ~~is~~ ^{prefer} to refer this matter to the Board for action than to bring it up here for consideration, therefore I would

Move, that we refer this matter to the Medical Missionary Board for consideration.

Motion duly seconded and carried.

The Chair: I would like to call your attention to some reports, as, for example, our mission report. A very brief summary of what has been done in the Medical Missionary Field might be of interest to you. We have Sanitariums in the following places:

Chicago,

Battle Creek, Mich.

College View, Nebr.

Boulder, Colo.

Portland, Ore.

St. Helena, Cal.

Keene, Tex.

So. Lancaster, Mass.

Guadalajara, Mex.

Honolulu, H.I.

Samoa,

Basel, Switzerland

Skodsborg, Denmark

Copenhagen,

Fredrickshaven, Denmark

Capetown, So. Afr.

Summer Hill, N.S.W., Aus.

In addition we have fifty-six philanthropic institutions, such as the Haskell Home, the James White Memorial Home, etc.

Here is also a little report of the relief work that has been done.

REPORT OF THIRTY-FOUR WORKERS IN THE FIELD.

Total number days work reported,-----	10210
" " " Christian Help work reported,-----	725
Number of professional visits made,-----	3808
" missionary visits made,-----	4632
Total number of cases treated,-----	2207
" treatments given,-----	40383
" free treatments given,-----	3512
Number Gospel conversations reported,-----	3020
" public meetings held,-----	891
" cottage meetings held,-----	489
" cooking schools and other classes,-----	538
" conversions reported,-----	375
" garments distributed,-----	746
" subscriptions taken for periodicals,-----	1087
" pages reading matter distributed,-----	45766

LIST OF MEDICAL MISSIONS. CITY MISSIONS.
DISPENSARIES, RESCUE HOMES,
AND OTHER BENEVOLENT INSTITUTIONS.

BATTLE CREEK, MICHIGAN.

Haskell Home for Orphans.

James White Memorial Home for aged persons

Star of Hope Mission, No. 3.

CHICAGO, ILLINOIS.

The Working Men's Home, 1341 State St.

Star of Hope Mission, 33 West Madison St.

Life Boat Mission, 436 State St.,

The Meternity, 3265 Rhodes Ave.

Children's Christian Home, 2408 South Park Ave.

Visiting Nurses Settlement, 1926 Wabash Ave.

Life Boat Rescue Service, 1926 Wabash Ave .

The Dispensary, 1926 Wabash Ave.,

CALIFORNIA.

Sanfrancisco, Helping Hand and Medical Mission, 641 to 647 Commercial S

Oakland, Door of Hope Mission, Fruitvale

Alameda, -- Home for the Friendless.

COLORADO.

Denver, Medical Mission & Workingmen's Home, 1431 Fifteenth St.

Bethel Mission, Cor. Blake & Fifteenth Sts.

Georgia.

Atlanta, -- Beacon Light Mission, 194 Decatoⁿ St.

ILLINOIS.

Peoria, -- Peoria Mission

IOWA.

Clinton,-- Good Cheer, Mission, 116 to 120 No. 2nd St.

Des Moines,-- Beacon Light Mission, 119 W. Walnut St., Des Moines
Rescue Home, 1834 11th St.

Sioux City,-- Guiding Star Mission,

INDIANA.

Evansville,-- Helping Hand Mission, 9014 Main St.

Indianapolis,-- Helping Hand Mission, 43 to 47 East South St.

KANSAS.

Kansas City,-- ~~Kansas City Mission, 557 Grand Ave.~~

Topeka,-- Workingmen's Home & Medical Mission, 629 Quincy St., The
Life Saving Mission, 212 No. Kansas Ave.

KENTUCKY.

✓ Louisville,-- Helping Hand Mission.

MICHIGAN.

Detroit,-- Star of Hope Mission, Cor. St. Antoine & Clinton Sts.

Jackson,-- City Mission, 245 East Main St.

MISSOURI.

Kansas City,-- Medical Mission, 557 Grand Ave.

MONTANA.

Butte,-- Working Men's Home, Cor. Main & Platinum Sts.

NEW YORK.

Brooklyn,-- Medical Mission, 43 Fulton St.

✓ Buffalo,-- ~~Buffalo Mission.~~ Helping Hand Mission, 103 Canal St.

NEBRASKA.

Lincoln City Mission, - 235 So. Ninth St.

Omaha, -- Christian Help Mission, 1513 Burt St.

MINNESOTA.

St. Paul, -- Helping Hand Mission, 145 East Third St.

Minneapolis, -- Missionary Farm

OHIO.

Cleveland, -- Helping Hand Mission, 66 Michigan St.

Toledo, -- *Light House Medical Mission, 120 S. St Clair St.*

OKLAHOMA.

Guthrie, -- Bethel Mission.

OREGON.

Portland, -- Medical Mission, No. 1, No. 4th St.

PENNSYLVANIA.

Philadelphia, -- Gospel Help Mission, 210 No. 2nd St.

TENNESSEE?

Chattanooga, -- Helping Hand Mission, ~~222~~ 119 E. 9th St.

Nashville, -- Christian Help Mission, 611 No. College St.

TEXAS.

Fort Worth, -- Haven of Rest, -- 1307 Main St.

Galveston, --

UTAH.

Salt Lake City, -- Medical Mission, 33 Commercial St.

WASHINGTON.

Spokane, Working Men's Home, 46 Main St.

Walla Walla, -- Helping Hand Mission.

WISCONSIN:

Milwaukee, -- 163 Reed St., Helping Hand Mission.

VIRGINIA.

Richmond, -- Helping Hand Mission, Trinity Church, Franklin St.

AUSTRALIA.

Melbourne, -- Helping Hand Mission.

Napier, -- Rescue Home

SOUTH AFRICA.

Kimberley, -- Diamond Fields Benevolent Home.

Capetown, -- Plumstead Orphanage.

Medical Mission and Dispensary, Calcutta, India.

" " " , Nukuloafa, Tonga Islands.

2 " " , Raratonga , Cook Islands

SANITARIUMS.

Battle Creek, Mich.
Chicago, Ill.
College View, Neb.
Boulder, Colo.
Portland, Ore.
St. Helena, Call.
Keene, Texas.
South Lancaster, Mass.
Guadaluajara, Mex.
Honolulu, H. I.
Sampa,
Basel, Switzerland.
Skedsberg, Denmark.
Copenhagen, Denmark.
Fredrickshaven, Denmark.
Capetown, So. Afr.
Summer Hill, N. S. W., Aus.

FOREIGN MEDICAL MISSIONS.

Calcutta, India.
Baluwayo, Matabeleland.
Raratonga, Cook Islands.
Nukualofa, Tonga Islands.

FOREIGN PHILANTHROPIC INSTITUTIONS.

Bethany Rescue Home, Napier, N. Z.
Diamond Fields Benevolent Home, Kimberly, So. Afr.
Plumstead Orphanage, Claremont, So. Afr.
Helping Hand Mission, Melbourne, Aus.

LINES OF WORK IN CHICAGO.

- Branch Sanitarium.
- Medical Missionary Training School.
- American Medical Missionary College.
- Workingmen's Home.
- Life Boat Mission.
- Star of Hope Mission.
- The Maternity.
- Children's Christian Home.
- Free Dispensary.
- Life Boat Service.
- Prison Work.
- News Boys Clubs.
- Life Boat Publishing Co.
- Visiting Nurses' Settlement.
- Cottage Meetings.
- Street Meetings.
- Industrial Department of the Workingmen's Home.
- Gospel Wagon Work.

REPORT OF THE WORK IN CHICAGO FROM JAN. 1, 1897 TO JAN. 1, 1899.

No. of treatments given,-----	18,009
" " baths given,-----	35,483
" " examinations,-----	984
" " surgical operations,-----	385
" admitted to the surgical ward,-----	456
" in the Maternity,-----	139
" of visits by the visiting nurses,-----	2,934
" " days' nursing,-----	1,557
" " garments given away,-----	2,675
" " cottage meetings held,-----	391
" " meals served,-----	637,513
" " lodgings given,-----	101,091
" " news boys given baths,-----	3,868
" using laundry,--free,-----	52,924
" in attendance at gospel meetings,-----	250,600
" of gospel meetings held,-----	2,851
" " open air meetings,-----	183
" " testaments and Bibles given away,-----	6,383
" " pages of literature distributed,-----	3,574,000
" " professed conversions,-----	7,271

REPORT OF RELIEF DEPARTMENT.

Jan. 1, 1897 to Jan. 1, 1899:

Jan

No. of applications received for admittance into Haskell Home,	331
" " children received into Haskell Home,	112
" " children placed in private families,	113
" " children left Haskell Home,	66
" " deaths,	5
" " children in Home Jan. 1, 1899,	106
"	

JAMES WHITE MEMORIAL HOME FOR AGED PERSONS.

No. of applications for admittance into J. W. M. Home,	148
" " persons admitted,	25
" " inmates in the Home, Jan. 1, 1899	38
" " deaths,	

REPORT OF CITY MISSIONS, RESCUE HOMES, MEDICAL
DISPENSARIES? ETC.

(Reports ranging from three months to two years.)

Total number of baths given,-----	39,619
" " " treatments given,-----	28,617
" " " cases treated,-----	5,119
" " " cases prescribed for,-----	1,684
" " " cases visited,-----	1,622
" " " penny dinners and lunches served,-----	960,692
" " " lodgings given,-----	109,853
" " " persons using laundry,-----	52,954
" " " garments given away,-----	5,084
" " " gospel meetings held,-----	5,486
" " " cottage meetings held,-----	672
" " " personal gospel conversations,-----	19,388
Number of conversions reported,-----	9,129
" " Bibles and testaments given away,-----	6,470

1899-97

ALLIANCE

We are also trying to make our medical **missionary** work in Chicago **self-supporting**. The work in San Francisco is very nearly **self-supporting**, and a brother told me the other day that the work in Denver is also **prospering**.

Bro. ... Lane: Our mission has been **supporting** so far. Dealers send us all our **supplies** often and there have been many **interesting** phases of the work **developed**.

The Chair: This is an **encouraging** report. The spring is a **bad** time to start a **mission**, for you have got to **run** through the **whole** summer and it is a **very** difficult to **support** it, and as this mission has stood that test it has done well.

I want to say that the Sanitarium Health Food Co., will furnish Caramel Cereal free to the missions. At the time of the **fire**, we had a **large** quantity of this **boxed** up all ready for **shipment**, and the **outside** of the boxes were **charred** when the building burned. When the **appraisers** came around they **condemned** it, and we were paid for it, so now **nothing** remains for us but to **give** it away, for as we have received pay for it once we cannot put it upon the market to sell a second time. The **caramel** cereal is perfectly good, however.

M. B. Nelson: We have a city mission which is **paying** expenses. At present we have **sixty** beds, and they are filled **nearly** every night, and some nights we are not able to lodge all who come. The mission at Lincoln is also **self supporting**, although it is of course not so large a mission as the one at **Omaha**. There is in connection with the work at

Lincoln, a Gospel Wagon, which goes out every night and **gathers** up the **people**, and they are having some very **interesting** experiences. So if the mission at Lincoln is not a very large one, it is doing good work.

Dr. J. H. Kellogg: I would like to say a few words with reference to the work in Greater New York. It seemed that our greatest city, New York, ought to be entitled to a medical mission, and upon investigation we found that the most favorable opportunity for such work was on Fulton St., ~~juxxxxxxxx~~ near the ferry, ~~xxixkxstx~~ right near where they go over Brooklyn Bridge.. The friends of the Brooklyn church have taken hold of the work quite earnestly and supported the mission and helped it, and we are hearing very good reports from there. The building that is occupied is a fine building intended for a dry-goods store, and we have leased it for the very small sum of \$40 per month, which is a wonderfully low price.

Then there is this grand field for medical missionary work, the South. Mrs. Steele has been doing a splendid work there. She has paid the fare of 55 people to go south and work in the schools and in different places, and has also paid the expenses of 132 colored people to come up here to be helped, and we have had the privilege of meeting some of them. Mrs. Dr. Kellogg and myself have been glad to have had the privilege of harboring seven in our home, and the Haskell Home has taken in a number. But the Haskell Home has had no means of paying their expenses, so Mrs. Steele has paid their expenses at that place. I would like to ask if there was any action taken at the General Conference with reference to the medical missionary work in the South.

Bro. Allee: It was referred to this body.

The Chair: What do you need most in the South?

Bro. Allee: I believe we need some training schools established to train workers for the field. We have the material, and if we just

had one or two institutions to train them to work in the field, it would do a great deal of good for that field.

A Delegate: Do you think it would be a good thing to have a training-school at Nashville, Graysville, Chatanooga, Keene and Huntsville?

Bro. Allee: Yes. I am not particular where they are located, so we get them. There are wonderful opportunities there for this class of work and the Lord has spoken very definitely in regard to this kind of work, in that field, and we believe the way may be opened whereby men and women can come down there and be trained on the ground for the work. The people are anxious for it, and are holding out their hands ~~xxxxitxxx~~ and pleading earnestly that something might be done for them. I believe that it would be better to train those who are on the ground, who are better acquainted with the work, than it would be to train others from the North and send them down there..

The Chair: Now shall we make plans for the establishment of such training-schools in the South at Keene, Chatanooga, Huntsville, Graysville and Nashville? I believe successful elementary training schools could be established at these places.

C. McReynolds: I move that training schools be established at these points, where persons who have the proper qualifications may be taught the art of nursing.

(Discussion of color-line.)

Motion duly seconded and carried.

On motion the meeting adjourned sine die.

The members of the Board of Trustees of the International Medical Missionary and Benevolent Association met in the Hospital Committee Room April 20, 1899, at 9 o'clock A. M.

Members present,--O. A. Olsen, A. T. Jones, J. S. Comins, A. B. Olsen, David Paulson and J. M. Craig.

On motion O. A. Olsen acted as Chairman pro tem.

Prayer was offered by Eld. Jones.

Dr. A. W. Hitt and Eld. R. W. Munson were present by invitation

The meeting was called for the purpose of considering ways and means by which Dr. Hitt could raise money to defray the traveling expenses for himself and wife to India. Dr. Hitt stated that he had received an offer from Dr. Stoddard to go with him on a lecture tour through the United States and Europe. Dr. Stoddard offers to give him the proceeds of one lecture a week for the work among the lepers and thinks he would be able to furnish him with from \$2000 to \$5000. Dr. Hitt feels that there is a principle involved in the matter as he might have to travel on the Sabbath, and asks for the advice of the Board. He would like to visit a number of our churches and camp-meetings and present this work and raise money for the leper fund. Eld. Munson thought that after the work was well started the Indian government would give assistance, also other Christian people in India would take interest in the work. A Scottish Leper Society have also offered to render assistance. After due consideration in this matter, it was

Moved by Paulson, seconded by A. B. Olsen,

That as we now have the whole matter before us, we have another meeting as soon as Eld. Irwin returns, and that we write Dr. Hitt the result of our deliberations. Carried.

On motion meeting adjourned to call of Chair.

O. A. Olsen, Chairman pro tem.

J. M. Craig, Secretary.

A duly called meeting of the Board of Trustees of the International Medical Missionary and Benevolent Association was held in the Hospital Committee Room April 24, 1899, at 3 o'clock P. M.

Members present,--Elders O. A. Olsen, G. A. Irwin and A. T. Jones, J. S. Comins, Dr. A. B. Olsen, David Paulson, and J. M. Craig.

On motion by Paulson, seconded by Comins, Dr. A. B. Olsen acted as Chairman pro tem.

Prayer was offered by Bro. Comins.

The Chair presented a letter from F. L. Monning and wife who went to Mexico last fall. Bro. Monning's health is failing and Dr. A. A. John has advised him to make a change of climate at once. In view of this fact, it was

Moved by O. A. Olsen, seconded by Paulson,

That Bro. and Sr. Monning be permitted to return to this country and that they connect with the mission work in Birmingham, Alabama.

Carried.

The proposition presented by Dr. Hitt at the last meeting was then considered. The matter was discussed and considered at some length and it was finally

Moved by Jones, seconded by Paulson,

That we cannot recommend Dr. Hitt to connect with Dr. Stoddard, and that we lay before him the situation ^{of} for our camp-meetings, inasmuch as there are so many different lines to present at our camp-meetings. Each conference invites the help they desire at their meeting, through the president and district superintendent.

Carried.

The Chair then presented a letter from Eld. C. Santee in which he recommends that Dr. A. N. Loper, of College View, Nebraska, be invited to act as superintendent and consulting physician of the Des Moines, Iowa, Sanitarium, and that Dr. Robert Habenicht act as local and resident physician. The matter was duly considered but no action taken.

A letter from Joseph Sutherland of College View, Nebraska, was

next considered. He makes inquiry whether this Board will act as security for money that they will have to borrow to make the necessary improvements and carry forward their work.

Moved by Paulson, seconded by O. A. Olsen,

That, inasmuch as the International Medical Missionary and Benevolent Association does not represent a fixed financial standing, we cannot comply with their request to act as security for loans.

Carried.

U. C. Fattbert, at present connected with the Guadalajara Sanitarium, desires to start up a work on a self-supporting basis among haciendas in Mexico, and asks this Board to furnish him with the necessary outfit.

Moved by Paulson, seconded by Comins,

That we endorse Bro. Fattbert's plans and that we send him \$75 from the missionary care fund for the necessary outfit. Carried.

Dr. Butterbaugh, who was present by invitation, was requested to make some statements with reference to his feelings in regard to his future work. He feels that there is a good work to be done in connection with the Graysville Academy, and also feels a deep interest for the work in Galveston, Texas. A letter was read from Eld. C. McReynolds in which he speaks of the need for a physician and cook in Galveston.

Moved by Paulson, seconded by Craig,

That Dr. W. S. Butterbaugh be recommended to go to Galveston, Texas, for the present if this arrangement is satisfactory with those in charge of the work and that we leave the way open for him to go to Graysville in the fall if this seems advisable at that time. Carried.

Moved by Paulson, seconded by Jones,

That a lady cook be sent to Galveston and that the selection of this person be left with the committee on cooks with power to act.

Carried.

On motion meeting adjourned to Tuesday, Apr. 25, at 2:30 P.M.
A. B. Olsen, Chairman pro tem. J. M. Craig, Secretary.

The members of the Board of Trustees of the International Medical Missionary and Benevolent Association met in the Hospital Committee Room April 25, 1899, at 2:30 P. M.

Members present:--Elds. G. A. Irwin, O. A. Olsen and A. T. Jones, J. S. Comins, Drs. Paulson, A.B. Olsen and J. M. Craig.

On motion of Paulson, seconded by O. A. Olsen, Eld. Irwin was appointed Chairman pro tem.

Prayer was offered by Eld. O. A. Olsen.

Moved by Paulson, seconded by Craig,

That Dr. A. B. Olsen act as president protem during Dr. Kellogg's absence, and that he be authorized to sign the lease for the Brooklyn Medical Mission and for the Life Boat Mission in Chicago. Carried.

The matter of sending physicians and nurses to our various camp-meetings was next considered, it was

Moved by Olsen, seconded by Paulson,

That the definite arrangements and the selection of individuals for each meeting be left to the Christian Help Committee in counsel with Eld. L. A. Hoopes. Carried.

Moved by O. A. Olsen, Seconded by Paulson,

That this Board recommend to the Sanitarium Training School faculty that a Summer School be conducted this year to continue eight weeks. Carried.

Moved by Craig, seconded by Olsen,

That we enter into correspondence at once with Clara Barton and Dr. Lovell with reference to workers for Cuba. Carried.

Moved by Paulson, seconded by Jones,

That we correspond with A. H. Nelson and wife and inquire if they feel free to accept the call from Australia. Carried.

Moved by Paulson, seconded by A. B. Olsen,

That a committee be appointed to confer with the Sanitarium

Board with reference to cemetery lots for the Haskell Home and the James White Memorial Home. Carried.

As such committee the following were appointed:--Dr. J. M. Craig, J. S. Comins and C. M. Christiansen.

Moved by Paulson, seconded by O. A. Olsen,

That Dr. Lydia J. Wyckoff be invited to come here for a month so that we may have an opportunity to become acquainted with her and that she give some talks on mission work in China while here? Carried.

Moved by Paulson, seconded by Craig,

That Eld. Jones be requested to further correspond with Dr. Sara A. Street before inviting her to come here and that he report to this Board. Carried.

Moved by Olsen, seconded by Paulson,

That we further correspond with Clarence Patch and make some inquiry in regard to their plans for future work before complying with his request to send an outfit for treatment rooms. Carried.

Moved by Olsen, seconded by Jones,

That Mrs. Wheelock be admitted into the James White Memorial Home. Carried.

Moved by Paulson, seconded by Jones,

That this Board does not recognize the claims of Brother Brisbin, either to return to the Home or to allow him \$1.50 per week. Carried.

Moved by O. A. Olsen, seconded by Craig,

That we defer the case of Mrs. Mary Ober, of Holly Beach, N. J. for further information with reference to her house and lot. Carried.

Moved by Paulson, seconded by Comins,

That the case of John Sears be referred to the president of the Pennsylvania conference and inform him that the Home is full and recommend that they find a place for him in some Sabbath-keeping family in Pennsylvania. Carried.

Moved by Olsen, seconded by Paulson,

That the case of Mrs. Elizabeth Drew be referred to the president of the Minnesota conference before taking any action in her case.

Carried.

Mr. and Mrs. H. E. Keeler who had been recommended for Australia came in by invitation. Bro. Keeler stated that they did not have a special burden for a foreign field, but were willing to go anywhere they were needed in this country. No action was taken in the matter.

Moved by Olsen, seconded by Paulson,

That this Board recommend to the Sanitarium Board to invite Dr. Harry Fulton to come here temporarily and that he be provided with room and board while here.

Carried.

Moved by Olsen, seconded by Craig,

That we encourage Brother G. B. Replogle to come here if he can pass satisfactory literary requirements and that this Board recommend him for admission to the American Medical Missionary College. Carried.

Moved by Olsen, seconded by Craig,

That we join the General Conference in refunding a certain proportion of the Warren-Flint estate.

Carried.

On motion the meeting adjourned to call of Chair.

G. A. Irwin, Chairman pro tem.

J. M. Craig, Secretary.

A duly called meeting of the members of the Board of Trustees of the International Medical Missionary and Benevolent Association was held in the Hospital Committee room April 28, 1899, at 3 P. M.

Members present,--Elds. O. A. Irwin, A. T. Jones, and O. A. Olsen, J. S. Comins, Drs. A. B. Olsen, David Paulson and J. M. Craig, A.B. Olsen in the Chair.

Prayer was offered by Eld. Irwin.

Moved by Paulson, seconded by Irwin,

That we write Louis Passebois that the Board does not feel free to advise him to accept the call for Mexico, inasmuch as his arrangements for going to Europe are made with the Foreign Mission Board.

Carried.

Moved by Irwin, seconded by O. A. Olsen,

That Dr. J. H. Kellogg, J. S. Comins, and Charles C. Nicola be and are hereby nominated to be voted for by the Board of Trustees of the New England Sanitarium and Benevolent Association of the town of South Lancaster, Massachusetts, to fill vacancies in said Board.

Carried.

Moved by Paulson, seconded by Irwin,

That Miss Nellie McPheter be recommended to go to Galveston, Texas, as cook.

Carried.

Moved by O. A. Olsen, seconded by Irwin,

That we loan Bro. and Sr. Monning \$50 for their return fare and that inasmuch as Bro. Monning's health demands a cooler climate, we rescind the action taken at a former meeting in reference to Birmingham, Alabama, and that we leave them free to choose their own field of work.

Carried.

Moved by Paulson, seconded by Olsen,

That we advance the fare of Dr. W. S. Butterbaugh and Miss Nellie McPheter and that we send the bill for same to Miss Ella V. Butler.

Carried.

Dr. Gerabed Verman came in by invitation and stated that he was now ready to return to Turkey.

He was advised to come here by Eld. Holser who also advanced the money for his fare. Eld. Holser is anxious to have him return.

Moved by Jones, seconded by Paulson,

That we correspond with the Foreign Mission Board and request them to furnish Dr. Gerabed Verman with means for his return fare and inform them that the Doctor expects to refund the money as soon as he is able to earn something. Carried.

Moved by Jones, seconded by Olsen,

That we approve of the recommendation of the Lady Board of Managers in regard to Mrs. Alice Wheeler, and that she be received in the James White Memorial Home. Carried.

A letter was then read from Eld. C. McReynolds with reference to the deed of Keene Sanitarium.

Moved by Paulson, seconded by Jones,

That we accept the Keene Sanitarium on the conditions mentioned in the letter from Eld. C. McReynolds, and Dr. J. H. Kellogg, namely:-- That we do not resume any financial responsibility nor pay taxes and that upon receipt of the deed we send a lease of the building to the Keene Sanitarium. Carried.

Moved by O. A. Olsen, seconded by Irwin,

That the correspondence from Mrs. D. A. Fitch with reference to opening a sanitarium at Burlington, Iowa, be referred to the Iowa conference with the request that they look into the merits of the opening for such work. Carried.

Moved by Paulson, seconded by Jones,

That the correspondence from Dr. Riley with reference to Mrs. McCamley's gift for a home for poor consumptives be referred to Dr. Kellogg for his advice. Carried.

Moved by Paulson, seconded by Irwin,

That Mrs. D. A. Fitch be recommended to take charge of the culinary department of the Gudstajers Sanitarium if she is willing to accept this proposition and the arrangement is satisfactory with Eld. D. T. Jones. Carried.

Moved by Paulson, seconded by Jones,

That Charles Rosewald and Emma Weddine be recommended to go to Scandinavia to connect with the sanitarium at Skedsborg, Denmark. Carried.

On motion meeting adjourned to call of Chair.

A.B. Olsen, Chairman.

J. M. Craig, Secretary.

The Board of Trustees of the Medical Missionary and Benevolent Association met in the Hospital Committee room May 4, 1899, at 2:30 P. M., Dr. A. B. Olsen, president pro tem, in the chair. J. M. Craig, secretary.

Members present:--David Paulson, J. S. Comins, A. T. Jones, A. B. Olsen and J. M. Craig.

Present by invitation, Dr. A. M. Winegar and C. M. Christiansen

The meeting was called for the purpose of considering a recommendation from the Nurses' Committee with reference to sending about fifty of the spring nurses' class to Chicago for a three months' experience in practical missionary work in connection with the Training School, their transportation, board and room to be paid by the Sanitarium from the fund set apart for the nurses' training department, the members of the class to put in one hour per day domestic work at the Training School and five hours per day at practical missionary work in Chicago under the direction of those in charge of the Training School,

Bro. Sadler having suggested that their board and room would doubtless be paid from the sale of the LIFE BOAT, the profits of sales above the board of any individual worker to be paid to the worker as a premium for energetic work. It was

Moved by Paulson, seconded by Comins,

That we recognize this as a call from God and that Bro. Sadler be invited to come to Battle Creek and confer with the Training School faculty regarding the selection of the proper persons to go and to make arrangements for competent and sufficient help to conduct the regular class work for the first three months of the nurses' class, and also to direct and encourage them in their missionary work in Chicago. It was also

Moved by Paulson, seconded by Comins,

That Dr. A. W. Hitt be instructed to purchase a lantern and a necessary outfit for giving his lectures, from the money already received for the leper work in India.

A. B. Olsen, Chairman.

J. M. Craig, Secretary.

A duly called meeting of the Board of Trustees of the International Medical Missionary and Benevolent Association was held in the Hospital Committee room May 11, 1899, at 2:30 P. M., Dr. A. B. Olsen in the chair.

Members present:--A. T. Jones, J. S. Comins, A. B. Olsen, David Paulson, and J. M. Craig.

Prayer was offered by A. T. Jones.

A letter was presented from J. J. Wessels with reference to connecting with the work in Australia and suggesting that his brother, Peter Wessels, be invited to take the place of business manager of the

Claremont Sanitarium.

Moved by Paulson, seconded by Comins,

That, inasmuch as the members of this Board do not feel free to take action in this matter, the same be referred to Dr. Kellogg.

Carried.

Moved by Paulson, seconded by Jones,

That we write to the Foreign Mission Board that, inasmuch as the Foreign Mission Board has funds for the work in the Mediterranean field, we request them to advance the money ^{to Dr. Gerabed} at once and that, if after Eld. Evans returns, at a meeting of the Board, action should be taken to the contrary, the Medical Missionary Board will become responsible for the amount.

Carried.

Moved by Paulson, seconded by Craig,

That the matter of training cooks be referred to the Sanitarium Board.

Carried.

Moved by Paulson, seconded by Jones,

That Bro. E. M. Iliff and wife be recommended to connect with the medical mission in Brooklyn and that we also send a cook to this mission.

Carried.

Moved by Paulson, seconded by Jones,

That Dr. A. B. Olsen and Miss Steinel act as a committee with power to act to nominate eighty persons for the eighty shares held by the International Medical Missionary and Benevolent Association in the Michigan Sanitarium and Benevolent Association.

Carried.

Moved by Paulson, seconded by Jones,

That we recommend to the Sanitas Food Company that they hold the account with the Portland Sanitarium until the latter can earn the money.

Carried.

On motion meeting adjourned to call of Chair.

A duly called meeting of the members of the Board of Trustees of the International Medical Missionary and Benevolent Association was held in the Hospital Committee room May 16, 1899, at 3 P. M.

Members present:--A. B. Olsen, A. T. Jones, J. S. Comins, David Paulson, and J. M. Craig; A. B. Olsen in the chair.

Prayer by Eld. A. T. Jones.

The first matter taken up was that of the incorporation of the American Medical Missionary College and the nomination of five trustees to take the necessary steps. The following persons were duly nominated: L. McCoy, A. B. Olsen, J. M. Craig, Jesse Arthur and David Paulson.

Moved by Paulson, seconded by Jones,

That Anna Hermanson, Ida Lilljeström and Dina Sixteen be recommended to go to Scandinavia to work on a self-supporting basis and that their fare be paid out of the tithes fund. Carried .

Moved by Craig, seconded by Paulson,

That the Chair appoint a committee of three to consider the letters from Eld. Ziegler and Bro. Stebbins with reference to openings for sanitariums in Topeka and Chautauqua, Kansas. Carried.

The Chair then appointed the following as such committee:--
Drs. H. F. Rand, C. E. Stewart and Miss Lena J. Steinel.

Moved by Paulson, seconded by Comins,

That the committee already appointed to consider cemetery lots for the Haskell Home and the James White Memorial Home make further investigation in regard to the matter and consider the points mentioned in Judge Arthur's letter. Carried.

Moved by Paulson, seconded by Jones,

That we recommend that Dr. F. E. Braucht and wife go to New Zealand and that they remain there until further notice. Carried.

Moved By Paulson, seconded by Jones,

That this Board does not feel prepared to make recommendations with regard to the future work of Dr. Wilbur Phelps, and that we leave the matter with the brethren in charge of the work in that field.

Carried.

Moved by Jones, seconded by Paulson,

That we recommend Bro. George T. Kerr and wife to go to Australia in answer to the call made for nurses.

Carried.

Moved by Paulson, seconded by Jones,

That Miss Anna King be invited to go to Australia.

Carried .

Moved by Paulson, seconded by Jones,

That Dr. A. B. Olsen correspond with Dr. Ellen Keene before inviting her to come here.

It was recommended that Dr. Paulson have a talk with Bro. Mackey after he reaches Chicago with reference to going to Buffalo and assist in their mission for a while.

Moved by Paulson, seconded by Comins,

That we send missionary credentials to Julius Paulson and S. Marchisio.

Carried.

Moved by Jones, seconded by Craig,

That Dr. Paulson further correspond with Dr. Ames.

Carried.

On motion meeting adjourned to call of Chair.

A. B. Olsen, Chairman.

J. M. Craig, Secretary.

FINANCIAL STATEMENT

INTERNATIONAL MEDICAL MISSIONS AND BENEVOLENT ASSOCIATION.
of the
1901.

	Losses	Gains	Resources	Liabilities
Jas. White Home Expense..	\$ 4703.54			
Haskell Home	11201.82			
Brooklyn Mission.....	416.52			
Gitano School.....	44.64			
Southern Work.....	127.58			
Taxes.....	26.47			
Interest & Annuity.....	3510.47			
Insurance.....	173.15			
H. A. Fisher.....	.62			
Association Expense.....	1456.25			
Loss & Gain.....	4.50			
Board and Clothing.....		\$ 3834.28		
Andry Donations.....		23021.05		
Building Fund.....			\$12639.06	
Missionary Acre Fund.....			4460.45	
Chicago Branch Fund.....			13148.34	
India Mission Fund.....			435.97	
Cooranbong Sanitarium Fund.....			146.50	
Leper Fund.....			667.84	
Skodsborg Sanitarium Fund.....			1333.92	
Maintenance Fund.....			13894.81	
A. M. M. O. Building Fund.....			260.47	
Workmen's Home Trust Fund.....			81.85	
Jerome Fargo Fund.....			98.00	
Chicago Medical Mission.....			212.21	
The Missionary Acre.....			129.99	
Mission Board.....			500.00	
India Mission.....			523.21	
South Lancaster Sanitarium.....			137.11	
Michigan Sanitarium.....			37.25	
Australian Sanitarium.....			5400.40	
Guadalajara Sanitarium.....			19545.36	
Honolulu Sanitarium.....			1309.97	
Samoa Sanitarium.....			745.32	
Nashville Sanitarium.....			346.18	
Portland Sanitarium.....			155.00	
Skodsborg Sanitarium.....			2681.02	
Nebraska Sanitarium.....			12.00	
Iowa Sanitarium.....			22.69	
Cleveland Sanitarium.....			70.30	
American Medical Missionary College.....			6243.80	
Madison Branch.....			16.32	
Wheeling Branch.....			1542.09	
Little Rock Branch.....			14.40	
Paducah Branch.....			30.00	
Legal Library.....			260.26	
Notes Receivable.....			19674.46	
Calhoun Co. Telephone Co. Stock.....			1000.00	
S. D. A. Publishing Association.....			50.00	
Chicago Church.....			300.00	
General Conference Association.....			147.36	
Sundry Debits.....			447.76	
Miscellaneous Accounts.....			7521.68	
Frazier Land.....			4611.50	
Tyler-Austin Farm.....			5600.00	
Minnie Lewis Lots.....			100.00	
Haskell Home Property.....			54930.81	
James White Home Property.....			8344.10	
Manrins Property.....			1629.03	
Cole Property.....			200.00	
Frisby's Fourth Addition Property.....			300.00	
Bryant Property.....			600.00	
Maacham Addition Property.....			300.00	
General Fund.....			\$62563.94	
Workmen's Home.....			81.85	
Tonga Island Mission.....			279.98	
Blind Industrial Home.....			104.89	
Hausaland Mission.....			31.81	
Tahitian Contribution.....			12.05	
Oakwood School.....			25.00	
Jamaica Work.....			20.00	
Notes Payable.....			44989.00	
W. M. Forbes.....			159.09	
Stock (Present Worth).....			84591.18	
Net Gain.....		5189,7169.77		

26855.33 26855.33

192858.79

192858.79

Description of debt	Secured by	Name and residence of creditor	Address		
Loan	note	M. L. Poole		✓	1000
		H. Lloyd	"	✓	2000
		Eugenie Hobbs	"	✓	19 2250
		J. N. Loughborough	"	✓	500
		Abner Case	"	✓	3000
Don. Amenity	---	"	"		520
Loan	note	M. M. Moore	"	✓	320
	note	Andrew Palmquist		✓	1300
		W. J. Hartsock		✓	400
		Augusta Larson		✓	300
		F. M. Carpenter		✓	600
		C. D. B. Comins		✓	535760
		M. L. Rider		✓	1200
		E. H. Brauhall		✓	5000
		Isabelle Reith		✓	400
		J. E. Blakely		✓	1000
Don. Amenity	---	"	"	✓	300
Loan	note	Hannah Winters		✓	200
"	"	O. F. Bowen		✓	100
		E. N. Yale		✓	1000
Don. Loan	Amity note	L. McCauley		✓	396
Debt	"	A. or N. H. Drullard		✓	3000
"	"	Ohio Conf. Ass'n	(?)	✓	1375 ²⁵
"	"	B. C. Saw.		✓	10000
					4151860
					1516
					4000760

A. E. Hobbs 300
 Case Amenity 520
 Blakely " 300
 McCauley " 396

 1516

Added also
 overdraft on Saw
 and accts Pay.

June 3, 1901.

No. 52

CORPORATIONS.

1900

**Act No. 206, Laws of 1893
as amended**

(To be filled by Assessor only.)

Company *International W. M. W. Co.*

Principal Office

Business *M. S. Davidson*

Business

Amount as per statement, . . \$

Amount assessed, . . . \$

Entered Ward Page

Date 1900

Assessed by

Duplicate of report sent June 3, 1901
 Report of year 1900. (Jan, 1900 to Jan, 1901)
 Act No. 206, Laws of 1893, and Am. Act 154 of 1899.

COMPANIES.

Assessors Office Battle Creek, MICH., ~~April 16~~ 1900.

SIR:—In accordance with the provisions of Act No. 206, Laws of 1893 as amended, you are required to fill out the following blank statement and return the same on or before May 10 1900.

1. NAME of Company and place where its office is located in its articles of incorporation International Medical Missionary and Benevolent Association
2. Location of principal office Battle Creek, Mich.; Place where it transacts its principal business Battle Creek, Mich.; Kind of business Medical Missionary & Benevolent.
3. Authorized capital stock \$ None; Capital stock actually paid in \$ None
4. Number of shares None; Market value per share \$ None; If they have no market value then the actual value per share \$ None
5. Value of real estate as carried on books of company \$ 2300; Assessed value \$ _____
6. Name and address of secretary or treasurer A. J. Read, Sec'y

PERSONAL PROPERTY ASSESSABLE—CREDITS.

EVERY QUESTION ON THIS BLANK MUST BE ANSWERED.

	VALUE.	Value by Assessor.
1. The amount of all royalties from all sources, per annum <u>None</u>		
2. Value of all bonds; State, county and municipal bonds and bonds of electric light, gas and water boards and commissions <u>None</u>		
3. Value of all bonds of corporations organized under the laws of this or any other state or country and doing business within or without this State, including bonds of railroad, street railway, suburban electric railway, telephone, telegraph, express, mining, manufacturing electric light, canal, water power, bridge, toll road, mercantile and other companies <u>None</u>		
4. All notes and amounts secured by real estate and chattel mortgages <u>22.50</u>		
5. All sums due or to become due on lands contracts <u>0</u>		
6. All notes, book accounts and bills receivable <u>50498.25</u>		includes 250
7. All deposits in bank, and money deposited with safety deposit or trust companies; all debentures, certificates of deposit, certified checks and other evidences of credit, including all amounts due or to become due from any person, firm or corporation, public or private, whether debtor resides within or without this State, not included in this schedule <u>511.42</u>		
TOTAL CREDITS (to be filled by assessor) _____		

DEDUCTIONS CLAIMED.

In order to have indebtedness deducted from credits the person making this affidavit must give an itemized statement in detail, giving description of debt, how secured, name and residence of creditors and amount due each. Deductions must be made from *credits only* and not from other personal property, and no deductions can be made unless the law is strictly complied with.

DESCRIPTION OF DEBT.	HOW SECURED.	NAME AND RESIDENCE OF CREDITORS.	AMOUNT.	
<u>Overdraft This should have been reported</u>	<u>By account</u>	<u>Sanitarium, City</u>	<u>6700</u>	<u>64</u>
<u>See itemized statement attached</u>			<u>41018.60</u>	

The debts herein used as deductions from taxable credits have not and will not be used as deductions against any other taxable credits.

TOTAL DEDUCTIONS (to be filled by assessor).....

NET CREDITS, (add to valuation of chattels, to be filled by assessor).....

OTHER PERSONAL PROPERTY ASSESSABLE-CHATTELS.

1. Value of all machinery, tools, etc., at cost	0																			
2. Value of all machinery, tools, etc., as carried on the books of the company \$.....	0																			
3. Value of all merchandise and stock, finished and unfinished	0																			
4. Value of all furniture and fixtures <i>safe and typewriters</i>	\$ 220 ⁰⁰																			
5. Value of all carriages, sleighs, wagons and other vehicles	0																			
6. Value of all horses. (Number of horses)	0																			
7. Value of all shares of stock in any corporation (except National banks) organized under the laws of any other State or country; also all shares of stock in any corporation organized under the laws of this State, and conducting its business outside of this State.....	0																			
8. Value of all personal property in other States and countries not permanently invested in such foreign State, if not already included in this schedule.....	0																			
9. Value of all patent rights, \$ <i>0</i> , Patterns, \$ <i>0</i>	0																			
10. Value of all grain in elevators, and goods and chattels in warehouses, if not already included in this schedule	0																			
11. All moneys (not including moneys on deposit).....	0																			
12. The name of each and every vessel owned with value and insurance carried.	<table border="1"> <thead> <tr> <th>NAME OF VESSEL.</th> <th>VALUE.</th> <th>Insurance Carried.</th> </tr> </thead> <tbody> <tr><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td></tr> </tbody> </table>		NAME OF VESSEL.	VALUE.	Insurance Carried.															
NAME OF VESSEL.	VALUE.	Insurance Carried.																		
Total value of all vessel or boat property.....																				
13. Value of all other personal property not herein enumerated	0																			
14. Footings of last inventory, \$ <i>0</i> . When taken, <i>0</i> 1900 <i>0</i>																				
15. Insurance carried on merchandise, stock, machinery, fixtures, tools, etc., \$ <i>0</i>																				
{ Total value of taxable chattels (for Assessor).....																				
{ Total net credits (for Assessor).....																				
Total Value of personal property assessable (for Assessor).....		\$																		

STATE OF MICHIGAN, }
COUNTY OF } ss. MR.

being duly sworn, deposes and says that he is the of the
..... and that the above statement was made by him, and is a full and true statement of all matter therein set forth, and of all the taxable property owned by said company, liable to assessment in this assessing district.

[SIGNED].....

Dated this day of A. D. 1900.

Subscribed and sworn to before me this day A. D. 1900

Assessor or Notary Public.

SECTION 18. Each assessing officer shall require every person whom he believes has property which is not exempt from taxation, to make and subscribe to a true and correct written statement, under oath, of all taxable property of such person, firm or corporation, whether owned by him or held for the use of another.

SECTION 21. In every case where any person or member of any firm or officer of any corporation shall wilfully neglect or refuse to make out and DELIVER a true and correct sworn statement under oath, or shall swear falsely or refuse to answer questions concerning his property or property under his control, as required by this Act, such person shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be punished by imprisonment in the county jail not less than thirty days nor more than six months, or by fine not less than \$100 nor more than \$1,000, or by both such fine and imprisonment in the discretion of the court. And it shall be the duty of the assessing officer whenever he is satisfied that any person, liable to make such assessing statement is justly liable to such penalty, to report the case to the prosecuting attorney and make proper complaint for such prosecution.

SECTION 22. If the assessing officer shall be satisfied that any statement so made is incorrect, or if, by reason of absence or other cause, said sworn statement cannot be obtained from the person, firm or corporation whose property is so assessed, said assessing officer is hereby authorized and required to examine on oath any other person or persons whom he may have good reason to believe has knowledge of the amount or value of any property owned, held or controlled by such person so neglecting or refusing or omitting to be examined or to furnish said statement, and such assessing officer is hereby authorized to set down and assess to such person, firm or corporation, such amount of real and personal property as he may deem just and right.

INTERNATIONAL MEDICAL MISSIONARY & BENEVOLENT ASSO.

Financial statement of

Dec. 31, 1900.

RESOURCES

Real Estate	\$76,581.35	✓
Personal Property	2,387.01	✓
Australian Sanitarium	3,400.00	✓
Guadalajara Sanitarium	20,049.83	✓ 40,000
Honolulu Sanitarium	1,309.97	✓
Skodsberg Sanitarium	2,115.00	✓
Accounts Receivable	9,990.26	✓
Notes Receivable	16,883.19	✓

LIABILITIES.

Disbursements of General fund		\$16,700.64	✓
Accounts Payable		1,775.96	✓
Donation on which Annuity is paid		13,357.60	
Notes Payable		20,481.00	
Present Worth Jan. 1, 1900	\$81,294.17		
Net Loss	1,892.76		
Present Worth Dec. 31, 1900		79,401.41	
		<hr/>	
		\$131,716.61	131,716.61

International Medical Missionary & Benevolent Asso.
 Financial Statement of
 Dec. 31, 1900

RESOURCES

Real Estate	\$76,581.35
Personal Property	2,387.01
Accounts Receivable	35,865.01 ⁶
Notes Receivable	16,883.19

LIABILITIES.

Disbursements of General Fund		\$16,700.64
Accounts Payable		1,775.96
Notes Payable		33,838.60
Present Worth Jan. 1st, 1900	\$81,294.17	
Net Loss	1,892.76	
Present Worth Dec.31, 1900		79,401.41
	\$ 131,716.61	131,716.61

Funds

H. H. Fund	353370
J.W.H. "	1000436
Bl'g "	1292450
A. H. M. C. "	85239
Miss. Ace "	386755
Chi. Br. "	1314834
India Miss. "	46547
Coorabony "	14150
Mich SOB! "	268209
Leper "	66759
Skodsborg "	54497
Jerome Fargo "	98
	<hr/>
	4893046
	156655

65631.10
 48930.46

 16700.64

Accts Payable

Chicago Med. Miss.	26306
Tonga Is.	27998
Matabelant Miss.	575
Hansaland "	3181
Blind Ind. Sch.	10489
Tahitian Cont.	1205
Oakwood School	25 -
Jamaica Work	20 -
Sanitas	340 -
	<hr/>
	108254
	9333
Slawson Prop.	69342
	<hr/>
	147596

Debit Balances

Resources

Misc. Accounts Rec.

B. J. Ferciot	110 35	
J. H. Neall	56 01	
J. A. Caldwell	10 -	
Mrs Kellogg	567 13	
Chas. Hanson	72 -	53 50
Sheppard Children	121 57	44 -
Earl Millard	40 -	
Geo. Shumway	55 -	36 40
Martha Miller	50 50	15 -
Dr. Lou Cleveland	40 70	
" R. J. Ingersoll	69 12	
Merry Children	52 15	26 -
J. H. Kellogg	244 88	127 13
E. H. Bates	35 -	
Locke Children	145 95	95 95
Rigis "	166 57	115 -
E. J. Hibbard	485	
Dr. Martenson	150 -	
Sarah Dickerson	467 -	65 -
E. A. Smith	40 -	
J. S. Conine	105 57	
P. A. Symonds	179 36	40 60
Al. Steeles	1709 69	1079 66
Nellie Thompson	56 -	37 50
Rolland P.	115 08	
Mrs. Holt	14 -	13 -
Francis Park	167 55	125 -
Leroy Ludwig	46 50	
Rjork	219 93	202 -
	5112 40	2075 74
	4121 98	157 31

9610.73
 3186.45
6424.28

Dr.
 4350.33
 5112.40
9462.73
 148. -
9610.73

Cr.
 513.41
2075.74
 2589.15
 597.30
3186.45

Accts Rec.

India Mission	49216
Mil. "	475
Brook. "	41652
Philas. "	730
So. Lau. Lau	13711
Mich. "	6895
Samoa "	74532
Nashville "	63843
Portland "	155 -
Southern work	100 -
Nebr. Lau	12 -
Ann. Debits	32078
Cleveland Lau	2030
Chicago Church	300 -
Gen'l Conf. Ass'n	14736
	<u>356598</u>
	4643

Miscel. Accts	6424.28
Accts Rec.	3565.98
	<u>9990.26</u>

Accts Rec	{ Austr Lau	2400 -
	{ Guad. "	2004983
	{ Honolulu "	130997
	{ Skods. "	2115 -
		<u>2587480</u>

9990.26
<u>25,874.80</u>
35865.06

Real Estate

Frazier land	461150			
Tyler - Austin Farm	5600 -			
Minnie Lewis lots	100 -			
H. H. Prop.	5493081			
JWA "	834410			
Maurins "	195403			
Cole "	200 -			
Frisby's 4th add. Prop.	300 -			
Measham " "	300 -			
Slawson "				69342
W M Forbes	7634044			
76581.35	24091			
76340.44	7658135			
240.91				

Personal Prop.

Legal library	28701			
Calhoun Co Tel Stock	1000 -			
Stell Pub. Assn "	50 -			
Sau. Imp. Co "	1050 -			
	238701			

Real Estate

Frazier land	461150
Lyle - Austin Farm	5600 -
Minnie Lewis lots	100 -
H. H. Prop.	5493081
JWH "	834410
Maurins "	195403
Cole "	200 -
Frisby's 4th Add. Prop.	300 -
Meacham " "	300 -
Lawson "	69342
Wm Foshee	7634044
76581.35	24091
76340.44	7658135
<u>240.91</u>	

Personal Prop.

Legal library	28701
Calhoun Co Tel Stock	1000 -
St. A. Pub. Assn "	50 -
Sau. Imp. Co "	1050 -
	<u>238701</u>

Accts Rec.

India Mission	49216
Mil. "	475
Brook. "	41652
Philas. "	730
So. Lau. Lau	13711
Mich. "	6895
Samoa "	74532
Nashville "	63843
Portland "	155 -
Southern work	100 -
Nebr. Lau	12 -
Ann. Debits	32078
Cleveland Lau	2030
Chicago Church	300 -
Gen'l Conf. Ass'n	14736
	<hr/>
	356598
	4643

Miscel. Accts	6424.28
Accts Rec.	3565.98
	<hr/>
	9990.26

Accts Rec	{	Austr Lau	2400 -
		Guad. "	2004983
		Honolulu "	130997
		Skoda. "	2115 -
			<hr/>
			2587480

9990.26
<hr/>
25,874.80
<hr/>
35865.06

Misc. Accounts Rec.

B. J. Ferciot	11035	
J. H. Neall	5601	
J. E. Caldwell	10 -	
Mrs Kellogg	56713	
Chas Hanson	72 -	5350
Sheppard Children	12157	44 -
Earl Millard	40 -	
Geo. Shumway	55 -	3640
Martha Miller	5050	15 -
Dr. Lou Cleveland	4070	
" R. J. Ingersoll	6912	
Merry Children	5215	26 -
J. H. Kellogg	24488	12713
E. H. Bates	35 -	
Locke Children	14595	9595
Rigis "	16651	115 -
E. J. Hibbard	485	
Dr. Martenson	150 -	
Sarah Dickerson	467 -	65 -
E. A. Smith	40 -	
J. L. Conine	10557	
P. A. Symonds	17936	4060
Al. Steele	170969	107966
Nellie Thompson	56 -	3750
Rolland P.	11508	
Mrs. Holt	14 -	13 -
Francis Park	16755	125 -
Leroy Ludwig	4650	
Rjork	21993	202 -
	511240	207544
	412129	15731

9610.73	Dr.		Cr.
3186.45	4350.33		513.41
6424.28	5112.40		2075.74
	9462.73		2589.15
	148. -		597.30
	9610.73		3186.45

Miscel. Accounts Rec.

Mc Ferren	72 50	72 -
Whittier	52 -	34 -
F E Brauch	457 87	
Fanner	71 50	46 25
Alice C Wheeler	30 -	20 53
Loomis	8 -	6 -
Kelaney	61 -	35 -
Gillis	115 75	8 -
M D Mallon	75 -	72 -
Wyre	58 30	48 -
Paul Brown	89 37	43 -
Laule	35 75	35 -
Isleibson	57 -	
McCulley	10 -	
Totten	48 -	47 13
Huntington	45 95	12 50
Gallimore	28 25	28 -
Pieri	93 -	6 -
A W Summers	1 61	
Jennie Shaw	3 50	
S N Frazier	2877 56	
Pitman	90 5	
Elicia Miller	500	
Mrs S Paine	6 50	
Gould	9 -	
S M Baker	28 87	
	4350 33	513 41
	<small>10148 -</small>	<small>57 11</small>
<u>Credit Balances</u>		
Sid Parise	56 -	58 30
Haas	34 -	39 -
Potts		70 -
Boaz		5 -
Leveaux	58 -	194 -
Green		20 -
Carmichael		11 -
Seffert		200 -
	148 -	597 30

1900

1900

STATEMENT.

	Losses.	Gains.	Resources.	Liabilities.
Jas. White Home Expesse	3,499.26			
Haskell Home	9,970.19			
Medical Miss. Campaign	209.78			
Taxes	26.97			
Interest	3,069.18			
Insurance	535.21			
Association Expense	1,751.78			
Missionary Outfits	8.00			
Prison Work	17.80			
Milla Johnson	15.00			
Loss & Gain	15.00			
Battle Creek Rescue Home		3.00		
Board & Clothing		2,936.78		
Sundry Donations		14,285.63		
Haskell Home Maint. Fund			3,533.70	
Jas. White Home Maint. Fund			10,004.36	
Building Fund			12,924.50	
A. M. M. C. Fund			852.39	
Missionary Acre Fund			3,867.55	
Chicago Branch Fund			13,148.34	
India Mission Fund			465.47	
Cooranbong Sanitarium Fund			141.50	
Mich. S. B. Fund			2,682.09	
Leper Fund			667.59	
Skodsborg Sanitarium Fund			544.97	
India Mission			492.16	
Milwaukee Mission			4.75	
Brooklyn Mission			416.52	
Philadelphia Mission			7.30	
South Lancaster Sanitarium			137.11	
Michigan Sanitarium			68.95	
Australian Sanitarium			2,400.00	
Guadalajara Sanitarium			20,049.83	
Honolulu Sanitarium			1,309.97	
Samoa Sanitarium			745.32	
Nashville Sanitarium			638.43	
Portland Sanitarium			155.00	
Southern Work			100.00	
Skodsborg Sanitarium			2,115.00	
Nebraska Sanitarium			12.00	
Frazier Land			4,611.50	
Tyler-Austin Farm			5,600.00	
Minnie Lewis Lots			100.00	
Legal Library			287.01	
Notes Receivable			16,883.19	
Calhoun Co. Telephone Co. Stock			1,000.00	
S. D. A. Publishing Association Stock			50.00	
Sanitarium Improvement Co. Stock			1,050.00	
Jerome Fargo Fund			98.00	
Haskell Home Property			54,930.81	
James White Home Property			8,344.10	
N. W. Forbes			240.91	
Manrin Property			1,954.03	
Cole Property			200.00	
Frisby's Fourth Addition Property			300.00	
Meacham Addition Property			300.00	
Sundry Debits			320.78	
Cleveland Sanitarium			20.30	
Chicago Church			300.00	
General Conference Association			147.36	
Miscellaneous Accounts			6,424.28	
General Fund			65,631.10	
Chicago Medical Mission			263.06	
Tonga Island Mission			279.98	
Metabeleland Mission			5.75	
Hausaland Mission			31.81	
Blind Industrial School			104.89	
Tahitian Contribution			12.05	
Oakwood School			25.00	
Jamaica Work			20.00	
Notes Payable			33,838.60	
Sanitas Nut Food Co			340.00	
Slawson Property			693.42	
Stock (Present Worth)			79,401.41	
Net Loss		1,892.76		

\$19,118.17

\$19,118.17

180,647.07

180,647.07

Assets, Rec.

Real Estate

Personal Property

Real Estate

Assets

Rec.

Fund

Assets, Rec.